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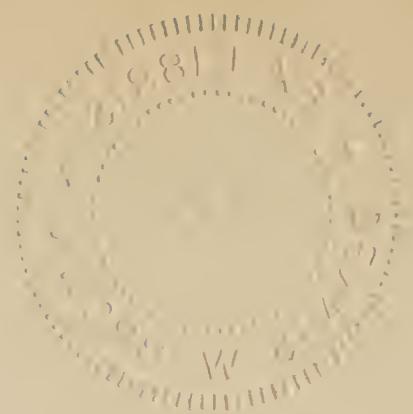
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TRANSLATION OF THE PSALMS AND CANTICLES
WITH COMMENTARY



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Bible

TRANSLATION
OF THE
PSALMS AND CANTICLES
WITH COMMENTARY

BY

JAMES M'SWINEY,

Priest of the Society of Jesus

"I WILL PRAY WITH THE SPIRIT, AND I WILL PRAY WITH THE UNDERSTANDING ALSO. I WILL SING WITH THE SPIRIT, AND I WILL SING WITH THE UNDERSTANDING ALSO." (1 Cor. xiv. 15.)

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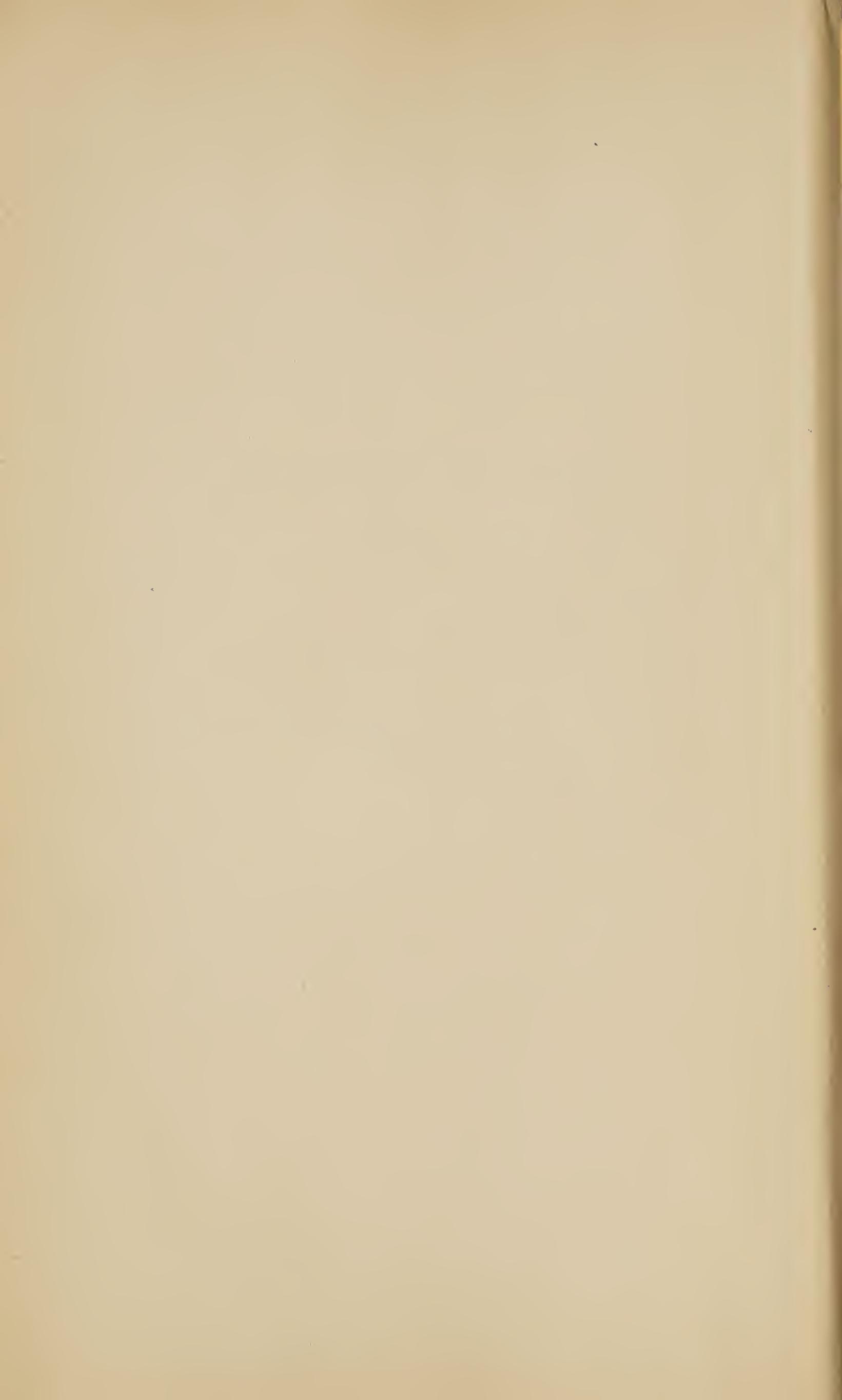
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TO OUR LADY,

THE ALL-HOLY, SPOTLESS, SUPREMELY-BLESSED,
GLORIOUS THEOTOKOS, AND EVER-VIRGIN MARY,
THE HOMAGE OF HER MOST UNWORTHY SERVANT.

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INTRODUCTION.

THE following bi-columnar translation of the Hebrew-Masoretic text, and of the Vulgate version of the Psalter is the outcome of studies undertaken for the purpose of throwing light on the many obscurities of the Vulgate Psalter, a task incumbent on every ecclesiastic and Regular, who would attain to an intelligent and devout relish of these inspired hymns, which in all ages have constituted the main portion of the prayer of the Church. Personal experience of the help to be derived from the collation of the Gallican, or Breviary Psalter, with other ancient versions, and with the original text, encourages the hope that, to some extent, at least, this work may serve the clergy as a substitute for the voluminous commentaries, from which so many of them are debarred by scanty means, and want of leisure. It may also help the laity to a deeper understanding, a more familiar knowledge of the Psalms, and thus to recover for them the place they held, until of late, even in the private devotions of almost every class of the Faithful. Of the manifold advantages accruing therefrom, but one need be mentioned—the public prayer of the Church, as distinguished from the great central Act of worship, would be more numerously frequented, more keenly relished, if the Psalms were better understood. For, without depreciating the several *formulæ* of popular piety, commended as they are to us by the authorship, or practical approval of eminent, and even hallowed names, by the wide-spread usage of those who are gone before us, and above all by the Indulgences

wherewith the Chief Pastors sanction and encourage them, it is surely permitted to entertain the conviction that the more general use of the Psalter as a hand-book of devotion would quicken that spirit of prayer, which is the main, almost the sole resource of the Church in these dark and perilous times, while it would bring the expression of popular devotion into closer unison with that which the Church in all ages has chosen as the authentic utterance of her religion, of those sentiments towards God she ever strives to foster in the hearts of those she has begotten “by water and the word of life.” But far more relevant is it to the purpose of this work to call attention to what the authentic exponents of the mind of the Church, the canons of Councils, the Fathers and Doctors tell us of the view she takes of the Psalms. Leaving to criticism the vexed questions of their human authorship, chronological sequence, &c., she treasures them as the Divine record of the thoughts and affections of the Heart of her Spouse, the Word Incarnate, as the rendering, at once Divine and human, of the supreme and Catholic prayer uttered by “God made manifest in the flesh,” which, by the abundant outpouring of the Spirit abiding in Him, He sheds abroad in the hearts of those who are given to Him of the Father. The blended strains of jubilant thanksgiving and praise, of earnest supplication, of heart-broken woe, of sorrow which cannot be comforted, recall to her not the accents of King or Seer, of David, of Solomon, for, “Lo, a greater than Solomon is here,” it is the voice of the Bridegroom giving utterance to the adoration, thanksgiving, and praise, ever ascending as goodly incense from Jesu’s Heart, wherein, we, who partake of His Spirit, are graciously allowed to join; it is the echo in time of the ceaseless hymn chanted by the countless myriads of “the Church of the first-born,” in, with, and through the Only-

Begotten, by Whom the Angels laud the Divine Majesty, and the heavenly choirs render to It the homage of awe-struck worship. To justify this appreciation, it suffices to remember that, like the other holy men of God, the several authors of these inspired poems "spoke as they were moved by the Holy Ghost" (2 St. Peter i. 21), and that, as the result of the Divine purpose, the Psalms, for the most part at least, after the lapse of thirty centuries, are still the all but exclusive medium of communication between the Father of an infinite Majesty, and the brethren of His Christ, the savoury food of every soul earnestly desiring the better gifts. Now, since the Spirit of God is the main author of these sacred canticles, He cannot but have had in view the Christ of God, the end of every thought and counsel of the Divine Mind; the Head, and Exemplar of all the elect, Who alone is essentially holy, the source of light, love, and salvation to angels as well as to the disinherited race of Adam. Further, in the light of Divine Faith, we behold the Christ in living union, with the just of every age, who with Him form but one body, quickened, and receiving growth and motion from His Spirit. Moved by this Spirit, and conformed, for the nonce at least, in mind and heart to the Christ, these inspired singers could give utterance but to His thoughts, and unconsciously further the Divine purpose of uniting the sons of adoption, the members of the Christ, in one harmonious strain of prayer, thanksgiving, and praise. As St. Augustine wearies not of repeating, it is the Christ Who is speaking in the Psalms, either in His own Person, or in that of His members, the Mediator, the High Priest of our confession, who alone can offer adequate worship to the Father, but also the Head, the mouthpiece, so to speak, of His Church harassed by truceless conflict with the powers of darkness, by ever-recurring vicissitudes.

We may thus account for the universal, and, until of late, the all but exclusive use of the Psalter as the manual of both public and private prayer. This unquestionable fact might be pleaded in justification of the avowed object of this translation ; it is, however, alleged as a proof of the mind of the Spirit, since the place they have held in the worship of the Church, both of the Elder, and of the New Covenant, must have been foreseen and intended by their Divine Author. Hence, it is evident that they are the Divinely dictated expression of the religion of the Church in the successive stages of her growth and development, that their local colouring, the subjective dispositions of their human authors are but the symbolic presentment of an Ideal, *i.e.*, of a higher, because heavenly reality. To take but a few instances—Jerusalem is “the city of the living God,” the goal of the pilgrimage of His purchased people ; the Tabernacle, the innermost Sanctuary foreshadow the Temple, “the Tabernacle not made with hands,” the Sanctuary where Jesus is ever pleading in our behalf. The all but exclusively grammatical, and baldly literal exposition presented in the following pages, may be deemed inconsistent with these lofty views as to the import and purpose of the Psalter. But, it may not be forgotten that a thorough insight into the literal meaning of these “spiritual canticles” is an essential pre-requisite for the due understanding of their liturgical use, and of their prophetic foreshadowings, as well as of their inexhaustible wealth of mystical lore. As Ven. Cardinal Tommasi most truly observes : “Est hic (scil. sensus literalis) veluti basis et fundamentum supra quod ceteri sublimiores sensus assurgunt.”¹ (The literal sense is, as it were, the basis and foundation whereon the more recondite

¹ Cf. *Summ. Theol.* Pt. I. qu. 1. a. 10.

meanings are built up). It is only on this foundation we may safely ground the liturgical and mystical interpretation of the Psalms, or of the other Scriptures, which else, degenerate into the vagaries of arbitrary comment, the phantasies of piety “not according to knowledge.” It may further be pleaded that, while ascetic, or ascetico-mystical treatises on some of the Psalms, or on the Psalter as a whole, are within easy reach of our English-speaking brethren in the Faith, there are none but non-Catholics works to supply those who are debarred from consulting Latin, or foreign authors for a trustworthy exposition of the literal meaning of the Psalms. But while insisting on the paramount necessity of mastering the literal sense of these inspired poems, in order to the union of light with unction, we no less emphatically assert that to be understood aright, and to be relished with profit, the Psalms are to be studied, not as a collection of old Hebrew lyrics, but as the prayer and praise welling up from the Heart of Him in Whom centre the faith, trust, and adoring love of all the sons of adoption.

NAMES OF THE PSALTER.

It does not appear how the Psalms, as a whole, were anciently designated. Their present Hebrew designation is *T'hillîm*, *Sepher T'hillîm* (=“Praises,” “Hymns,” “Book of Hymns”). But in the actual superscription of the Psalms, the word *t'hillâh* is applied only to Ps. cxliv. (145), which is indeed a Psalm of praise. The Book of Psalms heads the third and last great division of the Hebrew Scriptures, which is styled the *K'thîbhîm*, or *Hagiographa*.¹ As in

¹ The Jews divide the Hebrew Scriptures into (1) the “*Tôrâh*” (=law, instruction), containing the five books of Moses; (2) “*Nebhiîm*” (=Prophets), both the “former,” *i.e.*, the compilers of Joshua, Judges, Samuel (our

this division the Psalms occupy the first place, the Old Testament is frequently summed up as “the Law, the Prophets, and the Psalms” (St. Luke xxiv. 44). But, as the Psalmists give frequent utterance to forms of prayer, other than praise and thanksgiving, this designation were misleading, unless we take it as referring to the use made of their strains in public worship. In the earliest version of the Old Testament Scriptures, commonly, but erroneously ascribed to the Septuagint (the seventy-two Elders), for brevity sake represented in the following annotations by LXX., *T'hillîm* is rendered $\psi\alpha\lambda\muoi'$, whence the Vulgate, “Liber Psalmorum” (=“Book of Psalms”). Cf. St. Luke xx. 42; Acts i. 20. One of the primary meanings of $\psi\alpha\lambda\lambda\epsilon\iota\nu$ (*psallein*) is a twitching, twanging with the hand of a tightened cord, then, by an easy transition, the accompaniment of a song on stringed instruments, which, as is well known, were used by the choirs of Levites in the Temple services. Finally, the notion of instrumental accompaniment fell into the background, and “Psalm” came to mean “a song,” “a hymn,” such, especially, as are addressed to God. Another name, given to a portion of the Book of Psalms is *Tephillôth* (=“prayers”). Appended to the 2nd Book, at the end of Ps. lxxi. (72), is the notice: “The *prayers* of David, the son of Yishây, are ended.” In the following Books a few other Psalms are entitled: “Prayers,” a title, as a general title, borne out by the contents of most of these Psalms. The word

1 and 2 Kings), and Kings (our 3 and 4 Kings), and the “latter Prophets,” viz., Isaias, Jeremias, Ezechiel, with the xii. Minor Prophets. The third division comprises Psalms, Proverbs, Job, the five *Megillôth* (=“rolls,” “volumes”) arranged according to the sequence of the festivals on which they are read—Canticles, Ruth, Lamentations, Ecclesiastes, Esther, then Daniel, Esdras, Nehemias, and Paralipomena (Chronicles) 1 and 2. This arrangement of the Hagiographa is somewhat modified in the Spanish MSS. and in the Talmud; the former beginning with Chronicles, the Talmud with Ruth, as a kind of Prologue to the Psalter, as David descended from Ruth.

“Psaltery” (*ψαλτήριον*), by which *Kinnôr* and *nébhel* are, for the most part, rendered in LXX., denotes, in the first instance, a stringed instrument, then the songs sung thereto; as used to designate the Book of Psalms, “Psalter” involves a figure of speech akin to our calling a hymn-book, “*Lyra Innocentium*.”

FORMATION AND DIVISION OF THE PSALTER.

In the Hebrew text, the Psalms are divided into five Books, after the analogy of the *Tôrâh*, or Pentateuch. These books are distributed as follows: Book I. contains Pss. i.—xl. (41); Book II., Pss. xli. (42)—lxxi. (72); Book III., Pss. lxxii. (73)—lxxxviii. (89); Book IV., Pss. lxxxix (90)—cv. (106); Book V., Pss. cvi. (107)—cl. Each of the first four Books closes with a *b'râkâh* (a “blessing,” or “doxology”). In accordance with this is the Midrash on Ps. i. 1: “Moses gave to the Israelites the Five Books of the Law, and corresponding to these, David gave them the Book of Psalms, which consists of Five Books.” The date of this division, and of the final compilation of the Psalter in its present shape can be only conjectured. It cannot be later than the Greek version of I Machabees (B.C. 120—100), as in that book we find quotations from a Greek translation of the Psalms corresponding somewhat to the LXX. Psalter.¹ On the very reasonable principle of not taking prophetic foresight for granted, failing proof, Pss. xlivi. (44), lxxviii. (74), lxxviii. (79), are assigned to the period of the Syrian persecution. Even admitting the popular tradition that Esdras and Nehemias took in hand the task of collecting and revising the Scriptures, there is no reason to believe that they

¹ I Machab. ii. 63; vii. 17; ix. 23.

completed it, or that the Psalter, or any other Scriptures, save possibly the Law, assumed its final shape in their days. The several questions as to the formation of the Psalter—did it grow out of earlier collections?—What is the law, or plan of its arrangement?—Is it the work of one or of several collectors? have exercised the mind of critics, with the sole result of plainly showing that they admit of no satisfactory solution. The view least open to objection is that the collection of the Psalms was the work of several centuries, which helps to account for the anomalies of the compilation in its actual shape.

THE AUTHOR OF THE PSALMS.

The Psalms are the utterance of the Spirit “that spoke by the Prophets,” so that this question is concerned only with His human organs. In synodal decrees (Cf. 3 Carthage, can. 47; Trent, Sess. 4, De can. Script.), the Psalms are attributed to David; “Psalterium Davidicum” is, for the most part, their title. In Hebr. iv. 7, and in many of the Fathers, *en David, ho David*, (=“in David,” “David”) is the usual introduction to a quotation from the Psalms. In the Talmud (Pesachim, fol. 117 *a*), Rabbi Meir ascribes all the Psalms to David. The current Rabbinic tradition is, that the Psalter contains, with David’s Psalms, poems by ten men of old, Adam, Melchisedech, Moses, &c. Many of the Fathers (St. Augustine among others) hold the same view as R. Meir, which is rejected by St. Jerome (Epist. 134 ad Cyprian), St. Hilary (Prolog. in Pss.), and also by Eusebius of Cæsaræa, together with most modern commentators. The designation “Psalms of David” is fully justified by the fact that, in the Hebrew text, the name of the Prophet-king is prefixed to 78 Psalms.¹ If

¹ In LXX., besides the Psalms mentioned above, David’s name is prefixed to fourteen others. With but few exceptions, the Vulgate follows LXX. herein.

we admit the old Rabbinic canon, which enacts that all anonymous Psalms are to be ascribed to the author named in the superscription last preceding, this number would be considerably augmented. This rule, however, may be deemed to hold good only for the earlier Books, to extend it further would land us in glaring absurdities. Thus, all due deductions being made, we may fairly assign half the Psalter to David. About a third of the Psalms are anonymous, *adespota* ("without master," or "owner," "orphaned," as the Rabbis style them). These date from divers periods, having been composed either before, during, or after the exile. The twelve Psalms entitled "To Asaph," and the Korachite Psalms (eleven, if Pss. xli. and xlii. (42, 43) be reckoned as one), will be dealt with further on. The text ascribes two Psalms to Solomon, lxxi. (72) and cxxvi. (127), but this can hardly denote authorship. One Psalm, lxxxix. (90), is attributed to Moses, "the man of God," and may be accounted the most ancient in the collection, as internal evidence favours the ascription. The group of fifteen Psalms to which the Vulgate gives the title "Canticum Graduum" (Song of the Steps), "the Gradual Psalms" of the Roman Breviary are obviously of post-exilic origin. They were probably sung by the pilgrim-bands going up to Jerusalem for the great festivals.

TITLES AND SUPERSCRIPTIONS OF THE PSALMS.

The superscriptions of the Psalms are mainly of three kinds: (1) Those which mark their musical or liturgical character; (2) Those which assign them to particular authors; (3) Those which connect them with certain historical events. Dom Calmet observes most truly that the Titles of the Psalms have ever proved a *crux* to

commentators. Though positive enough in asserting their views, the Rabbis themselves, by the divergence of their interpretations, and, at times, by a candid confession of ignorance as to what these Titles imply, show that we cannot get beyond conjecture more or less plausible. We may infer their antiquity from the fact that they were in the text used by LXX., who were unable to explain them. In many cases, the Titles in their version diverge from those of the present Hebrew Psalter, chiefly by way of addition. As will be seen, Titles are more frequently wanting in Books 4 and 5, than in the first three. The authenticity of these Titles is an open question, since their inspiration and canonicity have been doubted, without let or hindrance, by Catholic divines of note, and a cursory glance at a Polyglot will discover manifold and marked varieties in these superscriptions, in the several versions used by Churches in Catholic communion. To allege the wording of the Tridentine decree (Sess. 4. "On the Canonical Scriptures") were to prove too much, as if it include these Titles, we must needs accept those in the Vulgate, which unquestionably are insertions of a later date. Further, the decree contains the restrictive clause— "*Prout in Ecclesia leguntur*" (as they are read in the Church). Now, though in the Synagogue services the Titles are read, or sung equally with the rest of the Psalms, they are invariably omitted in the public prayer of the Church, and are absent from our liturgical books. Thus are they left to the disputes of critics, who, as we might expect, are by no means unanimous. Of their several conflicting views, the most probable is that which admits as genuine the superscriptions of the original text, save when they clash with the contents of the Psalm, or the historical situation it implies. This does not mean that the Titles added, or amplified by LXX. deserve wholesale

rejection, as when they are not the fruit of conjecture, of dim and uncertain traditions, they record the views of the earliest experts in Biblical criticism, and, as a closer study cannot fail to discover, supply many a valuable liturgical, or historical detail. As an attempted explanation of most of these Titles is given in the annotations to each Psalm, we need here only supply omissions.

“To David (*l’Dâvidh*),” cf. “le livre à Pierre” (= Peter’s book).¹ This may, save in some few cases, be safely rendered “of,” or “by David.” But it may be questioned whether the ascriptions “To Asaph,” “To the sons of Core” (*l’Âsâph, lib’nêy Qôrach*) imply authorship. With Arabic poets and writers the prefix *li* frequently denotes the author (*Lam auctoris*), but the indefiniteness of the Hebrew *l'* (“to,” “for,” &c.), which vaguely indicates a relation of some kind or other, requires that we should not invariably take it to imply that the names to which it is prefixed designate the writers of the respective Psalms. “The sons of Core” were descendants of the Levite, whose awful punishment is recorded Numbers xvi. 32, 33. “The sons of the Coraïtes” are mentioned once, in the time of Josaphat (2 Paral. (Chron.) xx. 19), as choristers, but there is no intimation that they were Psalmists. With this may we couple the fact that Heman (not Heman the Ezrachite, or son of Zerach (=Zara), of the tribe of Juda), one of the three Choir-masters appointed by David (1 Paral. (Chron.) xxv. 1—5), was of the race of Core. He had fourteen sons, all of whom were musicians. (*Ibid.* xxv. 5, 6.) There may then have been fourteen families of professional singers, who might fitly be called “the sons of Core,” hence *lib’nêy Qôrach* (“to the sons of Core”) implies that the Psalms thus inscribed were given to these musical descendants of Core the Levite, to be sung, or set to music,

¹ Literally, “the book to Peter.

rather than Coraïtic authorship, a theory lacking historical basis, as it is nowhere hinted that any Coraïte ever composed a single Psalm. As regards Asaph, he is coupled with David (2 Paral. (Chron.) xxix. 30), as a Psalmist and a Seer, but with the probable exception of Ps. xlix. (50),¹ we cannot assert that his works are included in the Psalter. From the same source we learn that he was a musician (1 Paral. (Chron.) xv. 19; xxv. 1), appointed with two others as Choir-master over the fourth division of the Levites. There are, moreover, historical traces of the sons of Asaph, as a musical school or guild, both before and after the Captivity (2 Paral. xxix. 13; 1 Esdras iii. 10; Nehem. vii. 45; xi. 22); *l'Âsâph* may, therefore, be the generic designation of a race of choristers, of a musical school, even as *Aaron* is of the priesthood descended from him, as it was well known that the sons of Aaron were appointed to be priests. As Core did not hold the office of musician, when his descendants are mentioned as a musical guild, the more definite designation, "sons of Core," was needed. We conclude, then, that *l'Âsâph* indicates that the Psalms to which it is prefixed were handed to the choir bearing his name, to be set to music, and to be sung in the Temple worship.

"To (or "for") the Chief Musician," or "Precentor," as we say, "the Choir-master" (*Lannatstséach*). It occurs fifty-five times in the Titles, and at the end of the Song of Habacuc (iii. 19). The rendering given in the following pages is that adopted by Qimchi, Rashi, and Aben Ezra. The primary meaning of the verbal root *nâtsach* is "he shone," "was famous," "conquered," whence it came to betoken "superiority," "superintendence" (2 Paral. (Chron.) ii. 2; xxxiv. 12); "leading in music" (1 Paral. xv. 17—22); shading off further into the meaning of

¹ To this we may perhaps add Ps. lxxx. (81).

“completeness,” “perpetuity,” which we meet with in the LXX. rendering *eis to telos* (Vulgate, *In finem*, “unto the end,” “for the end”); cf. *lā-netsach* (“for ever”). Targum always renders it “to be sung.” The Chaldee verb *n'tsach*, “he excelled,” “conquered,” accounts for St. Jerome’s “Victori” (to the Conqueror) in the titles of the Psalter translated from the “Hebrew Verity,” and in Hab. iii. 19; for Aquila’s $\tau\hat{\omega}$ *νικοποιω* (to the bringer of victory); Symmachus, $\epsilon\pi\nu\kappa\iota\sigma$ (triumphal); Theodotion, $\epsilon\iota\varsigma \tau\hat{o} \nu\kappa\sigma$ (for victory); *tō nikopoiō*, *epinikios*, *eis to nikos*.

“*S-l-h*” or, as vowel-pointed, “*Selâh*,” occurs only in Psalms which have “for the Chief Musician,” or *mizmôr* (a song), both indications of a musical accompaniment, prefixed, and in Hab. iii. 3, 9, 13. As far as we can guess, it may be a musical sign marking a pause in the chant, during which the instruments played an interlude. It seems generally, but not invariably, to mark a transition of thought in the mind of the poet. LXX. (followed by Symmachus, Theodotion, Syriac) renders it *διάψαλμα*, meaning (*perhaps*) a musical interlude of a *forte* character. By others it is rendered “Pause;” Targum renders it “for ever,” so, too, Aquila ($\grave{a}\epsilon\acute{e}\acute{l}$) and St. Jerome (*semper*). Neither etymology nor the context give any clue to this interpretation. The Vulgate invariably omits it. (See “Selah” in Smith’s *Dictionary of the Bible*.)

TEXT AND VERSIONS OF THE PSALTER.

The Hebrew original text, as now found in MSS. and in print, is known as the “Masoretic” (=traditional) text, from *Masôrâh* (tradition), and in the present connection, the *vocalization*, or vowel-pointing, and *accentuation* of the till then vowelless text of the Old Testament, after the pronunciation handed down in the synagogues and schools, by the so-called “Masorets,” or “Masters of the

Masôrâh." Their labours extended probably from the 6th or 7th, to the 10th or 11th century of our era. One of the earliest and most important portions of the Masôrâh is the collection of marginal emendations (*Qerî*, "read"), to be *read* instead of the *Kethîbh* or "written [text]." The accents, be it observed, serve both to mark the intonation of each word, and the punctuation of the subordinate clauses. The vowel-pointing was gradually elaborated in imitation of the Arabian grammarians, who followed herein a Syrian precedent. The Masoretic, or present printed Hebrew text, fairly reproduces the original. We say "fairly," as it is certain that neither the Psalter, nor any other book of the Hebrew Canon has been handed down unscathed by the lapse of ages, and the unavoidable mishaps of repeated transcription. Further, without disparaging the "Prophets," and "Hagiographa," the Jews of the early centuries of our era, to enhance the authority of the "Law" (*Tôrâh*), placed them on a lower level, and in contra-distinction to the "Law," applied to them the term *Qabbâlâh* (=received [teaching], tradition). Hence the strict rules in force with regard to the copying of the "Law," were relaxed in the case of the rest of the Canon, so that blunders, mutilations, and corruptions are far more likely to have crept into the transcripts of the Prophets and Hagiographa than into those of the Pentateuch.

The oldest known version of the Psalter is that contained in the Alexandrian version of the Old Testament, commonly known as the Seventy (Septuagint, LXX.). As the story, or legend of its origin, under Ptolemy Philadelphus (about B.C. 285), concerns the Pentateuch only, it needs no further mention here. We may gather from the Prologue of Ecclesiasticus that the Greek translation of the Hebrew Scriptures had been completed, when

Jesus, the son of Sirach, came to Egypt (about B.C. 131). Whatever our judgment of the Septuagint Pentateuch, the Greek version of the other Hebrew Scriptures, of the Psalms, among others, leaves much to be desired.

In numerous passages the translator gives a slavishly literal rendering of his text, and deals with Hebrew idioms in a manner which suggests the question: Did he understand the original Hebrew? Thus, when the context shows that the Hebrew Future, as it is called, should be rendered as a Present, or Aorist, it appears as a Future in the translation; where the Hebrew Preterite is obviously a Present, or *Futurum exactum*, or an Imperfect, or Pluperfect of the Conjunctive mood, it is rendered as a Greek Preterite. The like unintelligent literalism is met with in the rendering of prepositions, conjunctions, forms of comparison, &c. Besides certain mistranslations of words, from a dread of anthropomorphism, the translator scruples not to give his own rendering; consonants of the square (the so-called "Assyrian") script are mistaken one for the other; the vocalization, accentuation, and division of words and clauses diverge from the Masoretic text, all which will account for the differences between our two versions. On the other hand, nothing can more unmistakably betoken the dogmatism of ignorant prejudice, than to ascribe, as a matter of course, the divergences last mentioned to the blundering of the Alexandrian translator, as it is far from improbable that this version was made at a time of transition from the older script, which had a close affinity to the Samaritan character, to that in present use. If this be so, it may be, and frequently is, the case, that his text was truer to the original than that of the Masorah; nor, generally speaking, can the differences of vocalization prove more than that, besides the traditional reading stereotyped, so to speak, by the Masorets, other traditions

no less trustworthy were current in certain schools.¹ It is also to be noticed that, with but few exceptions, the New Testament quotations from the Psalms are taken from the LXX.

In the early part of the second century of our era, the Hellenist Jews and Judaizing Christians being dissatisfied with LXX., Aquila of Sinope, a Jewish proselyte, made a literal translation of the Hebrew Scriptures into Greek, so literal indeed as to be obscure. To remedy this he revised his version with an exactness and ingenuity which witness to his complete mastery over both languages. His contemporary, Theodotion, an Ebionite of Ephesus, published a version, which was, in the main, an attempt to bring LXX. into closer agreement with the Hebrew. His version of Daniel has been adopted by the Church instead of that of LXX., which varies too widely from the original. To the translation of Theodotion succeeded that of Symmachus (about A.D. 200), another Ebionite. Taking the LXX. as the basis of his work, he performed his emendations from the original Hebrew with a masterly hand. He is deservedly praised for the purity and perspicuity of his style. To these may be added three other Greek versions of the Old Testament, comprising the Psalter. As the names of their authors were unknown to Origen, he refers to them as "Fifth" (É. v.), "Sixth" (S'. vi.), "Seventh" (Z'. vii.), according to the column they occupy in his *Hexapla*. Of these Greek versions, with the single exception of LXX., only fragments are now extant.

The Chaldee Targum, or Aramaic Paraphrase of the Psalms, has been credited to Jonathan ben Uzziel, of the school of Hillel, hence a contemporary of our Lord. Waiving the controversy to which this ascription gives occasion, it suffices to state that this Targum gives us the

¹ Such too is the opinion of a very learned Rabbi.

Jewish interpretation current in the early centuries of our era, and embodies many a valuable tradition of a more ancient date. The Syriac version of the Psalms referred to as ("Syr.") was made from the Hebrew. It shows, however, the influence of the LXX. and of the Chaldee Targum. Its probable date is about A.D. 160. Occasional references occur, here and there, to the Rabbinic commentators, mainly to Rabbi Sh'lômôh ben Yits'châqî (*i.e.*, R. Solomon son of Isaac, represented by the initials *Rashi*, and erroneously by *Yarchi*), of Troyes, in Champagne (A.D. 1036-40—1104-5); to Abraham ben Meir Ibn Ezra (Aben Ezra, Ab. Ez.), of Toledo, d. A.D. 1168; and to the great Hebrew grammarian, lexicographer, and commentator of the twelfth-thirteenth century, Rabbi David Qimchi, of Narbonne, son of Joseph and brother of Moses Qimchi.

The earliest Latin version of the Scriptures is commonly said to have been made in Pro-consular Africa, about the middle of the second century. It was called the Vulgate, *i.e.*, "the current," "the common edition" (Vulgata, communis editio), a name corresponding to the *κοινὴ ἐκδοσίς*, *koineekdosis* (common edition), of the LXX. In the fourth century a revision (of the Gospels at least) seems to have been made in North Italy, hence styled "Itala," and "Vetus Itala" (the Old Italian), when it was gradually superseded by St. Jerome's version. In the Old Testament it fairly rendered the uncorrected LXX. with all its excellencies and shortcomings. In course of time, however, it was so corrupted by careless interpolations, clumsy emendations, and by the blunders of ignorant scribes as to justify St. Jerome's complaint: "Among the Latins there are as many forms of text as there are copies!" To reduce this chaos to order St. Jerome was commissioned by Pope St. Damasus (A.D. 383) to revise the Latin version of the New Testament. He undertook at the same time,

his first correction of the Psalter. This he did, not on Origen's corrected Hexaplar text, but on the old *κοινή* edition of LXX., which was the source of the old Vulgate. This first revision is known as the "Roman Psalter," probably from its having been made for the use of the Church of Rome, which retained it until the reform of the Breviary, under St. Pius V., when the present Vulgate, or Gallican Psalter, was substituted. Since then, it is in use only in the Vatican Basilica, Milan Cathedral, and St. Mark's at Venice. It is further still retained in the parts of the Missal taken from the Psalter, and in the Invitatory Psalm (xciv. [95]) of the Nocturns, which in the third Nocturn of Epiphany is that of the Gallican Psalter. "In a short time the old error prevailed over the new correction." (St. Jerome, Pref. to the Book of Psalms.) So at the urgent request of SS. Paula and Eustochium, he set about a new revision of the Latin Psalter, taking for his text that of Origen's Hexapla preserved in the library of Cæsaræa. To represent as far as possible the reading of the Hebrew, he adopted Origen's notation, marking additions by an obelus (†), omissions by an asterisk, to indicate the additions and omissions of the LXX., the latter he supplied from Theodotion's version. It is said that this new revision was introduced by St. Gregory of Tours into the Churches of Gaul, whence the name "Gallican." These critical signs were unfortunately by degrees neglected, hence their disappearance from the Vulgate and Breviary Psalter, which, apart from a few changes, is substantially identical with the Gallican Psalter. Besides these two revisions of the old Latin Psalter, the second of which may well be termed a re-translation, we find in the works of St. Jerome a translation of the Psalms from the original Hebrew—"juxta Hebraicam veritatem" (according to the Hebrew verity)—(*circa* A.D. 400), to

which frequent reference is made in the following pages. As we may gather from his Preface to this version, its purpose is rather polemical than liturgical, and on account of the familiarity of the people with the old Latin version, through its use in public prayer, it failed to get embodied in the Hieronymian Vulgate. His version of the other Books of the Hebrew Scriptures had, in the age of St. Isidore of Seville (*De Offic. Eccles.* i. 12, *circ.* A.D. 630) obtained general currency throughout the West, without any authoritative pressure, solely by its superior excellence. In the course of the seventh century the elder Vulgate fell into disuse, save as regards the deutero-canonical Books of the Old Testament¹ and the Gallican Psalter, which are contained in the present Vulgate, consequently the Vulgate Psalter is little better than a reproduction of that of the LXX., which it follows in numbering the Psalms otherwise than in the Hebrew text, as will be seen in the subjoined table:

<i>Hebrew.</i>		<i>LXX. and Vulgate.</i>
Psalms	1-8.	... 1-8.
„	9, 10.	... 9.
„	11-113.	... 10-112.
„	114, 115.	... 113.
„	116.	... 114, 115.
„	117-146.	... 116-145.
„	147.	... 146, 147.
„	148-150.	... 148-150.

At the beginning of the tenth century Saadia Gaon, a native of Egypt, translated the Psalms and most of the Books of the Old Testament into Arabic.

THE DIVINE NAMES.

In the Hebrew column the Divine Names are merely transliterated, with a view to enable the reader to pass

¹ St. Jerome is said to have translated Tobias from a Chaldee text.

judgment on the childish theory which discovers a clue to the date and authorship of a Psalm in the use of one or other of the Divine Names.

1. '*Adhônây*, *Adhônay* (strictly "my lords," "lords," a Plural of *excellence*). Cf. "We" of Papal and royal rescripts, "You" addressed to a single person, in common intercourse.

2. '*Êl*, "strong," "mighty," "a mighty one," "might," "strength;" a generic name of Deity. In Plural (*'êlîm*) used of false gods; *b'néy'êlîm*, "sons of gods," i.e., "Angels" (Pss. xxviii. (29) 1; lxxxviii. (89) 7).

3. '*Elôah*, "God," with few exceptions, occurs only in poetry, and mostly designates the true God. Its Plural (*'elôhîm*) is used in Hebrew of (1) gods in general; whether true or false; (2) of angels (cf. Heb. i. 6; ii. 7, 9);¹ (3) of judges and other dignitaries. When used as a Plural of *majesty* of the one true God, it is mostly construed with a Singular verb, or adjective. It is probably to be referred to the Arabic *'aliha*, "he was amazed," "stood in awe of," or to *'alahâ*, "he worshipped," denominatives (probably) of *Ilahun*, *Ilah*, "God," in primary sense (probably), "an object of awe, of worship," with definite article, *Allahu*, *Allah*, for *al-Ilahu*, the true God.

4. "*Elyôn*, "lofty," "exalted," "Supreme," "Most High."

5. *Y H V H* (= *Jehôvâh*), the sacred tetragrammaton (word of 4 letters; name of 4 letters). According to Jewish tradition, it was pronounced but once a year by the high-priest on the day of Atonement, when he entered the Holy of Holies. But Maimonides (*More Nevochîm*, i. 61) asserts that its use was confined to the blessings of the priests, and restricted to the sanctuary. The true pronunciation of this Name is entirely lost, the Jews scrupulously avoiding all mention of it, and substituting in

¹ In both passages "angels" stands for *'Elôhim* of the text.

its stead, either *shêm*¹ ("the Name"), or *Adhônây*, or *'Elôhîm*, as it may happen to be written with the proper vowels of either of these words. It is usually read with the vowel-points of *'Adhônây*, with the sole difference that the initial *J* (= *Yôdh* = *Y* in York) receives a simple instead of a compound *Sh'va*. When it is coupled with *'Adhônây*, it is pointed with the vowels of *'Elôhîm*. This custom, which originated in reverence, was founded on a mistaken rendering of Lev. xxiv. 16. That it existed in the days of the LXX., may be gathered from their invariably rendering JHVH by *Kúrios*, *Kyrios* (=Vulg., "Dominus," "Lord," in Anglican version, "LORD"). It is probable that after the last siege of Jerusalem, the true pronunciation had all but, if not entirely, disappeared, nay, that it had been lost long before. Josephus,² of the priestly race, mentions it as a matter on which he was forbidden to speak; Philo, in his *Life of Moses*,³ allows none to hear or utter the Incommunicable Name, but those whose organs are purified by wisdom. Thus the ancient writers fail to throw any light on the question. The view that *J'hovah* is the true Tetragrammaton is now exploded, as such a form were utterly meaningless, and no substantive could be thus formed from a root with *Hê* for its third radical. The sole argument in its favour is its appearance as a compound in Hebrew proper names, as in "Jehoshaphat," "Joram," while others, for the same reason, scout *Je-ho-*, *Jo-* as a barbarous form, and deny that *J'hôvâh Y'hôvâh* can be the true pronunciation. Some of the Germans transliterate it "Jahveh," others "Jahaveh," the correct equivalent of which in English would be "*Yah'veh*" or "*Yahaveh*" (better, perhaps, "*Yah'weh*"), forms at least in accordance

¹ The Samaritans, in reading the Pentateuch, substitute for JHVH, *shêmâ*, "the Name."

² *Antiquities*, ii. 12.

³ *Life of Moses*, chap. iii.

with etymological principles. But despairing of certainty as to the vowels, with Hupfeld, we retain merely the consonants and write "JH VH," premising that J standing for initial Yôdh=Y in "yet," not j in "judge." A plausible guess as to the meaning of this word refers it to the substantive verb *hâyâh*, "he was," of which *hâvâh* (*hâwâh* [?]) was the older form, and takes it as representing God's eternity, Self-existence. Another view assigns to it the causative sense of "the giver of being," "He that makes to be." Be this as it may, it is clearly a mistake to regard *J'hôvâh* as a modern Rabbinic invention, and to deny it the credit of an ancient origin.

THE MESSIANIC PSALMS.

Messianic Psalms are those wherein the Spirit of prophecy refers directly or meditately to the Person and work of the Messiah (Hebrew *Mâshîach*=*Xριστός*, *Christos*, "Christ," "the *Anointed* Saviour,") to His sufferings, or to the glories that should follow. It matters not whether the poet was conscious or no of such reference. No believer may deny that there are Psalms belonging to this category, as this is demonstrated by proofs both in- and extrinsic. Christian commentators, however, are not agreed as to the distinguishing characteristics and number of the Messianic Psalms. A distinction must be made (1) between those vouched for as such by the New Testament writers, and by the unanimous consent of the Church; these are Pss. 2, 8, 15, 18 (?), 21, 34 (?), 39, 40, 44, 67, 68, 71, 77, 96, 101, 108, 109, 116, 117 (*Vulgate numbering*). (2) And Messianic Psalms, the tenor of which affords grounds more or less decisive for classing them as such, e.g., Pss. 20, 23, 46, 84, 86, 88, 95, 98, 106, 131, &c. To these may we add Psalms the Fathers and ancient commentators explain for the most part as Messianic, although a merely grammatico-

historical exegesis may fail to bear out this mode of interpretation, *e.g.*, Pss. 3, 17, 48 (v. 16), 54, 58, 66, 69, 70, 87, 110, &c. This does not include Psalms referred in the festal Offices, by mere "accommodation" to the Christ or His Church, as their liturgical use in no wise betokens that the Church intends to declare their Messianic import. Still, generally speaking, such reference grounds a presumption that these Psalms are either wholly, or in part, typically Messianic. We must further distinguish Psalms exclusively Messianic from Psalms only typically Messianic. The former are Psalms which in their *literal sense* refer to Christ and His Church, and admit of no other reference, *e.g.*, Pss. 2, 15, 21, 44, 71, 109. The latter, or the simultaneously Messianic, are Psalms which taken literally, refer to Old Testament personages, facts, or institutions of typical import, which admit, nay, require, in the mystic sense, to be taken as standing foreshadowings, or prophecies of the Christ. As is well known, the Old Testament, with its worthies, laws, &c., is for St. Paul *σκιὰ τῶν μελλόντων, skia tôn mellontôn*, "the shadow of the things to come, but the substance is Christ's." (Col. ii. 17.) As in the organic realms of Nature, each successive growth is outlined in its immediate predecessor, so may the same law of gradual development be traced in the Economy of redemption. Between the Proto-Evangel (Gen. iii. 15), and the manifestation of God in the flesh, as between the seed-corn and the fully ripened fruit, we may observe a series of developments knit together by an organic *nexus*, which as they proceed, set forth with ever increasing definiteness the Christ and His kingdom. From this standpoint, which is that of the New Testament writers, the leading personages, the institutions, whether civil or religious, of the elder Dispensation typify the Christ in His Person, or in His Church. Hence many

Psalms, which, in the grammatico-historical sense, apply, say to David, and to the vicissitudes of his chequered career, point through him to an infinitely higher reality, are prophetic, or simultaneously Messianic. The unity of purpose which is the law of God's action in history, assures us that we fail to discover numberless points of contact between the two Covenants. The illumination vouchsafed to the Apostles gave them a far deeper insight into the Old Testament than we may pretend to; thus, to speak but of the Psalms, they discovered many a typical presentation of the suffering or glorified Christ, in passages where critical exegesis finds naught but an obscure allusion to some past event. Even as the Apostles, other minds enlightened from above may unfold hitherto latent, but closer correspondences of the Elder with the New Covenant, but in this case, we lack the guarantee of inerrancy, which, from the standpoint of Catholic teaching, binds us to the implicit acceptance of the typically Messianic comments of the inspired writers. To this latter class may we refer Pss. 8, 18, 34, 39, 40, 67, 68, 77, 96, 101, 108, 116, 117, all of which are interpreted in a Messianic sense by the writers of the New Testament. To these may be added, as admitting in certain verses a typically Messianic application, Pss. 3, 4, 5, 10, 14, 16, 17, 22, 23, 26—29, 46, 48, 53—56, 58, 63, 66, 69, 70, 72, 75, 76, 84, 85, 87, 93, 95, 97, 98, 106, 110, 113, 119, 138, 139, 140—142. The following Psalms admit of an interpretation bearing upon the Church of Christ and her history—Pss. 45, 47, 78, 79, 86, 121, 126, 147—with reference to the heavenly Sion and everlasting rest, Pss. 83, 94.

NOTANDUM.—As suggested by a reviser, I have adopted *YaHWeH* as the transliteration of the Tetragrammaton. *Jehovah!* is impossible. *Vâu*, or *Wâw*, as in Arabic, is more correctly represented by our *w*, the *v* sound is a Persian and Turkish peculiarity.

THE PSALMS.

Book First.

Words within brackets are wanting in the present Hebrew text; words conjoined by hyphens are represented by one word in the present Hebrew, and Gallican, or Vulgate Psalter.

PSALM I. [Hebrew.]

1. Happy the man who walks not in the counsel of the wicked, nor stands in the way of sinners: Nor sits in the seat of scoffers.

2. But in the law of YaHWeH is his delight; And in His law does-he-meditate day and night.

3. And he-shall-be like a tree planted by the streams of waters, That yields its fruit in its season, Whose leaf also withers not: And all that he-does he-carries-through-successfully.

4. Not so the wicked: But they are like the chaff which the wind drives-away.

5. Therefore the wicked shall not stand in the judg-

PSALM I. [Vulgate.]

1. Blessed is the man who has not walked in the counsel of the ungodly, and has not stood in the way of sinners: And has not sat in the chair of pestilence.

2. But his pleasure is in the law of the LORD; And in His law will-he-meditate day and night.

3. And he-shall-be as a tree planted by brooks of waters, that yields its fruit in its season; And its leaf shall not fall-off: And whatsoever he-does shall-prosper.

4. Not so the ungodly [not so]: But as the dust which the wind scatters-away [from the face of the earth].

5. Therefore the ungodly shall not arise in judgment:

ment: Nor sinners in the assembly of the just.

6. For *YahWeH* knows the way of the just: But the way of the wicked shall-be-lost (i.e., perish).

This Psalm is distinct in character from all others, it is exclusively gnomic. Of its author we know nothing, but Jeremias may be said to refer to it (xvii. 5—8). It has no inscription, probably because it was considered a prefatory ode, and was not accounted a Psalm, as, not to mention Origen, Tertullian, and S. Hilary, Codex D. in Acts xiii. 33,¹ quotes the next Psalm (Ps. ii.), as the *first* Psalm. It is a compendium of the whole Psalter, and its contents may be summed up as follows: "Only in union with God's will, by the observance of His law, is real and lasting happiness to be secured; separation from God is misery."

v. 1. *Lit.* "O the happinesses of the man"—"Well is it with such a man!" "Walks," "stands," "sits," in Scripture and Oriental parlance denote the whole of our existence; they further mark the several downward steps on the broad road ending in perdition, yielding to seduction, obstinacy in sin—confirmation in wickedness. "Chair," *cathedra*, not as in Ps. cvi. (107), 32, the "chair of doctrine," of rule, but "the assembly," "the *coterie*." "Scoffers," the Seventy (LXX.) translate somewhat freely—"of pests"—pestilent-men; Vulgate takes the abstract for the concrete word. v. 3. *Or*, "in whatsoever he does he shall prosper." v. 6. "Knows," "Approves of," cf. Isai. li. 7.

PSALM 2.

1. Why do the Gentiles (nations) tumultuously-assemble: And the peoples meditate a vain-purpose?

Nor sinners in the counsel of the just.

6. For the Lord knows the way of the just: But the way of the ungodly shall perish.

PSALM 2.

1. Why did the Gentiles rage: And the nations meditate vain-things? (Acts iv. 25.)

¹ "Codex D," a Greek and Latin MS. of the sixth century, given by Beza to the University of Cambridge, A.D. 1581.

2. The kings of the earth take-their-stand, and princes sit together in council: Against YaHWeH, and against His anointed.

3. [Come!] Let-us-burst-asunder their bands: And cast-away their cords from us.

4. He-that-sits in the heavens laughs: Adônây mocks at them.

5. Then shall-He-speak to them in His wrath: And in His hot-anger shall He put them to confusion.

6. I, however, have-established My King upon Tsiy-yôn (i.e. Sion) the mountain of My holiness (i.e. My holy mount).

7. I-will-tell of a decree: YaHWeH said to me, My son art thou: I this day have-begotten thee.

8. Ask of Me, and I will-give the nations [for] thine inheritance: And [for] thy possession the extremities of the earth (*or*, the uttermost-parts of the earth).

9. Thou-shalt-break-them with a rod of iron: Like the vessel of a potter shalt-thou-dash-them-in-pieces.

10. Now therefore, Kings,

2. The kings of the earth stood-up, and the rulers gathered - themselves together: Against the Lord, and against His Christ.

3. [Saying] Let-us-break-through their bonds: And let-us-cast-away their yoke from us.

4. He-that-dwells in the heavens shall-laugh them to scorn: And the Lord shall-mock them.

5. Then shall-He-speak to them in His anger: And in His fury trouble them.

6. But I-have-been-established king by Him on Sion His holy mountain: Declaring His ordinance:

7. The Lord said to me, Thou art My son: To-day have-I-begotten thee. (Acts xiii. 33; Heb. i. 5; v. 5.)

8. Ask of Me, and I-will-give thee the nations [for] thine inheritance: And the ends of the earth [for] thy possession.

9. Thou-shalt-rule them with a rod of iron: Thou shalt dash them in pieces as a potter's vessel. (Apoc. ii. 27; xix. 15).

10. Now therefore under-

be-ye-wise : Be-ye-instructed, judges of the earth.

11. Serve YaHWeH with fear : And rejoice with trembling.

12. Kiss-ye the chosen-one, lest He-be-angry, and ye-be-lost on the way ; for soon is His anger kindled : O the happiness of all that take-refuge in Him !

stand, ye Kings : Be-instructed, all ye judges of the earth.

11. Serve the Lord with fear : And rejoice [in Him] with trembling.

12. Accept correction, lest [at any time the Lord] be-angry : And ye - should-perish from the [right] way (just way) :

13. Whensoever His wrath shall be suddenly kindled, Blessed are all they that trust in Him.

It has been observed that in a certain MS. of the Acts, and by some of the Fathers, this is quoted as Psalm *I.*, which is favoured by the Talmud. The preceding Psalm may have been taken for a proœm to the Psalter, or again, from its lacking a title, Ps. ii. may have been taken for a continuation of Ps. i. This Ps. is directly and literally Messianic (See Acts iv. 25, xiii. 33; Heb. i. 5, v. 5; Apoc. ii. 27, xii. 5, xix. 15). Till the twelfth century, the Jewish tradition favoured this reference. Talmud (*Succah*, § 52) states that v. 8 is traditionally referred to Messiah, the son of Joseph. So, too, in Zohar, is the first clause of v. 12 understood. The Midrash on the Psalms interprets this Ps. in like manner. Rashi openly avows that its literal reference to David was adopted "in order to answer *Hamminim* (= "the heretics," *i.e.*, the Christians). Aben Ezra admits that it applies either to David, or to Messiah. Though referring it to David, Qimchi mentions the Messianic interpretation with approval.

v. 1. "Vain"—is specified in v. 3. v. 6. "Established," firmly established, so, too, the Syriac ; Targum, "I have magnified ;" Arabic follows LXX. *Tsiyyôn* (= Sion) = "parched," "sunny." "Holy mount," Mount Moriah, being separated from Mount Sion by a very narrow depression, is frequently confounded with it. "*My* holy mount" shows that this is a *Divine* utterance, hence not to be put in the mouth of the king,

v. 7. "I will tell—decree." Syriac joins this with v. 6, and renders (*literally*), "It shall be declared concerning Mine edict." v. 9. "Break," by others rendered "Rule," cf. Apoc. ii. 27, xix. 15. "Break" seems to be required by the parallel word in hemistich b. v. 10. "Instructed," so also the Syriac. v. 11. "Rejoice," &c. Targum, "Pray to Him in fear;" Syr. "Lay hold on Him in fear." If this be the right rendering, it will mean "rejoice at being called to worship Him, but worship with awe." Possibly, however, it means—"Tremble ye in fearfulness." v. 12. "Kiss ye," &c., rendering proposed by Jennings and Lowe; S. Jerome, Symmachus, "Worship purely" (Adorate pure); Aquila, "Kiss with discernment" (*eklektōs*). LXX., Vulgate, Æthiopic, Arabic, and Targum ("receive instruction;" LXX. "lay hold on instruction," "accept correction") agree here. Rashi, "Arm yourselves with purity of heart;" Qimchi, "Do homage to me the pure of heart." "Kiss," *i.e.*, "do homage to the *son*," appears first in the Syriac, and is favoured by Aben Ezra, by S. Jerom, too, in his commentary ("Adorate filium," worship ye the *son*). This is mainly due to the fact that *bhar* is the Aramaic equivalent of the Hebrew *bēn*, "a son." The meaning is probably, "Lay hold of, take to yourselves this instruction, this warning," viz., of v. 10. Further, in Acts iv. 25, 26, this Psalm is ascribed to David. How account for his choosing an obscure foreign word, for what could be quite as well expressed in Hebrew? *Bhar* in signification of "son" is all but unknown in Biblical Hebrew; it occurs in Prov. xxxi. 2, but this is a later passage, not free from other Chaldaisms. An admissible rendering were, "Kiss ye the *chosen one*," *i.e.*, "Do homage to the king chosen by God;" so Qimchi. "Mine elect" (chosen-one) is a Messianic title in Isai. xlii. 1. v. 12. "Be lost," roam-about, wander at random in the evil course you have chosen; literally, "go astray on the way," "lose yourselves."

PSALM 3.

[Title]. 1. A Psalm, to Dâvidh: in his flight from the faces of (i.e. from, from before) Abhshâlom his son. (2 Kings (Sam.) xv. 14.)

PSALM 3.

1. A Psalm of David, when he fled from the presence of his son Absalom.

2. YaHWeH, how many-
are my foes! Many are they
that-rise-up against me.

3. Many are saying of me :
There is no safety for him in
'Elôhîm (i.e. God). Selâh.

4. But THOU, YaHWeH,
art a shield about me :
My glory, and the lifter-up
of my head.

5. With my voice will-I-
cry to YaHWeH : And He-
has-answered me from His
holy mountain. Selâh.

6. I laid-me-down and
I - slept ; I - awaked : For
YaHWeH was - upholding
me.

7. I will not be afraid of
ten-thousands of the people :
That have - set - themselves
against me round-about.

8. Arise, YaHWeH, save
me, 'Elôhây (i.e. O my God)!
For Thou-hast-smitten all
mine enemies on the jaw-
bone ; Thou - hast - broken
the teeth of the wicked.

9. To YaHWeH [belongs]
the deliverance : Upon Thy
people be Thy blessing.
Selâh.

2. Lord, why are they
that afflict me multiplied ?
Many rise-up against me.

3. Many say concerning
my soul, There is no deliver-
ance for him in his God.

4. But THOU, O Lord,
art my helper : My glory,
and the-one-that-lifts-up my
head.

5. I-cried to the Lord with
my voice : And He-heard
me from His holy mountain.

6. I-lay-down and slept :
I awaked : For the Lord
was-upholding me.

7. I will not be afraid of
thousands of people : That
beset me round about.

8. Arise, O Lord, deliver
me, O my God! For Thou-
hast-smitten all who were
without cause mine enemies :
Thou-hast-broken the teeth
of sinners.

9. Deliverance is the
Lord's : And upon Thy
people is Thy blessing.

A morning prayer "in dark and evil days." v. 3. "Saying of
me," *lit.* "to, of, concerning my soul," *i.e.*, by synecdoche, "of my
person," "of myself," of which it is the equivalent in most Semitic
languages. v. 5. As if to say, "Ere I cry, He will have answered
me." "Holy mountain"—*lit.* "the mountain of His holiness,"

i.e., Sion. v. 6. Might be rendered “For all the while He (= YH) was upholding me.” v. 7. LXX. “Myriads of people.” v. 8. LXX., followed here by Arabic version, read in their text *l'chinnâm* (rather, *'al chinnâm*, in vain; Ezech. vi. 10), instead of *lechî* (“the cheek”) of the Hebrew. A double Accusative in text after “smitten.” Gesenius, “Thou hast broken the jaw-bone of all mine enemies,” *i.e.*, deprived them of all power to do me further harm, as with beasts of prey. Qimchi takes this as a Preterite of habit, “Thou art wont to—often hast Thou delivered me and smitten my foes, so do Thou now.” v. 9. *Lit.* “To YH” is the deliverance, *i.e.*, which we await.

PSALM 4.

1. [Title]. To (*i.e.*, for) the Chief-Musician on stringed-instruments ; A Psalm of David.

2. When I call (lit. In my calling), answer me, O God of my justice; In distress Thou-hast-made-room for me: Be-gracious to me, and hear my prayer.

3. Sons of man, how long [will ye turn] my glory into dishonour? [How long] Will - ye - love vanity, and seek-after falsehood? Selâh.

4. But know - ye that YaHWéH has - ennobled [him who is] devoted to Him : YaHWéH will-hear, when I-call to Him.

5. Be-angry, but sin not: Commune with your own heart upon your bed, and be-quiet. Selâh.

PSALM 4.

1. For the end, a Psalm of David among the Songs.

2. When I called upon [Him], the God of my justice heard me ; in tribulation Thou-hast-made-room for me: Pity me and hearken to my prayer.

3. Sons of men, how long [will ye be] dull of sense? Wherefore do - ye - love vanity, and seek falsehood ?

4. But know-ye that the Lord has - done - wondrous things for His holy-one: The Lord will-hear me, when I cry to Him.

5. Be angry, and sin not: Feel-compunction on your beds for what you say in your hearts (Eph. iv. 26).

6. Sacrifice sacrifices of justice : And trust in YaHWeH. (Deut. xxxiii. 19).

7. Many say, Who will-shew us [any] good? Lift-up over us the light of Thy countenance, YaHWeH (Num. vi. 24, foll.)

8. Thou-hast-put gladness into my heart: More than [that of] the time, when their corn and wine are-abundant.

9. In peace will I both lay me down and sleep; For 'tis THOU, YaHWeH, alone: makest me dwell in safety.

6. Offer the sacrifice of justice, and trust in the Lord; Many say, Who will-shew us good-things?

7. The light of Thy countenance has-been-displayed over us, O Lord: Thou-hast-put gladness into my heart.

8. With the fruit of their corn and wine [and oil]: They have been enriched.

9. In peace will I both lie down and sleep:

10. For THOU, O Lord, only hast-caused me to dwell securely.

An evening prayer, corresponding to Ps. iii. In the West it is the 1st Psalm at Compline; in the Greek Office it is the first in Stasis 2 of the Saturday late Vespers. v. 2. "My justice," the vindicator of my right, of mine innocence. v. 3. "Sons of men." Cf. Ps. xlvi. (49) 3; Isai. ii. 9. *B'nêy'ish* (=men of rank), *b'nêy'âdâm* (= "the vulgar herd"). The former are sons of "somebody" of importance. Cf. Spanish, *hidalgo* (= *hijo d'algo* =son of somebody). The divergence of LXX. and consequently of Vulg., may be accounted for by their mistaking *k* for *b*, easily confounded in Hebrew script (*k'bôdî lik'limmâh* = my glory to shame—present text, while *they* read *kabhdêy lêbh, lâmmâh* (= "heavy of heart, why?"). Further, their text was without vowels, which had be supplied by an unwritten tradition (*lb*, instead of *lk*). v. 4. "Devoted to Him," dutifully disposed towards Him, "pious," "godly." v. 5. "Be angry," so Eph. iv. 26; the verb in text means agitation with fear, anger, grief, even with joy (Isai. xiv. 9). Targum, "Tremble at Him." "Commune," &c. —"probably" reflect upon what is said in v. 4, in the retirement and silence of night. "Be quiet"—"cease," "be silent;" this verb means cessation from action, as well as from speech. LXX.

"feel compunction" for upbraiding me, for rebelling against me. v. 6. Sacrifices such as the godly are wont to offer. v. 7. "Make the kindly favour of Thy countenance to shine upon us." LXX. "Thy light has been displayed upon us;" they probably read (had) in their text, *nâsas* ("he raised a banner") and so may mean, "Thy light is lifted up as a banner (*seemeion*), over us," to which we may rally in the conflict. v. 8. May refer to the supplies sent by Mephisobeth, 2 Kings (Sam.) xvi. 1. "Time." LXX. "fruit (*karpoi*, for *kairoû*), probably a scribe's blunder, as the *Vetus Itala* (=the early Latin version), and many of the Fathers have *a tempore* (from (than) the time); Origen also observes that many of the older MSS. of LXX. read "from the time," not as now, "from the fruit;" Syriac renders "from the time." "Oil" is probably an adaptation to Deut. xxviii. 51; Osee ii. 8. A contrast seems to be implied between the joy given to David from on high, and the plenty enjoyed by his foes. v. 9. "Alone;" if referred to David, it may mean, "Isolated though I be, Thou makest," &c., or, "me especially." Cf. Ps. iii. 6.

PSALM 5.

1. To the Chief-Musician,
to the flutes; a Psalm, to
David.

2. Give-ear to my words,
YâHWeH ; Consider my
meditation.

3. Attend to the voice of
my cry, my King, and my
God : For to Thee do-I-pray.

4. YâHWeH, in-the-morn-
ing shalt - Thou - hear my
voice : In the morning will-
I-direct [my words] to Thee,
and will-look-forth.

5. For THOU art not a
God (i.e., 'El) that - has-
pleasure in wickedness : Evil

PSALM 5.

1. For the end, concerning
her-that-inherits, A Psalm of
David.

2. Give ear to my words,
O Lord : attend to my cry
(lit. "Understand my cry.")

3. Attend to the voice of
my supplication, my King,
and my God.

4. For to Thee will-I-
pray : O Lord, in the
morning shalt-Thou-hear my
voice.

5. In the morning I-will-
stand - before (wait upon)
Thee, and will-look-forth :

shall not sojourn with Thee
(The evil-man).

6. Proud-fools shall not stand before Thine eyes : Thou-hatest all workers of iniquity.

7. Thou - shalt - destroy them that speak falsehood ; The bloodthirsty and deceitful man Y_aH_{We}H abhors.

8. But as for me, in the abundance of Thy loving kindness will - I - come - into Thy house : I-will-bow-me-down towards Thy holy temple in Thy fear.

9. Y_aH_{We}H, lead me in Thy justice because of mine adversaries : Make Thy way straight before my face.

10. For there is no sincerity in his mouth ; Their inmost part is wickedness ; Their throat is an open grave : They - flatter with their tongue.

11. Hold-them-guilty, O God ; Let-them-fall by their own counsels ; Drive them out in the multitude of their transgressions : For they-have-rebelled against Thee.

For THOU art not a God that-desires iniquity ;

6. Neither shall the evildoer dwell with Thee ; Nor shall the unjust continue in Thy sight.

7. Thou hatest all them that work iniquity ; Thou shalt destroy all them that speak falsehood. The Lord abhors the bloody and deceitful man.

8. But I, in the abundance of Thy mercy, will - enter into Thy house : I will worship toward Thy holy temple in Thy fear.

9. Lead me, O Lord, in Thy justice on account of mine enemies : Make my way straight before Thy face.

10. For there is no truth in their mouth : Their heart is vain ;

11. Their throat is an open sepulchre. They-use-deceit-with their tongues. Judge them, O God. Let-them-fall by reason of their own devices ; According to the abundance of their ungodliness cast them out : For they have provoked Thee, O Lord.

12. So shall all that-take-refuge in Thee rejoice, They shall ever shout-for-joy, because Thou-protect-est-them : They also that love Thy name shall exult in Thee.

13. For THOU wilt-bless the just-man, YaHWeH : As [with] a shield, [with] good-will Thou-wilt-compass him.

12. But let all that trust in Thee be-glad in Thee, They shall exult for ever, and Thou - shalt - dwell among them : And all that love Thy name shall-rejoice in Thee.

13. For THOU wilt-bless the just man : Lord, Thou - hast - compassed (lit. crowned) us with Thy good-will as with a shield (as with the shield of Thy good-will).

A morning prayer, hence assigned for Lauds in the ferial Office on Monday. The poet is in danger, murderous and crafty foes are plotting against him. The mention of "Thy house," "Thy holy Temple" favours the date of Absalom's insurrection as that to which the Psalm is to be assigned. Relying on his steadfast adhesion to God, vv. 2—9 state the grounds of his trust ; the remaining vv. are a prayer for his own deliverance, and for the undoing of his foes by God, as hating sinners.

v. 2. "Consider," attend to. "Meditation," *lit.* "muttering;" S. Jerom. "murmur." A contrast between the whispered, or mental supplication, and the "cry" of v. 3, rendered by Gesenius (Heb. Lex.), "fervent cry." v. 4. "Direct," "order," "arrange," "set in order" (so Targum); term used for the laying the pieces of the victim in order (Lev. i. 8); for laying in order the fuel for the sacrificial fire (*Ibid.* i. 7), for the due arrangement of the burnt-offering on the altar (*Ibid.* vi. 12). The morning prayer is probably viewed here as a morning sacrifice, just as in Ps. cxl. (141), the evening prayer is likened to the evening sacrifice. "Look-forth" with steadfast hope for Thine aid. v. 5. "Evil," or "an evil *man*," but "wickedness" seems to require the former rendering.

v. 6. "Proud-fools," braggarts, insolent boasters. v. 7. "Bloodthirsty," *lit.*—"the man of bloods," "the shedder of innocent blood," so Targum. v. 8. "House," the Tabernacle on

Sion (2 Kings (Sam.) vi. 17), repeatedly called “the House of Yahweh;” to this day, the Bedawee calls his tent his “hair-house” = “house of hair.”

v. 9. “Justice,” in the observance of Thy law. “*My* face,” “*Thy* way,” so Aquila, Symmachus, Theodotion, and as S. Jerom observes (Letter to Sunia and Fretela), the older MSS. of the LXX. “Make *Thy* way (the path of duty) straight and *level* before me.” v. 10. “Inmost part, wickednesses,” rather, “destruction” resulting from hatred. Lowe and Jennings discover a climax in this v.

Their *inmost part* is a yawning gulf, a place of ruin and destruction, their *throat* is an open sepulchral entrance to it, their *tongue* (*lit.*, “they-make-smooth their tongue”), is a smooth entrance. Briefly, they plan the most destructive schemes, and cajole their victims by honied words. v. 11. “From,” or “by means of” their devices. v. 12. “Protectest” “coverest,” “defendest.” v. 13. “Compass,” LXX. and Vulg. more literally “crown.”

PSALM 6.

1. For the Chief-Musician
on stringed - instruments,
basso ; a Psalm to David.

2. YaHWeH, rebuke me
not in Thy wrath : And
chasten me not in Thy hot-
anger.

3. Be - gracious to me,
YaHWeH, for I am -
withered - away : Heal me,
YaHWeH, for my bones
are-shaken.

4. And my soul is-shaken
sore : But THOU, YaHWeH,
how long? (*lit.* till when?).

5. Return, YaHWeH, de-

PSALM 6.

1. For the end, a Psalm of
David, among the hymns,
for the eighth.

2. O Lord, rebuke me not
in Thy wrath : Neither
chasten me in Thine anger.

3. Have-mercy on me, O
Lord, for I am sick : Heal
me, O Lord, for my bones
are-vexed.

4. My soul also is griev-
ously vexed : But THOU,
O Lord, how long?

5. Return, O Lord, deliver

liver my soul. Save me for Thy loving kindness' sake.

6. For in death there is no remembrance of Thee: In Sheôl who shall give Thee thanks?

7. I-am-weary with my groaning; I make my bed to swim every night: I-water my couch with my tears.

8. Mine eye wastes-away for grief: It-grows-old because of all mine adversaries.

9. Depart from me, all ye workers of iniquity: For YaHWeH has-heard the voice of my weeping.

10. YaHWeH has-heard my supplication: YaHWeH will-receive my prayer.

11. All mine enemies shall-be-ashamed and sore shaken: They-shall-turn-back, they-shall-be-ashamed in-a-moment.

my soul: Save me for Thy mercy's sake.

6. For in death no man remembers Thee: Who will give Thee thanks in the grave?

7. I-am-wearied with my groaning: Every night I-wash my bed: I-water my couch with my tears.

8. Mine eye is-troubled because of indignation: I-am-worn-out because of all mine enemies.

9. Depart from me, all ye that work iniquity: For the Lord has-hearkened to the voice of my weeping.

10. The Lord has-hearkened to my supplication: The Lord has-accepted my prayer.

11. Let all mine enemies be-put-to-shame and sore troubled: Let-them-be turned-back and grievously put-to-shame speedily.

Plaint of the godly man under persecution; first of the vii. Penitential Psalms. Title, "Basso," *lit.* "for the octave," the 8th, it may mean for male voices, cf. 1 Paral. (Chron.) xv. 21. v. 3. "Bones" for "bodily frame." v. 4. "How long [wilt Thou delay Thy succour]?" Cf. Ps. lxxxix. (90) 13; Isai. vi. 11. v. 6. Cf. Eccl. xvii. 26, 27. "Remembrance" must be here taken to mean "worship," "praise," as we infer from the "give Thee thanks" of the 2nd hemistich. "Sheôl" = the grave, or the nether world of disembodied spirits. "Hell," with its usual connotation, is a misleading rendering. v. 7. "I water," &c.

Gesenius (Heb. Lex.), "I dissolve (as it were) my couch," &c. Targum, "I wash." v. 8. "Eye," "features," "aspect," "my looks." S. Jerom, "My eye is dimmed" (*caligavit*), "Grief," *θυμός* of LXX. (*thymos*), stands for any strong feeling. "It grows old," S. Jerom, *Consumptus sum*, "I am worn out, wasted away by all mine enemies." vv. 9, 10. Preterites here may be taken as Preterites of confidence; "has heard" = "will surely hear."

PSALM 7.

1. Shiggâyôn of David, which he sang to YaHWeH : concerning the words of Kûsh a Benjaminite.

2. YaHWeH, my God, in Thee do - I - take - refuge : Save me from all my persecutors, and rescue me :

3. Lest he-tear my soul like a lion : Crushing [my bones], while there is no deliverer.

4. YaHWeH, my God ('Elôhay), if I-have-done this : If there-be any iniquity in my hands ;

5. If I-have-requited him that was at peace with me with evil : (Nay, rather have-I-set him free who was mine enemy causelessly) ;

6. Let the enemy pursue my soul, and overtake [it] : Yea, let him tread-down my life to the earth : And lay my glory in the dust. Selâh.

7. Arise, YaHWeH, in Thy wrath, uplift - Thyselv

PSALM 7.

1. A Psalm of David, which he sang to the Lord because of the words of Chusi son of Jemini.

2. O Lord, my God, in Thee do I trust : Save me from all that persecute me, and deliver me ;

3. Lest at any time he seize my soul as a lion : While there is none to ransom, nor to save.

4. O Lord my God, if I have-done this : If there be iniquity in my hands :

5. If I-have requited with evil those that requited me : May I deservedly perish empty by means of mine enemies :

6. Let the enemy pursue my soul, and overtake it, Let him trample my life on the ground : And lay my glory in the dust.

7. Arise, O Lord, in Thy wrath, and be-exalted in the

against the pride of mine adversaries : And awake for me, Thou who hast decreed justice (lit. judgment) :

8. So shall the congregation of the peoples surround Thee : And over it return- Thou on high.

9. YaHWeH judges the peoples : Vindicate me, YaHWeH, according to my justice, and to mine innocence in me (*or*, be it done to me).

10. Oh, let the wickedness of the wicked come-to-an-end, but establish-Thou the just : For the just God searches the hearts and reins.

11. My shield is upon God : Who saves the upright in heart.

12. God is a just judge : And God (i.e., 'El) shows-His-indignation every day.

13. Surely He-will again whet his sword : He-has-trodden His bow, and made it ready.

14. He has also prepared for Himself the weapons of death : He makes his arrows burning ones (*or*, fiery [shafts]).

15. Lo, he-travails with iniquity : Yea, he-has-con-

utmost-boundaries of mine enemies : And awake, O Lord my God, according to the decree Thou-didst-command :

8. So shall the congregations of the peoples surround Thee : And for this cause do-Thou-return on high.

9. The Lord judges the peoples : Judge me, O Lord, according to my righteousness, and to mine innocence that is in me.

10. Let the wickedness of sinners come - to - an - end, then shalt - Thou - establish the just-man, O God that searchest the hearts and reins. (11) Just [is]

My help from the Lord : Who saves the upright in heart.

12. God is a just judge, strong and patient : Will He-be-angry every day?

13. If ye be not converted, He will furbish (brandish) His sword : He-has-bent His bow, and made it ready.

14. And on it He-has-fitted instruments of death : He-has-made His arrows for the raging-ones.

15. Lo, he-travails with injustice : He-has-conceived

ceived mischief and has-brought-forth falsehood.

16. He-has-dug a pit, and deepened it: And is-fallen into the chasm he-has-wrought.

17. His mischief shall-return upon his own head: And his violence shall-come-down upon his own crown.

18. I-will-give-thanks to Y α HWeH according to His justice: And will-hymn the name of Y α HWeH “El-yôن (i.e., Most High).

trouble, and brought-forth iniquity.

16. He-has-opened a pit, and dug it up: And-is fallen into the ditch which he-made.

17. His trouble shall-return upon his own head: And his iniquity shall-come-down on his own crown.

18. I-will-give-thanks to the Lord according to His justice: And will-sing to the Name of the Lord Most High.

David (as there is no reason for questioning this ascription), declares his unshaken trust in God, his innocence of the charges brought against him, he is ready to undergo the penalty they involve, if proven; may God maintain his right, he promises thanksgiving, in full assurance that he will be righted. The occasion that prompted this ode is probably the incident narrated I Kings (Sam.) xxiv. 1—8; cf. *Ibid.* xxvi. *passim*. v. 1. “Shiggâyôن” occurs only here, and (in Plural) in Hab. iii. 1. Meanings assigned conjectural; Aben Ezra takes it for the first word of a song, to the air of which this Psalm was to be sung; Qimchi, for a kind of melody (with *variations* of music); Gesenius (Heb. Lex.) renders it “hymn.” “Concerning” so Deut. iv. 21. “Kûsh” means an Ethiopian, but is here a proper name; of whom? we know not. “The words of K” may be his false accusations, or his hostile “doings.” “Ben-jaminite,” Vulg., LXX., and S. Jerom, “Son of Yemini,” either suits the text. v. 5. S. Jerom, “If I have retaliated on them that repay evil to me, and sent mine enemies empty away.” Targum renders 2nd clause, “And if I have afflicted them that vexed me.” As the text now stands, if the “*and*” at the head of the latter half of the verse be taken in the adversative sense—“Nay, rather,” &c.—we may render, “Nay, rather have I set him free who for no

reason was mine enemy." "Syriac, If I have repaid evil to my benefactor, and have afflicted them who without cause were mine enemies." v. 6. "Soul," "life," "glory," are equivalent to "me," "myself." v. 7. S. Jerom, "Elevare indignans super hostes meos" (Lift Thyself up in wrath over mine enemies). Vulg. and LXX. here have "boundaries," as in the vowelless text, both words have the same consonants. R. Qimchi with Vulg., "in the judgment Thou hast decreed," *i.e.*, "according to the decree, Thou hast commanded." v. 8. "Over it," the congregation of the tribes "On high." Targum, "to the house of Thy majesty," or, to Thy judgment-seat on Sion, or in heaven. Vindicate Thy dignity by letting it no longer appear as if the ungodly were to have the upper hand. v. 9. Targum, "And according to my perfection repay me." v. 10. LXX., followed by Vulg. have detached "*Just*," from the end of this verse, and transferred it to v. 11. v. 11. God bears my shield, He looks to my defence; He protects me. According to their wont, LXX. eschew the metaphor, and give the sense thereof. "God is my help and defence." v. 12. And 'El (= God). LXX. render it as an adjective "mighty," "strong," so too S. Jerom and Targum, "And in His might He is angry," &c. No interrogation here, in LXX. the Latin translator has misread the negative *meé* as an interrogative particle; the text, taken literally, may be rendered, "And God foams with wrath every day."

v. 13. "Trodden," as a large bow is bent and strung by putting the foot against it. v. 14. Targum, Rashi, Qimchi, "His arrows against the persecutors" (hot pursuers). S. Jerome, "He makes His arrows in order to burn, *i.e.*, "fiery darts, fiery bolts, an allusion to thunder-bolts. vv. 15—17. The schemes of the ungodly are figured by a pit-fall, by a badly-built house which falls on the builder's head. v. 18. "El'yôn, high, exalted, hence, "Most High;" cf. Arab. "*Alî*.

PSALM 8.

1. To the Chief-Musician
on the Gittith, a Psalm to
David.

PSALM 8.

1. For the end, concerning
the wine-presses, a Psalm of
David.

2. YaHWeH 'Adôney-nû (i.e. our Lord), how glorious is Thy Name in all the earth! Who hast-set Thy glory upon the heavens.

3. Out of the mouth of babes and sucklings Thou - hast-firmly - founded strength, Because of Thine adversaries: To restrain the enemy and the self-avenger.

4. When I-consider Thy heavens, the work of Thy fingers: The moon and stars, which Thou - hast - established (set-firm).

5. What is man, that Thou-art-mindful of him? And the son of man, that Thou-visitest him?

6. For Thou-hast-made-him to-fall-short but little of 'Elôhîm (i.e., the angels): and crownest him with glory and honour.

7. Thou - makest - him - to-rule over the works of Thy hands: All-things hast-Thou-put under his feet;

8. Sheep and oxen, all of them: Yea, also the beasts of the field:

9. The fowl of the skies, and fishes of the sea : [Whatsoever] passes through the paths of the seas.

2. O Lord, our Lord, how wondrous is Thy Name in all the earth! For Thy magnificence is - exalted above the heavens.

3. Out of the mouth of babes and sucklings hast-Thou-perfected praise, because of Thine enemies: That Thou - mightest - put-down the enemy and the avenger. (Matth. xxi. 16).

4. For I-will-behold Thy heavens, the works of Thy fingers: The moon and stars which Thou - hast - established.

5. What is man, that Thou-art-mindful of him ? Or the son of man, that Thou-visitest him ?

6. Thou - madest him a little less than angels: Thou-hast crowned him with glory and honour. (Heb. ii. 7.)

7. And Thou-hast-set him over the works of Thy hands.

8. All-things hast-Thou-put under his feet: Sheep and all oxen, yea, also the cattle of the field ;

9. The birds of the sky, and the fishes of the sea : Which pass through the paths of the sea.

10. Y^aHWeH, our Lord :
How glorious is Thy Name
in all the earth!

The witness of the starry firmament to the glory of the Creator ; grateful acknowledgment of His condescension to man, whom He has deputed as His vicegerent here below.

“Gittîth,” Targum—“upon the harp David brought from Gath.” LXX. seem to have read *Gittoth*, plural of *gath* (a trough for treading the grapes); also a town of the Philistines. It *may* mean a musical instrument used at Gath, or the air of a song of the press-treaders. v. 2. S. Jerome, “O Lord, our Ruler” (Dominator noster). “Glorious,” *lit.* “bright.” Other renderings, the text being obscure: “For Thy glory is proclaimed above the heavens ;” “Who hast covered [set upon] the heavens with Thy glory.” Gesenius (imperative) “Set Thou Thy glory,” &c., *i.e.*, “Make it manifest to all” is inadmissible, unexampled. S. Jerom. Who hast placed Thy glory upon the heavens.” v. 3. “Babes,” “children” rather. “Make to cease,” to hold in check, to still. “Avenger,” Gesenius, “desirous of vengeance ;” cf. Ps. xlivi. (44) 17, where it is applied to the heathen powers. “Founded strength” exactly *ἐθεμελίωσας κράτος* of Aquila (*ethemeliōsas krátoς*); S. Jerom, “Perfecisti laudem” (as in Vulg.); Syriac, “Disposuisti laudem” (hast framed praise). v. 6. Cf. Heb. ii. 7—9; “Little less” may imply “but little inferior to,” or, “a little while lower than.”

PSALM 9.

1. To the Chief-Musician
upon mûth labbên ; a Psalm,
to David.

2. (Aleph) I will - give-thanks to Y^aHWeH with all my heart : (Aleph). I-will-recount all Thy wondrous-works.

3. (Aleph). I-will-be-glad

10. O Lord, our Lord,
how wondrous is Thy Name
in all the earth !

PSALM 9.

1. For the end, concerning the secrets of the son, a Psalm of David.

2. I-will-give-thanks to Thee, O Lord, with my whole heart : I-will-recount all Thy wondrous-works.

3. I-will-rejoice and exult

and exult in Thee : (Aleph). I-will-sing-praise to Thy Name, "El'yôn (i.e., Most High).

4. (Bêth). When mine enemies turn back : They-stumble and perish at Thy presence.

5. For Thou-hast-maintained my right and my cause : Thou-art-sitting on a throne judging justly (*or*, a just judge).

6. (Gîmel). Thou-hast-rebuked nations, Thou-hast-destroyed the wicked : Their name hast-Thou-blotted out for ever and ever.

7. (Hê). The enemy ; there is an eternal end of [their] destructions ; yea, Thou - hast - wasted cities : Their name is-perished, their [very name].

8. (Wâw). But YaHWeH sits [as King] for ever : He-has-established His throne for judgment.

9. (Wâw). And HE shall-judge the world in justice : He-shall - administer - judgment to the peoples in uprightness.

10. (Wâw). And YaHWeH will-be a high-tower for the oppressed : A high-tower at times [when they are] in distress.

in Thee : I-will-sing to Thy Name, Thou Most High.

4. When mine enemies are-turned back ; They-shall-be-feeble and perish at Thy [angry] countenance.

5. For Thou-hast-maintained my cause and my right : Thou-art-sitting on a throne, that judgest justly.

6. Thou-hast-rebuked the heathen, and the ungodly has - perished : Thou - hast-blotted-out their name for ever, even for ever and ever.

7. The enemy's swords have-failed utterly ; And Thou-hast-destroyed their cities : Their memorial is-perished with a crash ;

8. But the Lord endures for ever : He-has-prepared His throne for judgment :

9. And He Himself will-judge the world in justice : He-will-judge the nations in uprightness.

10. The Lord also is-become a refuge for the poor : A seasonable help, in affliction.

11. (Wâw). And they-that-know Thy Name will-hope in Thee : For Thou hast not forsaken them - that - seek Thee, YaHWeH.

12. (Zayin). Sing-praise to YaHWeH, who-dwells in Tsîyyôن (i.e., Sion) : Publish among the peoples His doings.

13. For [when] making-inquisition for blood, He-re-members them : He-forgets not the cry of the poor (lowly, meek).

14. (Chêth) Be-gracious to me, YaHWeH ; Behold mine affliction [which I suffer] of them-that-hate me : Who liftest me up from the gates of death ;

15. That I-may-publish all Thy praise in the gates of the daughter of Siôn : I-will-exult in Thy saving-help.

16. (Têth). The nations are-sunk-down in the pit they-have-made : In the net which they-hid is their own foot taken.

17. YH“ has-made-Himself - known, He - has - ex-ecuted judgment ; He-snare-s the wicked in the work of his own hands : Higgâyôن Selâh.

11. And let them that know Thy Name hope in Thee : For Thou, O Lord, failest not them-that-seek Thee.

12. Sing-praises to the Lord, who dwells in Siôn : Declare His dealings among the nations :

13. For [in] making-in-
quisition for blood, He-re-
members them : He-forgets
not the cry of the poor.

14. Have-mercy on me, O Lord : Behold my affliction [which I suffer] of mine enemies :

15. Thou that liftest me up from the gates of death : That I-may-declare all Thy praises in the gates of The daughter of Sion.

16. I-will-exult in Thy salvation. The nations are-stuck-fast in the destruction they-planned. In the very snare which they-hid is their own foot taken.

17. The Lord is-known [as] executing judgment : The sinner is-taken in the works of his hands.

18. (Yôdh). The wicked shall-be-turned-back into Sheôl: All nations that forget God.

19. (Kaph). For the needy shall not always be forgotten: Nor the expectation of the poor perish for ever.
[Or] Shall the expectation . . perish, etc.?

20. Arise, YH“, let not man prevail: Let the nations be-judged in Thy sight.

21. Put fear upon them, YaHWeH; Let the nations know that they are but men. Selâh.

[Lit. that men they are.]

18. Let sinners be-turned-back into the nether-world : [Even] all the nations that forget God.

19. For the poor shall not always be forgotten: The patience of the poor shall not perish for ever.

20. Arise, O Lord, let not man prevail: Let the heathen be-judged in Thy sight.

21. Set, O Lord, a law-giver over them: That the heathen may-know that they are men.

PSALM 10 (Hebrew reckoning).

1. (Lâmedh). Why, YH“, standest-Thou aloof? [Why] hidest - Thou - Thyself in times of trouble?

2. Through the pride of the wicked man, the afflicted burns : Let-them-be-taken in the plots that they-have-devised.

3. For the wicked behaves arrogantly [according to] the lust of his soul: And the plunderer renounces, contemns YaHWeH.

4. [As for] the wicked, in

1. Why standest - Thou afar off, O Lord ? [Why] dost-Thou-overlook [us] in times of need, in distress?

2. While the ungodly acts-arrogantly, the poor man is-set-on-fire: They-are-taken in the crafty-counsels which they-have-devised.

3. For the sinner boasts-him of the lusts of his soul : And the unjust blesses himself.

4. The sinner provokes

his scornfulness [he saith,] 'He will in nowise inquire': 'There is no God'—is the sum of all his thoughts.

5. His ways are-firm (i.e. prosperous) at all time; Thy judgments are far above out of his sight: [As for] all his adversaries, he-puffs at them.

6. He saith in his heart, I will in nowise be moved: To generation and generation [I shall be one] who is not in evil [plight].

7. His mouth is full of perjury, deceit, and fraud: Under his tongue are mischief and iniquity [better, "trouble"].

8. He-sits in an ambush of covered-places; In lurking-places he slays the innocent: His eyes lie-in-wait for the hapless.

9. He-lurks in the covert as a lion in his den; He lurks to seize the poor: He-seizes the poor, when he-draws him in his net.

10. He - stoops, he-crouches: And the hapless fall by his strong ones (i.e., strength, strong claws?).

11. He-saith in his heart, God has - forgotten : He-

the Lord: According to the abundance of his anger, He-will not inquire (*or*, he will not seek [after Him]).

5. God is not before him. Defiled are his ways at all times. Thy judgments are far removed from his sight: he will - gain - the - mastery over all his enemies.

6. For he saith in his heart, I shall not be moved to all gen rations, [continuing] without adversity.

7. His mouth is full of cursing, bitterness and fraud: Under his tongue are trouble and pain.

8. He lies in wait with rich-men in secret-places, to murder the innocent-man:

9. His eyes are set against the poor. He-lies-in-wait under covert, as a lion in his lair. He - lies - in - wait to ravish the poor, to ravish the poor, when he drags him [after him].

10. He will bring him down in his snare: He will-stoop and fall, when he-has-mastered the poor.

11. For he-says in his heart, God has forgotten :

hides His face, He will never take notice.

12. (Qôph). Arise, YaH-WeH; 'El (i.e. O God), lift-up Thy hand: Forget not the poor (*or*, meek, afflicted).

13. Wherefore does the wicked contemn God? [And] say in his heart, Thou wilt not require?

14. (Rêsh). Thou - hast-seen [it]; for 'tis THOU that beholdest travail and grief, to set [it] in Thy hand: With Thee the hapless one leaves [it]; THOU hast-been the helper of the orphan.

15. (Shîn). Break the arm of the wicked: And as for the evil-doer, Thou-shalt-punish his wickedness, Thou-shalt-find none.

16. YH" is King for ever and ever: The nations are-perished out of His land.

17. (Tâu). YaHWeH, Thou-hast-heard the desire of the meek: Thou-wilt-sustain their heart, Thou-wilt-apply Thine ear;

18. To right the orphan and the oppressed: That frail man from the earth may no longer cause-terror.

Pss. 9 and 10 (in the Hebrew reckoning) appear in LXX. and Vulg. as one Ps. In favour of the tradition followed by LXX. we may urge that Ps. 10 has no title: the two poems are marked

He - has - turned - away His face, so as never to look:

12. Arise, O Lord God, uplifted-be Thy hand: Forget not the poor.

13. Wherefore has the ungodly provoked God? For he says in his heart, He will not require [it].

14. Thou-seest [it], for THOU observest trouble and grief, to deliver them into Thy hands: The poor has-been-left to Thee; Thou-hast-been a helper to the orphan.

15. Shatter-Thou the arm of the sinner, and of the wicked-man; his sin shall-be-sought-for, and shall not be found.

16. The Lord reigns for ever, and to endless ages: Ye Gentiles shall-perish out of His land.

17. The Lord has-heard the desire of the poor: Thine ear has-been-attentive to the preparation of their heart:

18. To right the orphan and afflicted: So that man may no longer magnify himself upon the earth.

by the same peculiarities of expression (cf. ix. 10. and x. 1; ix. 20 and x. 12, 16, 18); the imperfect acrostic of Ps. 9 is continued in Ps. 10 (and as though the Poet intended to adapt the non-acrostic vv (2—11) to the scheme at some future time), a leap is made from Lâmedh, the 12th, to Qôph, the 19th letter. On the other hand, while Ps. 9 is a jubilant thanksgiving for the Divine judgments executed upon hostile neighbours, in Ps. 10. the Poet views it as still in the future, and seeks to hasten its accomplishment by prayer. It may thus be deemed a supplement, rather than a continuation of Ps. 9.

“*Al-mûth labbén* in Title is rendered in Targum “on the death of the (his) son;” it may mean, “on the death of *Labbén*,” a person unknown to history. LXX., with Aquila, Theodotion, &c., read “*al “al’môth*, (the secrets, hidden things) from “*âlam* (he hid); if it be taken as the Plural of “*almâh* (a virgin), it may be a musical direction—for maidens’ [voices] *Soprano*. R. Qimchi takes it for a musical instrument. But here, as elsewhere, we have but contradictory guesses. The meaning is irrecoverably lost.

v. 4. S. Jerom. “When mine enemies shall have fallen back, sunk to the ground, and have perished from Thy presence.” v. 6. “Blotted out,” properly, “wiped out,” “rubbed out,” as with a sponge. “Nations,” in text *gô-yîm* (= Gentiles, heathen). v. 7. “Destructions,” wastings, ravages, desolations. LXX., with P’shitta Syriac and R. Rashi; read here *chârâbôth* (swords) instead of *chôrâbôth* (ruins) of the present (*pointed*) text. “Wasted,” properly “plucked up,” as plants. “Their [very name],” or, “of them [I say],” but *lit.* = “they.” S. Jerom, “Cum ipsis” (along with them). LXX. connected *hmh* of their vowelless text with *hâmâh* (= he made a noise), and render, *met’ eechou* (with a noise, a sound, a crash). v. 10. “A high refuge,” *mis’gabh* (= a high tower, a lofty place, and hence, inaccessible to enemies), rendered by LXX. (usually), “a refuge.” “In (at) times [when they are] in very distress,” so literally; but Qimchi, “At times of cutting off,” i.e., when all hope is cut-off = “at times of desperation”—*Valeat quantum*. LXX., At fitting-times, in affliction. S. Jerom here renders it, “an opportune height” (elevatio) in trouble (angustia); at x., v. 1, “In times of trouble” (angustiæ). v. 13. “Poor,” so LXX. and Vulg.—

"meek," an alternative rendering. v. 14. "Gates of death," cf. "gates of daughter of Sion," i.e., the inhabitants of Jerusalem. v. 17. Targum, "The judgment He has executed is manifest before the Lord." "Higgayôn." Gesenius (Heb. Lex. s.v.) "the sound of the harp;" he takes it for a musical sign. LXX. *ôdee diapsalmatos* (a song of?); Symmachus, *melos diapsalmatos* (an air of?); Aquila, *ôdee aei* (a song for ever?). It may be, for aught that can be ascertained, a musical direction. v. 18. "Sheôl," LXX. "Hades," Vulg. "infernum;" "hell" in Douai version; properly, the grave, or the nether world, the abode of disembodied spirits; cf. "He descended into hell" of our Baptismal Creed. It has not the same connotation as "hell" has with us, assuredly not in the Old Testament. v. 21. S. Jerome, "Pone, terrorem eis" (Put fear upon them, Put them in fear). LXX., with a vowelless text, read *môreh* (=a doctor, a lawgiver) instead of *môrâh* (fear, or an object to be feared). In Aramaean use, *môrê*, is "a ruler," "a lord." "Set over them one they will fear."

Psalm 10 [in the Hebrew Psalter]. In the Latin Vulgate, the verses of this Psalm are numbered as in the Hebrew Psalter (1—18), as if it were a separate poem. v. 2. Targum, "the afflicted suffers persecution;" S. Jerom, "the poor man burns in the pride of the ungodly." "Let them be taken," &c., Targum. Ab. Ezra, and Qimchi render this as an imprecation on the persecutors. *Quibus cogitant*, for *quaे cogitant* of Vulg. is due to a literal rendering of the Greek idiom in LXX. (*hois dialogizontai*). v. 3. "Glories," rather "speaks (acts, behaves) arrogantly," "according to his soul's lust." "The plunderer," "the spoiler renounces," &c. [or,] "blesses the plunderer and contemns YH" —an admissible rendering. Aben Ezra, "For he (the wicked) praises the wicked [one of the same kidney] on account of the lusts of his soul, and blesses the covetous [who] provokes the Lord." "Bless," the Hebrew equivalent primarily means ("to bend the knee") "to greet," so in Gaelic, "to take leave of," so too in Gaelic; "to imprecate;" but the meaning of "reviling," of "blaspheming" [God] is questionable. Applying it in the third acceptation we may fairly render it here, "he renounces . . . God." LXX. transfer this last clause to v. 4. "The height

of his nose" *lit.* in text for "scornfulness," "arrogance," the pride he shows in his countenance, rather than "anger," as rendered by LXX. and S. Jerom. "He will not (=in no wise) require" = take cognizance of sin and wrong: cf. ix. 13, v. 13, *infra*. v. 5. Targum, "All his ways will prosper." LXX. refer the verb to *châlal* (he polluted, profaned). "Puffs," so literally; Targum, "will be angry," *i.e.*, show his anger by a puffing of his mouth, cf. Acts ix. 1. S. Jerom, "despicit," (= looks down upon), thus, with LXX., giving the sense of the verb, "puff," "blow." v. 6. S. Jerom—"In every generation I shall be without ill;" Syriac—"I shall never be moved from planning evil;" Targum—"from doing evil." v. 7. Targum, "Curses," "Mischief," or "travail and grief." v. 8. "He sits in a well-covered ambush;" *chatsérîm* (Singular, *châtsér*), "a covered," "enclosed place;" the "lair" of a beast of prey; here, as in Nehem (2 Esdr.) xi. 27; Gen. xxv. 16; it is rendered "villages." S. Jerom, "juxta vestibula in absconditis" (he sits lurking by the forecourts in lurking places), conformably with Symmachus. Targum—"in the snares of courts." LXX. (if they translated from dictation), may easily have mistaken the word for another akin to it in sound, ("ashérîm," rich men). Qimchi takes it for an unfenced hamlet. "Eyes," Targum, "privily watch," "secretly observe." v. 10. S. Jerom, "Et confractum subjiciet, et irruet viribus suis valenter" (And he will crush and lay him low, and rush upon him violently in (with) his strong ones); Targum, "And the poor-man will fall by the strength of his snares." Gesenius understands it of the *strong* limbs of the lions, viz., teeth, claws; some few of "the lion's whelps." v. 12. "Poor," "the afflicted" according to the *K'thîbh* (*written* text), but "meek," or "lowly" according to *Qerî* (*to be read*) of the marginal emendation. v. 14. "To give (set, put) [it] into Thy hand," to take it in hand, to make it a matter of Thy care and concern.

v. 15. "Break . . . arm," shatter his strength: "arm," "hand" are constantly used to express strength. "Punish," *lit.* "Seek out," take account of, not only to punish, but, as implied by "Break the arm," &c., to deprive him of the power he has misused. v. 17. "Sustain" (=keep up, cheer): "prepare" is the usual rendering of LXX., and Vulg. who here have taken

tâkhîn of text for the verbal noun, “preparation,” “disposition.” The verb is not precatory, as, like the jussive future, it would take the apocopated form. v. 18. St. Jerom. “And that man of the earth may in no wise continue to behave arrogantly.” We may render, “So that frail-man from the earth may no longer terrify”—or, “So that frail-man may no more be terrified from off the earth;” the former is better suited to ix. 20, where “man” means the persecutor.

PSALM 10 (II).

1. To the Chief-Musician, to David. In YaHWeH do-I-take-refuge: How say-ye to my soul: Flee [as] a bird to your mountain?

2. For, lo! the wicked bend the bow, They-make-ready their arrow on the string: To shoot in darkness the upright in heart.

3. When the foundations are-demolished: What can the just do?

4. YH“-He is in the temple of His holiness: YH“, in the heavens is His throne; His eyes behold, His eyelids try the sons of man.

5. YaHWeH tries the just-man; But the wicked and the lover of violence: His soul hates.

6. He-shall-rain upon the

PSALM 10 (II).

1. For the end, a Psalm of David. 2. In the Lord put-I-my-trust; how say-ye to my soul: Flee to the mountains as a sparrow?

3. For, lo! the sinners have - bent [their] bow : They - have - prepared their arrows for the quiver: That they-may-shoot in darkness the upright in heart.

4. For they have-pulled-down what Thou didst-frame: But what has the just done?

5. The Lord is in His holy temple; The Lord, in heaven is His throne: His eyes look-upon [the poor], His eyelids try the sons of men.

6. The Lord tries the just and the ungodly: But he that loves iniquity hates his own soul.

7. He shall rain upon

wicked snares: Fire, and brimstone, and a scorching blast shall be the portion of their cup.

7. For YH^u is just, He loves just-deeds : The upright shall - behold His face.

sinners snares: Fire, and brimstone, and a stormy blast shall be the portion of their cup.

8. For the Lord is just, and loves just-deeds : His face beholds uprightness.

This Psalm obviously refers to a season of danger; the Poet, beset by jealous and malignant foes, receives friendly warning to seek refuge in flight. The Psalm should, in all probability, be assigned to the latter period of David's residence at the Court of Saul. The reference by Delitzsch and others to the time of the rebellion of Absalom is somewhat at variance with 2 Kings (Sam.) xv. 13, 14.

Vv. 1—3 are put into the mouth of the Psalmist's friends. "Flee," the bird pursued by the fowler takes refuge in the mountain forest; the metaphor of a harried bird is continued in the next verse. "Your mountain," in text *har'khem*; LXX. may have read *k'mô* ("as," "like as"), which the sense requires, and as S. Jerom supposes ("ut avis," as a bird). v. 2. "Bend" *lit.* "tread," as is usual in stringing a bow. v. 3. "Foundations"—Gesenius, "columns," the pillars of the state, princes, nobles. S. Jerom. For the laws are set at naught (*dissipatæ sunt*). v. 4. "Temple" not made with hands, as results from "heavens" in hemistich *b*, cf. Acts xvii. 24; Heb. ix. 24. v. 5. "His soul hates," LXX. and Vulg. "hates his soul." v. 6. "Scorching blasts," viz., "a wind of"—denotes a pestilent wind, *es simûm* of the Arabs, "a wind of burnings," i.e., "a burning wind." "Portion," &c., their lot, their doom. v. 7. "Just deeds," *lit.* "justices," &c. He judges uprightly; S. Jerome, "Their faces shall behold the upright (*rectum*), or that which is upright, cf. Ps. xvi (17) 3; Prov. iv. 25. "Upright" (= *yâshâr* in text) may be taken as an adverbial accusative, "uprightly."

PSALM II (12).

1. To the Chief-Musician upon the Sh'mînîth, a Psalm to David.

2. Help, YaHWeH, for the godly-man is-no-more : For the faithful fail from [among] the sons of man.

3. Falsehood do - they - speak every-one with his neighbour :¹ Deceitful - language-do-they-speak, with a double heart.

4. May YaHWeH cut-off all flattering lips : The tongue that speaks great-things :

5. Who have-said, We have - power over our tongues ; Our lips are our own : Who is lord over us ?

6. For the plunder of the poor, for the groaning of the needy, Now will-I-arise, saith YH“ : I-will-set [him] in the safety for which he pants.

7. The words of YH“ are pure words, are silver to the earth, smelted in a crucible : Fined seven-times.

8. THOU, YH“ shalt-guard

PSALM II (12).

1. For the end, a Psalm of David, for the eighth.

2. Save me, O Lord, for the godly-man has-failed : Truths are - become - rare among the sons of men.

3. Every-one has-spoken vanity to his neighbour : Their lips are - deceitful, they - have - spoken with a double heart.

4. May the Lord destroy all deceitful lips : And tongue speaking - great - words :

5. Who have-said, We will - magnify our tongue ; Our lips are our own : Who is our lord ?

6. For the misery of the destitute, and the sighing of the poor, Now will-I-arise, saith the Lord : I-will-set [them] in safety, I-will-deal boldly with it ([or] I-will-speak thereof openly).

7. The oracles of the Lord are pure oracles ; [As] silver tried-in-the-fire, a test (standard) for the [whole] earth : Purified seven-times.

8. THOU, O Lord, shalt-

¹ Ephes. iv. 25.

them : Shalt - protect him from this generation for ever.

9. The wicked walk on every side : Like the rising of a tempest upon the sons of man.

keep us and protect us from this generation for ever.

9. The ungodly walk around : According to Thine exaltedness Thou hast multiplied the children of men.

This Psalm is assigned by Thalhofer to the period of David's persecution by Saul, during which the Poet had many opportunities of seeing that steadfast fidelity is rarely to be found among men. This (vv. 1—5) is the motive of his petition for deliverance, which is met by a promise of redress (vv. 6, 7), and passes into an expression of confident expectation (vv. 8, 9).

v. 1. "Sh'mînîth" (possibly), "in a *lower* octave," *basso*.
 v. 2. The faithful, "the steadfast ;" in text, *lit.* "Faithfulness," but the parallelism of "the godly man" requires the concrete term. v. 3. "Deceitful language," *lit.* "lip of smoothnesses," soothing, flattering—"lip" is constantly used for "language," cf. Gen. xi. 1. "Double heart," in text, "heart and heart," cf. 1 Paral. (Chron.) xii. 33. v. 5. "To our tongue we will give free scope," or, "Over our tongue we have power." v. 6. *Lit.* "For the laying-waste (or, 'devastation') of the afflicted." "I-will-place in safety hirn whom they reproach," *i.e.*, "the afflicted," "the oppressed," so Gesenius. S. Jerome, "Ponam in salutari auxilium eorum" (I will place their help in safety). Thalhofer conjectures, "I will place him in the safety he pants for." Syriac, "I will work deliverance openly." LXX. "I will deal boldly therewith, or, "I will speak [to them] thereof openly," interpreted by Thalhofer, "I will deal with this case with the determination, the energy of an upright judge;" Old Itala, for *in eo*, reads *in eum* (against him), viz., the ungodly oppressor. v. 7. "Words of YH," *i.e.*, the promises of v. 6. "Silver fire-tried in "alîl to (for) the earth, refined seven times ;" "alîl is met with nowhere else, = *hapax legomenon*. Gesenius guesses—"a workshop" (*sic*) ; Lee, "a crucible." "Earth" cannot stand here for "earthy matter ;" "dross." LXX. *dokimion tec gee* = Vulg. "probatum terræ ;" but *δοκίμιον* (a test), is invariably a noun, cf. 1 Peter i. 7 ;

hence Thalhofer proposes, “a test (standard) current throughout the world (‘the land’), or, throughout Palestine.” Mere guesses!

v. 9. Rising of a storm, &c., so Gesenius (Heb. Lex.) ; S. Jerom, “When the vilest of men are exalted,” Targum, “as a leech which sucks the blood of the sons of men.” Guesses one and all! *Zullôth* of text is read only here, rendered in Vulg. *multiplicasti* (Thou hast increased), which hardly renders *epolyôreesas* of LXX. (= Thou takest great care of, esteemest). Thalhofer, “As befits Thy Majesty, Thou promotest the welfare of the sons,” &c. “In all directions advance the wicked, like the rising of a storm,” &c.

PSALM 12 (13).

1. To the Chief-Musician ;
a Psalm, to David.

2. How long, YâHWêH,
wilt-Thou-forget me alto-
gether? How long wilt-
Thou-hide Thy face from
me?

3. How long shall-I-take
counsels in my soul ; [while]
grief is in my heart daily?
How long shall mine enemy
exalt-himself over me?

4. Look, answer me,
YâHWêH, my God : En-
lighten mine eyes, lest I-
sleep in very death ;

5. Lest mine enemy say,
I - have - prevailed against
him : Mine adversaries
would-rejoice if I-should-be-
moved :

6. As for me, I-have-
trusted in Thy loving-kind-

PSALM 12 (13).

1. For the end, a Psalm
of David. How long, O
Lord, wilt Thou not cease
to forget me? How long
wilt - Thou - turn-away Thy
face from me?

2. How long shall-I-take
counsel in my soul, [having]
sorrow in my heart daily?
3. How long shall mine
enemy be-exalted over me?

4. Look, and hearken to
me, O Lord my God : En-
lighten mine eyes, lest I-
sleep in death ;

5. Lest at any time mine
enemy say, I-have-prevailed
against him : They that
afflict me would-rejoice if I-
should-be-moved :

6. But I-have-trusted in
Thy mercy ; My heart shall-

ness ; My heart shall-rejoice in Thy salvation ; I-will-sing to YH^WH : Because He has - dealt - bountifully with me.

exult in Thy salvation ; I-will-sing to the Lord, who has dealt bountifully with me ; [and I-will-sing-psalms to the Name of the Lord most high.]

The hypothesis that this Psalm refers to the time when David was fleeing from Saul is more suitable to its content than any other. The imperilled servant of God craves, and to all seeming, craves in vain, help and deliverance. Has God then forgotten him ? He is ever busy with fresh devices to baffle his persecutors, but, to his sorrow, they fail, and he is ever in danger of death. The thought of past mercies reanimates his trust, his heart dilates with the assurance of relief, and gloomy forebodings give place to gratitude. v. 4. *Lit.* "Lest I sleep the death." v. 5. Targum, "I have lorded it over him." "If [it so happen] I . . . moved," Targum, "If I should swerve from Thy paths."

v. 6. "And I will sing psalms," &c., this last clause is wanting both in Hebrew and in S. Jerome.

PSALM 13 (14).

1. To the Chief-Musician ; to David. The fool says in his heart, "There is no God." They-have-corrupted, they-have-made-abominable [their] doing ; There is none that does good.

2. YaHWeH looked-down from the heavens upon the sons of man : To see if there were any understanding, That-did-seek-after-God.

3. The whole [mass of

D

PSALM 13 (14).

1. For the end, a Psalm of David. The fool saith in his heart, There is no God : They have corrupted [themselves], and are - become - abominable in their pursuits ; There is none that does good [there is not even one].

2. The Lord looked-down from heaven upon the sons of men : To see if there were any that understood, That sought-after God.

3. They are all gone out

them] is-turned-aside ; they-are-corrupt together ; There is none that does good ; no, not even one.

of the way, they are together become good - for - nothing ; There is none that does good, no, there is not even so much as one.

Their throat is an open sepulchre ; with their tongues they deal deceitfully (Ps. v. 11) ; The poison of asps is under their lips (Ps. cxxxix. (140) 4).

Whose mouth is full of cursing and of bitterness (Ps. ix. (10) 7) ; Their feet are swift to shed blood (Isai. lix. 7, 8).

Destruction and misery are in their ways ; and the way of peace they have not known (cf. Isai. lix. 7, 8) ; There is no fear of God before their eyes (Ps. xxxv. (36) 2).

4. Have all the workers of iniquity no knowledge ? Who-eat-up My people [as] those-who-eat bread : They call not upon YHWH.

5. Then they were exceedingly afraid : For God is in the generation of the just ;

6. Ye - may - frustrate the counsel of the afflicted : But YH“ is his refuge.

7. Who will - give (i.e. Would that) the salvation of Yis-ra-Êl (i.e. Israël) were come out of Sion ! When YH“ brings - back the captivity of His people, Ya-“aqôbh (Jacob) shall - rejoice, Israël shall-be-glad.

4. Will not all the workers of iniquity know ? Who eat-up My people, as a morsel of bread ?

5. They call not upon the Lord, Then were they thoroughly alarmed, [where there was no fear :]

6. For the Lord is in the just generation. Ye - have - confounded the counsel of the poor, Because the Lord is his hope.

7. Oh, that the salvation of Israël were come out of Sion ! When the Lord brings-back the captivity of His people, let Jacob exult, let Israel be glad.

Psalm lii. (53) with but a few slight divergencies, is a repetition of this Psalm. Admitting the ascription “to David,” the

historical situation to which we may refer this Psalm is rather the period of Saul's persecution than that of Absalom's revolt. v. 1. "Fool," in a collective sense. "Heart," the centre of personality, the seat of thought and of will. "No, not even one," transferred from v. 3. v. 2. "Looked-down"—the verb in text expresses bending forward, as when looks down from a window; felicitously rendered *diekypsen* by LXX. v. 3. "Corrupt," putrid, fetid; in Arabic, the verb is applied to milk turned sour. The unnumbered vv. are wanting in text and in the earlier Greek MSS., but occur in *Codex Vaticanus* of LXX., in the Arabic, and Vulg. S. Jerom ascribes this interpolation to the unwarrantable liberty taken by a copyist, who, finding them in Rom. iii. 13—18, foisted them into this Psalm. v. 5. The proof of God's care for His faithful ones strikes terror into their oppressors. "Where no fear was"—interpolated from Ps. lii. (53) 6. v. 7. Probably a liturgical appendage at the time of the captivity, or at some other period of national calamity.

PSALM 14 (15).

1. A Psalm, to David.
Y_aHWeH, who shall-sojourn
in Thy tabernacle? Who
shall-dwell in the mount of
Thy holiness?

2. He - that - walks per-
fectly, and works justly :
And speaks truth in his
heart.

3. He allows no slander
on his tongue, Nor does evil
to his friend : Nor takes-up
a reproach against his neigh-
bour.

4. In whose eyes a vile-
person is-despised, But them-

PSALM 14 (15).

1. A Psalm of David.
Lord, who shall-sojourn in
Thy tabernacle? Or who
shall - dwell in Thy holy
mountain?

2. He that walks without
stain, and works justice :

3. Who speaks truth in
his heart, who speaks not
deceitfully with his tongue ;
Neither does he evil to his
neighbour : Nor takes-up
a reproach against those-
nearest to him.

4. In his sight an evil-
doer is-set-at-nought, But

that-fear YH“ he honours : Should-he-swear to-do-harm [to himself], yet he will not change.

5. He puts not out his money to usury, Nor accepts a bribe against the innocent. He that does these-things shall never be moved.

he-glorifies them - that - fear the Lord : He-swears to his neighbour, and disappoints [him] not.

5. He has not put out his money to usury, Nor received bribes against the innocent. He that does these-things shall never be moved.

“ Holiness becomes Thy House, O Lord, for ever ” (Ps. xcii. (93) 5) is the burden of this Psalm. From the close resemblance of this Ps. with Ps. xxiii. (24), we may gather that the date of their composition was that of the translation of the Ark to Mount Sion. The Poet insists on the necessity of inward purity and godliness, as the informing, or quickening principle of ceremonial worship. Isaias seems to have had a reminiscence of this Ps. when replying to the question, xxxiii. 14, he says (v. 15) “ He that walks in justice (=justly),” &c.

v. 1. “ Sojourn,” as a guest. v. 2. “ Perfectly ” — in integrity of conduct ; LXX. “ blameless.” v. 3. Text (literally) “ He moves not his feet,” i.e., he goes not here and there for the purpose of prying, of detraction, of slander : a somewhat abrupt transition from the foot to the tongue. v. 4. Targum, “ Despised is he in his own eyes and worthless ; ” so too Qimchi, Ab. Ezra, &c., but such a man might be lowly in his own eyes, think little of himself, he could not habitually at least deem himself “ worthless.” “ Swear to do harm ” = “ to his own hurt,” cf. Lev. v. 4, where this expression occurs, “ *to do good, or to do evil* ” (“ to himself,” of course), with reference to arduous, or rash, promissory oaths and vows. LXX., with some early versions, render it, “ He swears to *his neighbour*, ” which in the vowelless text were almost undistinguishable from “ to do harm.” S. Jerom, “ He swears to afflict himself ” (ut se affligat). “ Change ” [his mind], the word, in its technical sense, implies the substitution of an offering for one that has been vowed ; the commutation of a vow.

PSALM 15 (16).

1. Mikh'tâm, to David : Preserve me, 'El (i.e. O God), for I-take-refuge in Thee.

2. I-said to YaHWeH, 'Adônây (i.e., my Lord) art THOU : My good is not at all beyond Thee.

3. To the holy-ones that are in the earth, they : And the illustrious-ones in whom is all my delight [I said (?)]

4. Multiplied-be their sorrows who to another [god] offer-gifts : I will in no wise pour out their libations of blood (*or*, may I never pour out, etc.) : And may I never take up their names upon my lips.

5. YH“ is the portion of mine inheritance, and of my cup : THOU castest my lot (maintainest my condition?).

6. The measuring - lines are-fallen for me in pleasant-places : Yea, [mine] inheritance is fair with me (i.e., I have a beautiful heritage).

7. I-will-bless YH“, who has given me counsel : Yea, in the nights have my reins instructed me.

PSALM 15 (16).

1. A monumental-inscription of David. Keep me, O Lord, for I-have-hoped in Thee.

2. I-said to the Lord, THOU art my God : For Thou needest not my good-deeds (?).

3. As for the saints that are in His land, He-has-wondrously-fulfilled all my desires in them.

4. Their infirmities have-been-multiplied ; afterwards they-hasted. I will by no means assemble their meetings for bloodshed : Neither will-I-make-mention of their names with my lips.

5. The Lord is the portion of mine inheritance and of my cup : THOU art He who restores mine inheritance to me.

6. The lines have-fallen to me in goodly - places : Yea, I have a goodly heritage.

7. I-will-bless the Lord who has-given me understanding : My reins, too, have-instructed me even till night.

8. I have set YH[“] before me continually: Since He is at my right-hand, I shall not be moved.¹

9. Therefore, my heart was-glad, and my glory has-rejoiced: My flesh also shall-dwell in safety (i.e. confidently).

10. Because Thou wilt not abandon my soul to Sheôl: Thou wilt not give up Thy godly-one to see corruption (*or*, the pit).

11. Thou wilt make me to know the path of life; Fulness of joy is with Thy countenance: Delights are in Thy right-hand for evermore.

8. I behold the Lord continually before me: For He is at my right-hand, that I should not be moved.

9. Therefore my heart was-glad, and my tongue exulted: Moreover, also my flesh shall-rest in hope:

10. Because Thou wilt not leave my soul in the nether-world: Neither wilt Thou suffer Thy holy-one to see corruption.²

11. Thou-hast-made-known to me the ways of life; Thou-wilt-fill me with joy with Thy countenance: Delights are in Thy right-hand for ever.

The ascription to David is confirmed by Acts ii. 25; xiii. 35. St. Peter distinctly asserts (Acts ii. 31) the prophetic consciousness of David in the composition of this Psalm, but yet a consciousness subject to the limitations he mentions in his first Epistle, i. 10, 11. v. 1. “Mikh’tâm,” meaning unknown; Gesenius (Heb. Lex. s.v.) connects it with *mikh’tâbh* (= a writing); “on the ground that the primary meaning of the roots of both words is “*to engrave*;” Targum, “The upright engraving of David.” Others guess “a golden song,” connecting it with *kethem* (= Hebr. “fine gold”). “Monumental inscription” is close enough to Targum, and as good a guess as any other; much better than the Rabbinical solution that it is an abridgment of the words rendered, “after his wound was healed.” v. 2. “I have said;” not, “thou hast said,” ’âmart, a defective form for ’âmartî (“I have said”), so LXX., Syr., Vulg. ’Adônây (lit. = “my lords”), plural of Majesty; (not “my God,” as in Vulgate). “My good (happiness; welfare) by no means on Thee,” i.e., confers nought on Thee, or, “is not due to

¹ Acts ii. 25.

² Acts ii. 25, seq.; xiii. 35.

me from Thee." Cf. the Arabic and Gaelic idiom, "silver is to me upon him," *i.e.*, he owes me money; thus David Qimchi and Aquila, if taken literally (my goodness is not at all upon Thee).

Symmachus, "My good is not without Thee," which agrees with S. Jerom, "Bene mihi non est sine te" (= it is not well with me, without Thee). Joseph Qimchi, "The good I do reaches not as far as Thee;" Targum, "is not given outside of Thee," or, "except from Thee." Jennings and Lowe give as literal rendering, "My happiness [is] not at all beyond Thee," a rendering akin to that of Symm. and St. Jerom, and to Ps. lxxii. (73) 25. LXX. have rendered the preposition "*al*" rendered "upon," "beyond Thee," in the more usual meaning, "with regard to," "concerning," and render as above, in Vulg., "My welfare has no reference to Thee," "needs not be added to Thine," in a word, "Thou needest it not." vv. 3, 4. "As for the saints," "To the saints." The rendering of the Hebrew text given above is open to the exception that, in the present text the Maqqéph (= "binder") joins into one the three closing words of v. 3. (*Kol-cheph'tsî-bhâm*), [= all-my-delight-in-them], thus excluding [is] from the text, and *literally* requiring "and the illustrious-ones of all-my delight in them." The text seems to have suffered somewhat at the hands of blundering scribes, and we are reduced to conjectures, more or less ingenious. v. 4. "Sorrows," rendered "idols" by Targum ("They multiply their *idols*, afterwards they hasten to offer gifts"), Symmachus, and S. Jerom. The verb rendered "they hasten (*mâhârû*) occurs Exod. xxii. 15 in the sense of "giving a dowry to a future wife;" it may be so taken here, as idolatry is constantly treated as a sort of adultery—"Offer gifts to," "endow;" "another" *i.e.*, "a strange, a false god." *Achér* (=another), rendered in LXX. "afterwards," in the vowelless text is easily mistaken for *achar* ("behind," "after," "afterwards.") "May I never pour out," "I will by no means pour out (offer.)" &c. "Of blood," to be referred to the character of the offerers, rather than to the matter of their libations. "Their names," *i.e.*, of other, of strange gods, cf. Exod. xxiii. 13. v. 5. "Castest," "maintainest," "supportest," "ensurest." v. 6. "Lines" (text, *chabâlîm* = cables) "are fallen unto me in pleasantnesses" (=pleasant-places): Yea, mine heritage is beautiful with me." "Lines" =

land measured out by "measuring lines." Mine allotment is quite to my mind. v. 7. "Reins," in Scripture phrase, the moral conscience, its behests, warnings, reproaches. v. 8. "At my right hand," as my protector. v. 9. "Glory" = "my soul;" cf. Ps. vii. 6; xxix. (30) 13; cvii. (108) 2; LXX. and Vulg. "my tongue," so too, Acts ii. 26. "In hope," S. Jerome, "Confidenter," = "fearlessly," "securely." v. 10. "Hell," in text, *Sh'ôl*, the *Hades* of LXX., assuredly not "Gehenna," as results from the parallel expression ("Corruption," "the pit") in hemistich b. "Holy-one," pious-one; in *Kethîbh* (text—"written"), Thy "holy-ones," corrected in *Qerî* (the marginal emendation,—"holy-one"). v. 11. "In Thy hand" held in store for Thy faithful servants.

PSALM 16 (17).

1. A prayer, to (i.e., of) David. Hear, YâHWâH, the right; attend to my cry; Give-ear to my prayer; Without lips of deceit.

2. Let my sentence come-forth from Thy presence: Thine eyes do - behold rightly.

3. Thou-hast-proved my heart, Thou - hast - visited [me] at night; Thou-hast-tried me as with fire, Thou-didst-find nothing : I-am-purposed, my mouth shall not transgress.

4. As for the works of man, by the word of Thy lips: I have-kept me from the ways of the robber.

5. My steps have-held-

PSALM 16 (17).

1. A prayer of David. Hearken, O Lord, to [my] just plea; attend to my petition: Give-ear to my prayer not [uttered] with deceitful lips.

2. Let my sentence come-forth from Thy presence: Let Thine eyes behold equitably.

3. Thou-hast-proved my heart and visited [it? me?] by night; Thou-hast-tried me as with fire, and iniquity has not been found in me.

4. That my mouth may not speak the words of men : On account of the words of Thy lips I have observed hard ways.

5. Direct my steps in Thy

fast to Thy paths : My foot-steps have-been-unmoved.

6. I call upon Thee, for Thou-wilt-answer me, 'El (i.e., O God) : Incline Thine ear to me, and hear my speech.

7. Give-a-wondrous-manifestation of Thy loving kindnesses, Thou-that-savest by Thy right-hand, them-that-take-refuge [in Thee] : From those that rise-up [against them]. (*Or*, that rise-up against Thy right-hand.)

8. Keep me as the apple of the eye : Hide me in the shadow of Thy wings,

9. From the wicked that oppress me : My deadly enemies [who] surround me.

10. They - have-closed-up their fat : With their mouth they speak proudly.

11. At each step we take they now compass us : They-set their eyes to cast [us] down to the ground.

12. His likeness [is] as a lion that is-greedy to raven : And as a young-lion lurking in secret-places.¹

paths : That my footsteps slip not.

6. I call, for Thou-heardest me, O God : Incline Thine ear to me, and hear my words.

7. Give-a wondrous manifestation of Thy mercies, O Thou that savest them-that-hope in Thee :

8. Keep me as the apple of the eye from those-that-resist Thy right hand : Screen me under the shadow of Thy wings,

9. From the face of the ungodly who afflict me. Mine enemies have - compassed-about my soul,

10. They-have-closed-up their fat : Their mouth speaks haughtiness.

11. They have now cast me out and compassed me round about : They-have-set their eyes [so as] to bow them down to the ground.

12. They lie-in-wait for me as a lion ready for prey : And like a lion's whelp lurking in secret-places.

¹ Cf. Psalm ix. (10) 9.

13. Arise, YaHWeH, confront him, cast him down : Deliver my soul from the wicked [by] Thy sword ; (*or*, [who is] Thy sword) ;

14. From men [by] Thy hand, YH“, From men whose portion in life is of the world ; And with Thy hidden - store Thou - fillest their belly : They-are-sated with sons : And they-leave their remainder to their babes.

15. As for me, I-shall-behold Thy face in justice : I-shall-be-satisfied, when I-awake, with Thy likeness [*or*], may I behold Thy face. . . . May I be satisfied, etc.

13. Arise, O Lord, fore-stall him, trip him up : Deliver my soul from the un-godly, Thy sword

14. From the enemies of Thy hand. O Lord, from the few, from off the land scatter them in their life : With Thy hidden - stores their belly has-been-filled. They are satisfied with children, and leave the rest [of their substance] to their babes.

15. But I shall-appear in justice before Thy face : I-shall-be-satisfied when Thy glory appears.

v. 1. “Prayer,” earnest supplication of David, a title pre-fixed to five Pss., xvi. (17), lxxxv. (86), lxxxix. (90), ci. (102), cxli. (142). The situation agrees well with what is recorded of David, 1 Kings (Sam.) xxiii. 25, seq. The Psalm consists (1) of a prayer to God based on the consciousness of his integrity (vv. 1 — 5); (2) An appeal against his persecutors, for that God never deserts them that trust in Him ; (3) vv. 10—12 describe his enemies ; (4) A final appeal (vv. 13—15). “The right,” St. Jerom “justum,” (“what is just,” *Or*, “me a just man”); LXX. and Vulg. may be fairly rendered, “my just request, or claim.” v. 2. “Rightly,” in text *lit.* “Uprightnesses,” to be taken as an adverbial accusative ; cf. colloquial “see *fair*.” v. 3. “Tried-as-with-fire,” *lit.* as in text. “I purposed . . . transgress,” exception may be taken to the several (attempted) renderings of this clause. In text *zammôthî* (rendered “I am purposed,”) with the accent on last syllable, as in text (for *zammôthay*, “my

(mostly *evil*) thoughts, purposes," of which, by the way, ("nothing has been found"). By shifting the accent to the penultimate, we get—"My determination." But further, the verb rendered "transgress," when used absolutely, never bears that meaning in Biblical Hebrew. Delitzsch suggests the emendation, "*Thy* mouth," instead of "*my* mouth," so as to lead to the rendering, "My thoughts go not beyond Thy mouth," *i.e.*, Thy behest. S. Jerom, "And foundest not that my thoughts pass through (*transire*) my mouth," which *may* imply strict conformity of speech with thought and intention?

Thalhofer gives as rendering of text: "Think I evil, it passes not through my mouth." As for the doings of men—on account of the words of Thy lips (= Thy Law), I carefully observe the path of the wicked (in order to avoid it). LXX. run the two last words of v. 3 into v. 4. "That my mouth may not speak," &c. v. 4. "I kept me," shunned, kept aloof from. "Violent." S. Jerome, "latronis," "of the robber." LXX. may mean, "I have hidden myself in places hard to discover." v. 5. St. Jerom, with LXX., construes in Imperative, "Uphold," &c. v. 7. St. Jerom, "from those that resist Thy right hand." v. 8. "Apple of the eye" *lit.*, "as the little-man daughter of the eye," *i.e.*, the pupil, wherein is mirrored the image of a man in miniature. *Bath* (= "daughter" may be a contraction of *bâbath*, "the opening, entrance" of the eye. v. 9. "Deadly enemies," *lit.*, "Enemies in soul," eager to undo him; so Targum and Ab. Ezra. St. Jerom here agrees with LXX. and Vulg. v. 10. St. Jerom, "They are inclosed in their own fat," properly—"They have closed up their heart." "Fat," "fatness of heart," implies the obtuseness of the moral sense, a frequent result of prosperity and plenty.

v. 11. "Step," in Singular, hence, "every step we take." S. Jerome, "Incedentes adversum me" (= Advancing against me). LXX. read (had in their text?) instead of *ashshûrê-nû* (= our step), *a'shâdunni*¹ (= they have poured me out), "casting me out." "Compassed me," in text (= *Kethîbh*); "us" in marginal emendation (= *Qerî*). "Set their eyes," rendered as in the Hebre column by Thalhofer, who qualifies (*in loco*), the LXX. and Vulg.

¹ *D* and *R* are easily confounded in the present Hebrew script.

rendering as “ servilely literal.” v. 12. “ His likeness ” (*dim'yônô*, the word occurs only here in Biblical Hebrew), so, too, St. Jerom, but LXX., connecting it with *dimmâh* (he likened, compared, the Piël of *dâmâh*), render it *hypélabon me* in the sense of “ thinking,” “ purposing ; ” “ They were minded [to seize upon me] as a lion,” &c., as rendered by Euthymius. “ Susceperunt ” of Vulgate is an unintelligent rendering of LXX., and contrary to fact, as they had not yet seized their quarry. “ His likeness ” singles out the most prominent of his foes. (vv. 13, 14). St. Jerom, “ Deliver my soul from the ungodly, who is Thy sword ; 13. From the men of Thy hand, O Lord, who are dead in the deep (=in profundo) ; whose portion [is] in life, and whose belly Thou hast filled with Thy hidden things. They shall be sated (*saturabuntur*) with children, and shall leave their leavings to their babes.” Anglican Version (non-revised) follows Ab. Ezra, Qimchi, and others, by supplying “ [who is] Thy sword ; ” “ men [who are] Thy hand,” a reference to the patent fact that the wicked are often God’s instruments for the chastening and trial of His chosen ones ; cf. S. Augustine (Tract. on Ps. liv.), “ From men whose portion,” &c., or “ from men of the world,” who, as Qimchi explains, are men “ whose whole desire and pleasure are in this world.” In *Codex Alexandrin.* of LXX. we read *ap'oligôn* (=a paucis = from the few) as in Vulg., a rendering of *mathîm* (rendered “ men ”) sanctioned by Gesenius (Heb. Lex. s.v.), in Gen. xxxiv. 30, “a few men.” The Vatican Codex of LXX. reads instead, *apolyôn apo gees* (destroying from the earth), in some copies, *apollyôn* (destroying, &c.). “ Their portion,” taken as an Imperative by LXX., “ divide them,” separate, scatter them. “ Thy hidden [store],” hidden for fear of loss, of theft, &c., hence “ treasure.” “ They-are-sated” (so *lit.*) with sons (children) ; LXX. (*Cod. Vatican.*). “ They have been filled with *swinish* [pleasures],” filthy enjoyments (= *veiôn*, instead of *viôn* = “ sons ” of *Codex Alexandrin.*); they have a numerous posterity, to whom they leave what remains of their wealth after a life of sensual excess. (v. 15). Either a prophecy, or a prayer. “ Behold,” “ gaze upon.” S. Jerom, “ I-shall-be-satisfied, when I awake in Thy likeness,” cf. 1 St. John iii. 2. Targum, “ I shall be satisfied at the time at which the glory of Thy countenance shall awaken.”

American Revisers of Revised Version, "I shall be satisfied with beholding Thy form." LXX. render *t'mûnâthé-khâ* (Thy form, image, likeness) "glory," as synonymous with the visible token of God's presence in the national sanctuary, with the Talmudic *Shekinâh* (Shechinah), the Divine presence, or indwelling. In contrast with the sordid aspirations of his persecutors, the Poet confidently looks forward to the consolation of appearing before God in the place set apart for His worship, and gives utterance to the blissful anticipation of seeing Him face to face on awaking from the sleep of death.

PSALM 17 (18).

1. For the Chief-Musician ;
to the servant of Y α HWeH,
to David, who spoke to YH“
the words of this song : in
the day YH“ delivered him
from the hand of all his
enemies, and from the hand
of Shâûl (Saul).

2. And he said : I-ten-
derly-love Thee, Y α HWeH,
my strength.

3. YH“ is my rock, and my
fortress, and my deliverer ;
My God, my rock, I-will-
take-refuge in Him : My
shield, and the horn of my
salvation, my high-tower.

4. I-will-call-upon YH“,
worthy - to - be - praised : So
shall-I-be-saved from mine
enemies.

5. The cords of death

PSALM 17 (18).

1. For the end, of David
the servant of the Lord ;
who spoke to the Lord the
words of this song, in the
day in which the Lord
delivered him out of the
hand of all his enemies, and
out of the hand of Saul :
And he said :

2. I-will-love Thee, O
Lord, my strength.

3. The Lord is my firm-
stay, my refuge, and my
deliverer ; My God is my
helper : I - will - hope in
Him : My protector, and
the horn of my salvation,
and my defender.

4. I-will-praise and call-
upon the Lord : So shall-
I - be - saved from mine
enemies.

5. The pangs of death

have-enclosed me : And the torrents of Bheliyya“al have-affrighted me. (Bheliyya“al, i.e., Belial).

6. The cords of Sheôl were-round-about me : The snares of death rushed upon me.

7. In my distress I-called-upon YaHWeH ; And cried-for-aid unto my God ; He-heard my voice from His temple : And my cry before Him came into His ears.

8. Then the earth shook and trembled ; The foundations also of the mountains quaked and were-shaken : When [wrath] was-kindled for Him (i.e., Because He was wroth).

9. There went-up a smoke in His wrath, And fire out of His mouth devoured : Coals were-kindled by it.

10. And He bowed the heavens, and came-down : And dark-clouds were under His feet.

11. And He-rode on a k'rûbh (i.e., cherub), and did-fly : Yea, He-flew upon the wings of the wind.

12. He made darkness His hiding-place, His tent round - about - Him : Dark-

compassed me : And the floods of iniquity troubled me exceedingly.

6. The pangs of the nether - world came - round-about me : The snares of death rushed in upon me unexpectedly.

7. In my distress I-called-upon the Lord ; And cried unto my God ; He-heard my voice out of His [holy] temple : And my cry before Him came into His ears.

8. Then the earth shook and trembled, The foundations also of the mountains were-disturbed, and were-shaken : Because He-was-wroth with them.

9. There went - up a smoke in His wrath, And fire blazed - out at His presence : Coals were - kindled by it.

10. And He-bowed the heavens, and came-down : And darkness was under His feet :

11. And He mounted on cherubim, and flew : He - flew on the wings of the winds.

12. And He-made darkness His secret-place, His tent round-about Him :

ness of waters, thick-clouds of the skies.

13. At the brightness before Him His thick-clouds passed: Hail and coals of fire.

14. YaHWeH also thundered in the heavens, And "El'yôn (i.e., the Most High) uttered His voice: Hail and coals of fire.

15. And He-sent-out His arrows, and scattered them: Yea, lightnings many, and He-put them to flight.

16. Then the channels of waters appeared, And the foundations of the world were - laid - bare, At Thy rebuke, YH": At the blast of the breath of Thy nostrils.

17. He-sent from on high, He-took me: He-drew me out of great waters.

18. He-delivered me from my strong enemy: And from them - that - hated-me, when they - were - stronger than I (i.e., too strong for me).

19. They-came-upon-me suddenly in the day of mine affliction: But YH" was my stay:

20. And He-brought me out into a broad-place: He-

Dark water in the clouds of the air.

13. At the brightness before Him the clouds passed-by: Hail and coals of fire.

14. The Lord also thundered from heaven, And the Most High uttered His voice: Hail and coals of fire.

15. And He - sent - forth His arrows, and scattered them: He-multiplied lightnings, and routed them.

16. Then the springs of waters appeared, And the foundations of the world were - exposed, at Thy rebuke, O Lord: At the blast of the breath of Thy wrath.

17. He-sent from on high and took me: He-drew me to Himself out of many waters.

18. He-rescued me from my mighty enemies: And from them that hated me; for they were stronger than I.

19. They seized upon me unawares, in the day of mine affliction: But the Lord was my protector:

20. And He-brought me out into a wide-place: He

delivered me; because He-was-well-pleased in me (*or, delighted in me*).

21. YH“ rewarded me according to my justice: According to the cleanness of my hands did-He-requite me:

22. For I-have-kept the ways of YH“: And have not wickedly-departed from my God.

23. For all His judgments are before me: And His statutes I put not away from me.

24. I was also blameless with Him: And I-kept me from mine iniquity.

25. Therefore has YH“ requited me according to my justice: According to the cleanness of my hands before His eyes.

26. With the beneficent Thou - wilt - show-Thyself-beneficent: With a blameless man Thou-wilt-show Thyself-blameless;

27. With the pure Thou-wilt - show - Thyself - pure : And with the perverse Thou-wilt-act-perversely.

28. For THOU wilt-save the afflicted people : But haughty looks Thou-wilt-bring-down.

delivered me, because He-has-pleasure in me.

21. The Lord rewards me according to my justice: According to the cleanness of my hands will-He-reward me:

22. For I-have-kept the ways of the Lord: And have not impiously-turned-away from my God.

23. For all His judgments are before me: Nor have-I-put-away from me His precepts.

24. And I-shall-be blameless with Him: And will-keep myself from mine iniquity.

25. Therefore shall the Lord reward me according to my justice: According to the cleanness of my hands in His eyesight.

26. With the holy Thou-wilt-be holy: With an innocent man Thou wilt be innocent;

27. With the excellent-man Thou-wilt-be excellent: and with the perverse Thou-wilt-deal-perversely.

28. For 'tis THOU that wilt - save the afflicted people : But wilt-humble the eyes of the proud.

29. For THOU wilt-light
my lamp : YaHWeH my
God will-enlighten my
darkness :

30. For by Thee could-
I-charge a host: And by
my God could-I-leap-over a
fortress-wall.

31. God,-perfect is His
way: The word of YH“ is
fire-tried: A shield is HE to
all that take-refuge in Him.

32. For who is 'Elôah
(i.e., God) save YH“? And
who is a Rock, beside our
God?

33. The God that girds
me with strength: And
makes my way blameless
(perfect).

34. He - makes my feet
like [feet of] hinds: And
sets me upon my high-
places.

35. He-teaches my hands
to war: So that mine arms
can-bend a bow of copper.

36. Thou hast also given
me the shield of Thy salva-
tion; And Thy right-hand
has - upheld me, and Thy
condescension has - made
me-great.

37. Thou-hast-made-room

29. For 'tis THOU that
lightest my lamp, O Lord :
My God, enlighten my
darkness.

30. For by Thee shall-I-
be-rescued from temptation :
And by my God could-I-
pass-over a wall.

31. As for my God, His
way is undefiled : The
oracles of the Lord are-tried
by fire : He is a protector of
all that hope in Him.

32. For who is God, save
the Lord? And who is
God, except our God?

33. The God that girds
me with strength: And
makes my way blameless :

34. Who makes my feet
as hart's [feet]: And sets me
upon high-places :

35. Who teaches my
hands for war: And Thou-
hast-made mine arms [as] a
brazen bow.

36. Thou hast also given
me Thy saving protection ;
And Thy right-hand has-
upheld me; And Thy
chastening has fully re-
formed me ; [yea, Thy
chastening itself shall - in-
struct me].

37. Thou-hast-made-room

for my steps under me :
And mine ankles have not
slipped.

38. I - will - pursue mine
enemies, and overtake them :
And I will not turn-back till
they-are-consumed.

39. I - will - wound them
that they shall not be able
to rise : They - shall - fall
under my feet.

40. For Thou-hast-girded
me with strength for the
battle : Thou - hast - cast -
down under me those-that
rose-up-against me.

41. Thou hast also made
mine enemies turn their
backs to me : That I-might-
cut-off them-that-hate me.

42. They - cried - for - aid,
but there was none to save :
To YaHWeH, but He-
answered them not.

43. Then did-I-beat them-
small as dust before the
wind : As the mud of the
streets did - I - empty (i.e.,
cast) them out.

44. Thou - hast - delivered
me from the contentions of
the people ; Thou-hast-set
me at the head of nations :
A people I-know not shall-
serve me.

45. At the hearing of the
ear, they-will-obey me : The

for my goings under me :
And my footsteps did not
fail.

38. I - will - pursue mine
enemies, and overtake them :
And I will not turn back till
they-are-consumed.

39. I-will-dash them to-
pieces, that they be not able
to stand : They-shall-fall
under my feet.

40. For Thou-hast-girded
me with strength for war :
Thou-hast-cast-down under
me those - that - rose - up
against me.

41. Thou hast also made
mine enemies turn their
backs before me : And hast-
destroyed them-that-hated
me.

42. They-cried, but there
was none to save them :
[Even] to the Lord, but He-
hearkened not to them.

43. Then I - beat them
small as dust before the
wind : I-pounded them as
the mire of the streets.

44. Thou-wilt-deliver me
from the gainsayings of the
people ; Thou-wilt-make me
head of the Gentiles :

45. A people whom I-
knew not served me ; As

sons of the stranger shall-lie (i.e., yield - feigned - obedience) to me.

46. The strangers are-wearied - out : And shall-tremble out of their close-places.

47. Live YH[“] ! and blessed be my Rock : And exalted be the God of my salvation :

48. The God, who executes vengeance for me : And subdues nations under me.

49. My deliverer from mine enemies : Yea, Thou-liftest me up out of the way of them-that-rise-up against me : Thou-didst-rescue me from the violent man.

50. Therefore I-will-give-thanks to Thee, YH[“], among the nations : And to Thy name will-I-sing-praise.¹

51. Great - deliverances gives He to His king, And shows loving kindness to His anointed, To David and to his seed, for evermore.

soon as they heard [the report of my victories], they-submitted to me ;

46. Strange sons (i.e., strangers) paid me feigned homage (*lit.* “ lied ”). Strange sons are-enfeebled-by-old-age : And fell-away from their paths through lameness.

47. The Lord lives ; and blessed be my God : And exalted be the God of my salvation :

48. Thou, O God, avengest me, and subduest peoples under me : My deliverer from mine [angry] enemies :

49. Thou-wilt-lift me up out of the reach of those-that - rise - up against me : Thou-wilt-rescue me from the unjust man.

50. Therefore I-will-give-thanks to Thee, O Lord, among the nations : And will-sing to Thy Name.¹

51. He-magnifies the deliverances of His king, and deals mercifully with David, His anointed, and with his seed for evermore.

A thanksgiving ode composed, most probably, at the close of the chequered career of the Prophet-King, though we cannot assert that it was the latest of his Psalms. The writer of 2 Kings

¹ Romans xv. 9.

(Sam.). xxii. gives it with a few important differences, which may be, either the blunders of the scribe, who copied it from the archives of David's reign, or, possibly, may be a second edition, so to speak, of this Psalm penned by the Poet-King himself. It is an autobiography of David, opening with an outburst of loving gratitude (vv. 2—4), motived by the Divine interventions in the perils that threatened him (5—20); the reasons hereof are the character of God and of His providential dealings (21—31); the victories and success ascribed by David to the Divine predilection (32—46); a renewed acknowledgment that his prosperity is wholly due to the Divine favour (47—51).

v. 2. "I love," the word in text (*râcham*) denotes the most tender affection. v. 3. "Rock," "fortress," here, as throughout their version, LXX. eschew metaphor, and give instead that which is meant thereby, apparently, lest the heathen, into whose hands their version might fall, should charge them with materializing the idea of God. "I will-take-refuge" = "I take refuge." "Horn of salvation," as the horn is the weapon, both de- and offensive of horned animals, the seat of their strength, in the symbolism of the Divine Scripture, it designates strength, boldness, pride; "horn," *i.e.*, the agent of my deliverance by prostrating my foes. v. 4. "Praised" = "worthy of praise" on account of past mercies which inspire the trust expressed in hemistich *b*. "So shall I be saved," &c. LXX. read the active instead of the Pual, or passive participle, "praising," instead of "laudabilem" (laudable, praiseworthy), as in Vulgate 2 Kings (Sam.) xxii. 4. vv. 5, 6. "Cords of death," "of Sheôl;" "Sheol," not (here at least), Gehenna, "the place of torment," but the grave, or the nether world. "Torrents (floods) of Bheliyy"al," Targum, and the companies of the perverse; *lit.*, "streams of ungodliness."

"Belial," as it is usually transliterated, means either: "without yoke," or "without profit," "a ne'er do well," "a worthless person;" in all cases *moral* not *physical* evil is meant. The perils wherewith the poet is threatened have their origin in the *malignant* plots of his *wicked* enemies. "Belial," "Beliar" (2 Cor. vi. 15), is a name of Satan, thus rendered in the passage (2 Cor. vi. 15) in P'shittah Syriac.¹ "The snares of death

¹ "Or what concord has Messiah with Satan?"

anticipated me," *i.e.*, (according to Gesenius), "rushed upon me suddenly, unexpectedly." Targum, "Armed men anticipated me with arms of slaughter."

v. 7. "In my distress," *lit.* "in distress to me." "Temple," His palace, His *heavenly* abode, *hēykhāl*, "temple," "palace." "And my cry-for-help I uttered in His presence," so Qimchi. vv. 8—20. The Poet describes his deliverance as if prefigured by that of Israel at the Red Sea, and as if accompanied by the phenomena that attended the Sinaïtic Theophany. v. 8. "When wrath was kindled to Him," "When (because) He was angry." v. 9. "Smoke in His nose," so literally, or, as in Anglican version, "Out of His nostrils." "Nose, Nostrils," *i.e.*, anger, which is shown by hard breathing. v. 11. "Cherub," probably a collective Singular for "Cherubim," the Old Testament type of created life in its highest power, and utmost perfection. "And flew-swiftly on the wings," &c. v. 12. Hides in darkness that none may approach Him; "hiding" the place, and also the action of hiding. An obvious reference here to Exod. xv., where a cloud hides Israel from their foes during the night. v. 13. Variously paraphrased by Qimchi and Aben Ezra. It probably means, "at the brightness of His angry countenance the clouds rifted asunder, fled, so to speak, in terror, passed [away in] and discharged hailstones, thunderbolts;" a reference to, or reminiscence of the seventh Egyptian plague (Exod. ix. 23, 24). v. 14. "Voice," *lit.*, "He gave His voice," *i.e.*, thundered, cf. Ps. xxviii. (29), "The *voice* of the Lord." v. 16. "Channels of waters," "Water courses," "the bed of the sea appeared" (Exod. xv. 8); (2 Kings (Sam.) xxii. 16). "Laid bare" "exposed," cf. Hab. iii. 8. "Blast," cf. Exod. xiv. 21, "A strong east wind" divided the Red Sea. v. 17. "He sent," better, "He *stretched-out* [His hand] from on high;" allusion to the passage of the Red Sea continued in vv. 18—20. v. 24. "*Mine* iniquity," which I was prone to, which had been *mine*, but that I withstood temptation. This may refer to his sparing Saul's life, 1 Kings (Sam.) xxiv., xxvi. So, too, v. 34.—"*My* high places," *mine*, because I was put in safety upon them. v. 26. *Chesedh* means *piety* towards God, *kindness* to our fellows. In this and v. 27 we find a maxim that is often misunderstood : the rule of God's dealings with us.

As we treat Him and our fellows, so deals He with us. To apply this, as some ascetics have done, as a warning against bad company, deserves St. Jerom's severe censure of those who deem it a proof of ingenuity, when they wrest Scripture texts at their own whim and fancy (*Ep. ad Paulinum*, 52, *al.* 103, No. 7). Cf. 1 Kings (Sam.) ii. 30. "Act perversely," for the wicked deem God's punishments unjust; He "acts perversely" from *their* point of view. v. 28. "Afflicted people," all that are unjustly oppressed. v. 29. "Lamp," the extinguished lamp is the symbol of the misfortune, the undoing that befall the wicked (Job xviii. 5; xxi. 17. Proverbs xxiv. 20); its lighting, that of Divine favour, of prosperity (4 (2) Kings viii. 19). v. 30. Cf. Song of Moses, Deut. xxxii. 30; vv. 31, 32, are evidently based on the same, *Ibid.* xxxii. 4, 31. v. 32. "God," in text '*Elōah*. Singular form, unknown, save in Deut. xxxii. 15, 17; occurs frequently in Job and in the Hebrew part of Daniel, once in Pss. xl ix., cxiii., cxxxviii., Prov., 2 Paralip. (Chron.), 2 Esdras; twice in Habacuc. v. 33. "Girds with strength," not bodily merely, but, as hemistich *b* shows ("blameless," "perfect"), with moral also. v. 34. "High-places," hence out of the enemy's reach. v. 35. "Copper," or "bronze," as *brass* was, as far as can be ascertained, unknown to the Hebrews. Hyperbolical, no inference can be drawn as to the material of bows. v. 36. "Condescension"—to inferiors; before the will of God, "meek resignation." ["Yea, Thy chastening," &c., has crept into LXX. from Theodotion's version, it is wanting in the text. According to LXX., the Poet means "The passing afflictions I suffer at the hand of mine enemies purify, train me, so as to become worthy of a great victory."] v. 37. Thou hast given me plenty of room to move about, and a firm foothold. v. 40. "Cast down," "prostrated." v. 41. Literally, "And mine enemies Thou hast given to me neck," or, "Thou hast made mine enemies back," *i.e.* put them to flight. v. 44. "Contentions," at the time of his accession to the throne, and when Absalom strove to dethrone him. "Nations," the neighbouring heathen people, many of whom were brought under subjection by David. v. 45. "At the hearing of," &c. = "As soon as they hear of me;" the report of my victories will of itself induce them to surrender, to yield

submission enforced by fear, hence, not real, hence *lit.*, “They shall *lie* to me.” v. 46. “Wearied” “Worn out,” their national strength is paralyzed, their plans of resistance to David (“paths”) must be abandoned, they must yield with shame (“limp out of”). Masora—“They-shall-tremble out of their close places,” as explained by Gesenius, “They shall go out trembling from their fortresses, and give them up to me;” cf. Mich. vii. 17; Osee xi. 11. “Violent man” = Saul probably. v. 51. He magnifies the salutations,” &c., in text, “Magnifying,” &c., in apposition to “*Thy Name*” of v. 50, “to Thee that magnifiest,” &c. Who affordest great safety, glorious victories.

PSALM 18 (19).

1. For the Chief-Musician; a Psalm, to David.
2. The heavens are-telling the glory of 'El (i.e., God): And the firmament declares the work of His hands.
3. Day to day utters speech: And night to night discovers knowledge.
4. It is not a declaration, neither are they words: Whose voice cannot be heard.
5. Into all the earth is-gone-forth their strain; And their words to the end of the world: In them has-He-set a tent for the sun,
6. And he is like a bridegroom coming - forth from his nuptial - chamber: He

PSALM 18 (19).

1. For the end; a Psalm of David.
2. The heavens are-telling the glory of God: And the firmament proclaims the work of His hands.
3. Day to day utters speech: And night to night proclaims (shows) knowledge.
4. They are not speeches nor words: Whose voices are not heard.
5. Into all the earth their voice is gone forth, And their words to the ends of the world. (Rom. x. 18.)
6. In the sun has-He-set His tabernacle: And he, like a bridegroom coming-

rejoices as a strong-man to run [his] course.

7. From the end of the heavens is his going-forth (i.e. rising), And his circuit unto the ends thereof : And nought is-hid from his heat.

8. The law of YaHW^eH is without-blemish, refreshing the soul : The testimony of YH[“] is trustworthy, making-wise the simple ;

9. The precepts of YH[“] are right, rejoicing the heart : The commandment of YH[“] is bright, enlightening the eyes ;

10. The fear (i.e. worship) of YH[“] is clean, enduring for ever, The judgments of YH[“] are truth : Just altogether (i.e. strictly just).

11. More desirable are they than gold, yea, than much fine - gold : And sweeter than honey, and the dropping of honeycombs.

12. Moreover, Thy servant is-admonished by them : In keeping them there is great reward.

13. [His] errors, who can discern? From hidden-sins clear-Thou me.

14. From presumptuous [sins] also restrain Thy

out of his nuptial-chamber : Rejoices as a giant to run [his] course.

7. His going-forth is from the furthermost heaven, And his course into the [other] extremity thereof : And no one is-hid from his heat.

8. The law of the Lord is spotless, converting souls : The testimony of the Lord is trustworthy, it makes babes wise ;

9. The precepts of the Lord are right, rejoicing the heart : The commandment of the Lord is bright, enlightening the eyes.

10. The fear of the Lord is holy, enduring for ever, The judgments of the Lord are true, justified altogether.

11. More to be desired are they than gold and much precious stone : Sweeter also than honey and the honeycomb.

12. For Thy servant carefully - observes them : In keeping them there is great reward.

13. [His] transgressions who can discern? From my hidden - faults purge - Thou me.

14. From strangers preserve Thy servant ; If they

servant ; Let them not have dominion over me ; then shall-I-be-blameless : And I shall - be - clear from much transgression.

15. May the words of my mouth be acceptable, and the meditation of my heart before Thee : *YaHWeH*, my Rock, and my Redeemer !

have no dominion over me, then shall-I-be blameless : And I-shall-be-clear from grievous sin.

15. So shall the sayings of my mouth, and the meditation of my heart before Thee be ever pleasing : O Lord, my helper, my Redeemer !

This Psalm hymns the two-fold manifestation of God, in the starry firmament, and in the perfection of His law (both as graven in the conscience, and as revealed in the Pentateuch). The sudden transition from the former to the latter has suggested (to Ewald among others) the inference that this Psalm is made up of two fragments. The former, an unfinished poem of the time of David ; the latter is ascribed to some unknown poet of the latter years of the Davidic dynasty, not earlier than the reign of Josias. But this very abruptness of the transition is a bold stroke of genius, of self-conscious power. The sun in the firmament is to the poet an image of God's all-quickenin influence, but still more glorious is His self-revelation by the spiritual sun, the Law to wit, He has given to the chosen race—*Tôrath YaHWeH*. v. 2. Cf. Rom. i. 20 ; Plato (Legg. x. 1). "Firmament," the expanse ; in Hebrew, that which is *stretched-out* above the earth. v. 3. "Utters," the primary meaning is "*gushes forth*," "*bubbles forth*," as a fountain. As the waters of a stream flow on unintermittingly, the alternations of light and darkness proclaim unceasingly the glory, *i.e.*, the knowledge and praise of God. The verb expresses the uninterrupted succession of day and night, which witness to the Creator. v. 4. By Aben-Ezra and Qimchi this is taken to mean that though silent, speechless they be, they are genuine witnesses. v. 5, however, shows that their language is *audible* (= intelligible) everywhere. "Hearing," in Scripture language, implies understanding, cf. French *entendre*. v. 5. "Strain," or "tone," *qâv*, the word in the text, means "a

cord," "a plumb-line," "a rule." LXX. give "sound" (*phthongos*), Symmachus ("sound," *eēchos*), Aquila *kanōn*, a "rule," "measuring line." *qāv*, means also "a harpstring," hence "a sound." "In them," viz., "the heavens;" the rendering of LXX. implies by "tent" that God's indwelling in creation is not essential to Him, as created existence is merely contingent, and hence, aptly figured by a tent. v. 8. God revealing Himself in Nature is called *'El*; as the Lawgiver, the Deity of Revelation, He is mentioned by His Covenant-Name, cf. Exod. vi. 3. "Law . . . without blemish," perfectly adapted to man's welfare and destiny. "Refreshing the spirit," cf. Ps. xxii. (23) 3. This implies relief from sorrow, solace in grief (cf. "rejoicing the heart" of v. 9), rather than *conversion* from sin. "Law," "testimony," "precepts" (or "statutes"), "commandments," "fear," "judgments" are the several aspects of the Divine Law. "Testimony," probably "the Ten Words," the Decalogue written "on the *tablets of the testimony*, Exod. xxxii. 15. "Trustworthy," firm, "constant," a sure guide to those that were easily led astray, but for it, "Making wise the simple," cf. 2. Tim. iii. 15. Qimchi understands by testimony "all that witnesses to the Covenant between God and His people, not only the Decalogue, but the several ritual injunctions. v. 9. "Precepts," "statutes," inclusive perhaps of religious ordinances, in the performance whereof the hearts of the pious rejoice. "Bright," "clear," in text *bârâh*, which occurs Cant. vi. 10; cf. Ps. cxviii. (119) 105; Prov. vi. 23. v. 10. "Fear," as contrasted with the lewd and sanguinary rites of heathenism, the "fear," i.e., worship of the Lord is "clean," its end being the perfection of moral purity; as expressing the essential dependence of the creature, "it endures for ever." "Judgments," not only punitive sentences, but the Divine precepts addressed to us as free agents, responsible for our determinations, hence are they "strictly just."

v. 12. "Moreover" (*gam* in text) emphasizes "is admonished;" *phylassei* (= "keeps") may be accepted as a paraphrastic rendering, "is admonished," i.e., "is careful as regards them," i.e., "carefully keeps them." "Reward," strictly, "result," hence "wages," "recompense," cf. Prov. xxii. 4. v. 13. "Errors" = Who may tell how often he has offended unawares? "Hidden [sins]," or "Hold me innocent of sins *I know not of*," with which

my conscience fails to reproach me. v. 14. "Presumptuous [sins.]" LXX. evidently read *zérîm*, (=strangers), instead *zêdim* (=the proud, they who do evil designedly), and may be rendered as meaning idolaters, or Israelites estranged from God; "Let me not (=preserve me from) come under the powerful ('have dominion,' 'dominati,') corrupting influence 'of strangers' (idolaters), who may lead me to commit grievous sin." "Restrain," "preserve," in Vulgate, "parce" (=spare, "pardon"), but it occurs in Lucilius and Ennius in the sense of "serva" (=preserve, save), *sôson*. St. Augustine and some ancient Psalters read *dominata*, which has given rise to the interpretation of *alienis* as referring to "the sins of *others*," "of strangers." "Let them not have dominion," &c. "If they have not dominion," &c., are permissible renderings. "Much transgression," [into which otherwise I might have fallen]: LXX. render "much" in the Positive; St. Jerom., as in Vulgate, "maximo," "very great," grievous.

PSALM 19 (20).

1. For the Chief Musician; a Psalm, to David.

2. *Yahweh* answer thee in the day of trouble: The Name of the God of *Ya'aqôbh* (i.e., Jacob) set-thee-on-high:

3. Send thee help from the sanctuary: And from Sion sustain thee;

4. Remember all thy offerings: And pronounce thy burnt-offering fat. Selah.

5. Grant to thee according to thy heart: And fulfil all thy purpose (counsel)!

PSALM 19 (20).

1. For the end, a Psalm of David.

2. The Lord hear thee in the day of trouble: The Name of the God of Jacob protect thee.

3. Send thee help from the sanctuary: And from Sion protect thee;

4. Remember thine every meat-offering: And may thy whole-burnt-offering be fat.

5. Grant thee according to thy heart: And fulfil all thy counsel.

6. We-will-shout-for - joy because of thy deliverance, And in the Name of our God we - will - raise - the - standard : YH“ fulfil all thy petitions.

7. Now know-I that YH“ saves His anointed ; He-will-answer him from the heavens of His holiness : With the saving might of His right hand.

8. Some [make mention] of chariots, some of horses : But we will-make-mention of the Name of YH“ our God.

9. They shall-stumble and fall : But we shall-rise-up, and stand-firm.

10. YH“, save the king ! May-He-answer us in [the] day we-call !

6. We will rejoice at thy victory, And in the Name of our God shall-we-be-magnified : The Lord fulfil all thy petitions.

7. Now know-I that the Lord saves His anointed ; He-will-hear him from His holy heaven : By mighty-deeds is the deliverance of His right-hand.

8. These [glory ?] in chariots, those in horses ; But we will-call-upon the Name of the Lord our God.

9. They are - entangled and fallen : But we are-risen and set-upright.

10. Lord, save the king : And hear us in the day when we-call-upon Thee.

This Psalm is obviously a public prayer for a warrior going forth to battle ; that this warrior was the king may be gathered from v. 10, and from the next Psalm. Qimchi and Aben Ezra surmise that David was not the author, but the subject of this Psalm. The Syriac title heads it thus, “To David, when he prayed to be delivered from the Ammonite war.” This is as suitable as any other occasion in David’s life ; cf. v. 8 ; 2 Kings (Sam.) x. 18 ; 1 Chron. xix. 18, where mention is made of the slaughter of the Syrian cavalry and charioteers.

v. 2. “Trouble,” = “peril.” “Name,” *i.e.*, God Himself, so far forth as made manifest to us. “Set thee on high.” LXX. “help” “protect,” by putting one out of the reach of danger, hence in Ps. xc. (91) 14, “I will protect him (= protegam eum), in text, “I will set him on a high place,” out of the

reach of his foes. v. 3. The Tabernacle was then on Sion. "Sustain," support, prop thee up. St. Jerom, *roboret* (= strengthen). v. 4. "Meat (= food) offerings," in text *minchôth*, unbloody offerings of meal, oil, wine, &c., whether constituting a sacrifice apart, or, an adjunct to the burnt-offering, the holocaust. "Fat," R. Qimchi, "May it turn into ashes," by sending down fire on the victim. The fire from above, 1 Paral. (Chron.) xxi. 26; or the complete consumption of the victim by the altar fire, Eccl. xlv. 17. Rashi, "May He accept them, like holocausts of fat sheep," as the beasts, to be acceptable, were required to be in prime condition. Either rendering marks favourable acceptance; cf. Malachi i. 8. v. 6. "Raise (wave) banners," erect a trophy, wave banners in token of victory. LXX., followed by Syriac, read *n'ghadêl* for the *nid'gôl* (from *deghel* = banner) of the present text. "Be magnified," either passively, "we shall be praised for our victory," or, "we will glory in our victory," "we will triumph." St. Jerom, "*Ducemus choros*" (= we will dance): Syr. "we will prevail." v. 7. St. Jerom and Ab. Ezra punctuate somewhat differently. "He will hear him by the power of the deliverance (saving might) of His right hand." v. 8. The Sixtine edition of LXX. reads (as rendering for "make mention of"), "we shall be magnified" = we will glory, "make our boast of." Vulg., "We will call upon." The "mention" is a laudatory mention, and implies indirectly self-congratulation, taking credit to oneself for the happy issue. "These [boast] of the chariot, these of horses, but our boast is in the Name," &c. "Trust" is due to a suggestion of Rashi. War-horses, cavalry, and hence, war-chariots were forbidden by Deut. xvii. 16. Solomon first introduced them. (3 (1) Kings, x. 26, foll.)

v. 9. "Stumble" (more *lit.*), "bowed—brought down." LXX. "They are entangled;" *obligati* of Vulg. is possibly a scribe's blunder for *obliquati* (= "turned aside," "bent, twisted awry;" cf. "bowed down"). The verbs in text are mostly in the Perfect tense, "the Preterite of Confidence;" the victory was yet to be won, as is shown by v. 10, hence are they correctly rendered in the Future. v. 10. In the present punctuation we must read, "YH," save-Thou: "Let the king answer us, when we call;"

but, “King” never occurs *absolutely* as a Divine title ; the warrior for whom the prayer is made is a king, the king of Israël, the Lord’s anointed, M’shîchô = “His *Mâshîach* = Messiah” = Christ = “anointed.” (v. 7.)

PSALM 20 (21).

1. For the - Chief - Musician ; a Psalm, to David.

2. YaHWeH! on account of Thy strength the king is-glad : And on account of Thy salvation how greatly does-he-rejoice !

3. Thou-hast-given him the desire of his heart : And hast not withheld the longing of his lips. Selâh.

4. For Thou-meetest him with blessings of goodness : Thou-settest on his head a crown of fine-gold.

5. He-asked life of Thee, Thou - gavest [it] him : Length of days for evermore.

6. Great is his glory in Thy salvation : Splendour and majesty dost-Thou-lay upon him.

7. For Thou-settest him to be blessings for ever : Thou - gladdenest him with joy in Thy presence.

8. For the king trusts in YaHWeH : And through

PSALM 20 (21).

1. For the end, a Psalm of David.

2. Lord, on account of Thy strength, the king is-glad : And on account of Thy salvation greatly does-he-rejoice !

3. Thou - hast - given him his heart’s desire : And hast not disappointed him of the request of his lips.

4. For Thou - hast - met him with blessings of kindness : Thou-hast-set on his head a crown of precious stone.

5. He-asked life of Thee, and Thou-gavest him length of days for ever and ever.

6. Great is his glory in Thy salvation : Glory and majesty dost-Thou-lay upon him.

7. For Thou-makest him most blessed for ever : Thou-gladdenest him with joy with Thy countenance.

8. For the king trusts in the Lord : And through the

the loving - kindness of "El'yôn (i.e., the Most High) he shall not be moved.

9. Thy hand shall-reach all Thine enemies : Thy right-hand shall reach them - that-hate Thee.

10. Thou - shalt - make them as a fiery oven in the time of Thy countenance : YH" shall-consume them in His wrath, fire shall-devour them.

11. Their offspring shalt-Thou - destroy from the earth : And their seed from among the sons of man.

12. For they - have - spread-out against Thee evil : They - have - devised a plot they could not [carry out].

13. Therefore shalt-Thou - cause - them - to - turn the shoulder (i.e., back) : Thou - aimest [Thine arrows] on Thy strings against their faces.

14. Be - Thou - exalted, YH", in Thy strength : We-will-sing and hymn Thy power.

mercy of the Most High he shall not be moved.

9. May Thy hand be felt by all Thine enemies. May Thy right hand reach all that hate Thee.

10. Thou shalt-make them as a fiery oven, at the time of Thy presence : The Lord shall-bewilder them in His wrath, fire shall - devour them.

11. Their offspring shalt-Thou - destroy from the earth : And their seed from among the children of men.

12. For they - have - in - tended evils against Thee : They - have - imagined a device which they can by no means perform.

13. For Thou-shalt-make them [turn their] back : With Thy remnants Thou-wilt-prepare their face.

14. Be-Thou-exalted, O Lord, in Thy strength : We-will - sing and hymn Thy powerful-deeds (*or*, mighty acts).

An Epinikion, or song of victory in thanksgiving for the deliverance prayed for in Ps. xix. (20), compare v. 5 of Ps. xix. with vv. 2, 3 of this Ps. As for the reference of this poem to the triumph of the Christ, "the king" of vv. 2, 8 appears in the Targum as "the king, the Messiah." Qimchi owns that it may

have been written by David, "in the Spirit" with reference to his Son. Rashi says that such reference is in accordance with the Rabbinical interpretation, but rejects it for polemical motives ("to answer the heretics who have erred in that matter"), and applies it to David. But David's history, both in its trials and its glories, typifies the earthly record of his Great Descendant, in Whom the Davidic promises (2 Kings (Sam.) vii. ; 1 Chron. xvii.) found their literal fulfilment, cf. v. 5 of the present Psalm, "life," "length of days."

v. 3. "Longing" in text, *'a'resheth*, which occurs nowhere else in the Scriptures. LXX., *de'eesis* (=supplication); Vulg., *voluntas* (=desire); Syr., "preparation;" Targum, "exposition," "detailed statement." The meaning is determined by the context, and by the parallelism—"desire" in hemistich *a*. This verse recalls v. 5 of the foregoing Psalm. v. 4. "A crown," cf. 2 Kings (Sam.) xii. 30; 1 Chron. xx. 2. After the capture of Rabbah, David took and put on the golden crown of "their king" (*mal'kām*), and in 1 Chron. xx. 2, "Mal'kām" may be an idol (cf. Sophon (Zeph.) i. 5), but, as pointed in the text, it means "their king." v. 5. This can apply literally to the "Son of David" only. v. 6. Thou hast given him a glorious victory. v. 7. Thou grantest him such success in his undertakings, that he will be ever after deemed a type of every blessing. Text, *lit.* "There settest him blessings for ever;" cf. Gen. xlvi. 20; for the contrary, Jerem. xxiv. 9. vv. 8—14. Addressed to Him who had appointed David His anointed Vicegerent, Ps. ii. v. 10. "Countenance"—inflamed with wrath; in v. 7. "Thy countenance gladdens him." v. 12. "Spread out," as a snare, a net, an ambush. Targum, "They have planned against Thee evil devices, but they were of none avail against Thee." St. Jerom, for "evil" has "scelus" (=a crime).

v. 13. *Lit.* "Thou shalt set them (=make them) shoulder," turned so as to show their backs, cf. Ps. xvii (18) 41. Hemistich *b*. the rendering of LXX. fails to make any but a merely conjectural sense (*en tois periloipois sou*=in (with, on) Thy remnants, &c. [?]!). They omitted the preposition before "their face" ("their face," instead of "against their face"), and were led to render

"strings" "remnants," a rendering justified by one of the meanings of the verb whence the word is derived, were it not that the word in the text invariably means "cord," "string." St. Jerome, "Funes tuos firmabis contra facies eorum" (= Thou shalt make fast Thy strings against their faces); Aquila, *en tois kálois sou edráseis epi prósôpon avtôn* (=On Thy cords shalt Thou fix [Thine arrows] against their face), akin to St. Jerome's rendering. v. 14. An epiphonema by the whole choir.

PSALM 21 (22).

1. To the Chief-Musician upon "The hind of the dawn;" a Psalm, to David.

2. 'Eli, 'Eli (i.e., my God), why hast - Thou - forsaken me? Far from my deliverance (i.e., from availing me) are the words of my groaning.

3. My God, I-cry in the daytime, but Thou-answerest not: And at night, and am not silent (cease not), *or*, find no rest (?):

4. Yet THOU, O Holy-One : Art-throned on the praises of Israel.

5. Our fathers trusted in Thee : They - trusted, and Thou-didst-deliver them :

6. They - cried to Thee, and were - rescued : They-trusted in Thee, and were not put to shame.

7. But I am a worm, and a nobody: A reproach of

PSALM 21 (22).

1. For the end, concerning the morning aid, a Psalm of David.

2. My God, my God [look to me], why hast-Thou-for-saken me? Far from my deliverance are the words of my transgressions.

3. My God, I-cry in the daytime, but Thou wilt not hear: And at night, and [it shall not be accounted] for folly to me.

4. But THOU, the praise of Israel, dwellest in the sanctuary.

5. Our fathers trusted in Thee: They-trusted, and Thou-didst-deliver them.

6. They - cried to Thee, and were - saved : They-hoped in Thee, and were not ashamed.

7. But I am a worm, and not a man: The reproach

mankind, and a scorn of the people.

8. All that-see me jeer at me : They - open the lip,¹ they-wag the head,

9. [Saying,] Commit [it] to YaHWeH ; He-will-deliver him : Let-Him-rescue him, since He - delights in him.

10. But THOU art my taker-out of the womb : Making-me-to-hope on the breasts of my mother.

11. Upon Thee was-I-cast from the womb : THOU art my God from my mother's belly.²

12. Be not far from me ; for trouble is near : For there is no helper (*or*, none to help).

13. Many bulls have-compassed me : Strong-bulls of Bâshân have-surrounded me.

14. They-gape upon me with their mouth : [As] a ravening and roaring lion.

15. I-am-poured-out like waters, And all my bones are-out-of-joint ; My heart is like wax : It-is-melted in the midst of my bowels.

16. My strength is-dried-up like a potsherden ; And my

of men, and scorn of the people.

8. All that see me jeer at me : They railled with [their] lips, and shook the head, (St. Matt. xxvii. 39-43)

9. [Saying,] "He-trusted in the Lord, let-Him-rescue him : Let-Him-save him, seeing that He-delights in him."

10. For THOU art He that drew me out of the womb : My hope from my mother's breasts.

11. Upon Thee was-I-cast from the womb : THOU art my God from my mother's belly.

12. Stand not aloof from me ; for trouble is close at hand : For there is none to help.

13. Many bullocks have-compassed me : Fat bulls have beset me round.

14. They - opened their mouth against me : As a ravening and roaring lion.

15. I-am-poured-out like water, And all my bones are-loosened : My heart in the midst of my belly is like melting wax.

16. My strength is-dried-up as a potsherden ; And my

¹ Gesenius, "They cleave the lip," *i.e.*, open the mouth wide-in scorn.

² V. 11. "Since my mother bore me."

tongue cleaves to my jaws :
And Thou-hast-brought me
into the dust of death.

17. For dogs have-com-
passed me ; The crowd of
evil - doers have - encircled
me : They-pierced my hands
and my feet.

18. I-may-count all my
bones : They-looked, they-
gazed upon me :

19. They - parted my
garments among them :
And on my vesture they-
cast lots. (St. Matt. xxvii.
35 ; St. John xix. 24.)

20. But THOU, YaHWeH,
be not far off : O my
strength, haste-Thee to help
me.

21. Deliver my soul from
the sword : Mine only-one
from the power of the dog.

22. Save me from the
lion's mouth : Thou wilt
surely answer me [and de-
liver me] from the horns of
the buffalos.

23. I - will - declare Thy
Name to my brethren : In
the midst of the church will-
I-praise Thee. (Heb. ii. 12.)

24. Ye - that - fear
YaHWeH, praise Him ; All

tongue cleaves to my
throat : And Thou hast
brought me down to the dust
of death.

17. For [many] dogs
have-surrounded me ; The
assembly of the wicked has
beset me round : They-
pierced my hands and my
feet.

18. They-counted all my
bones : They-observed and
gazed upon me :

19. They-parted my gar-
ments among them : And
cast lots on my raiment.

20. But THOU, O Lord,
remove not my help afar-
off : be-ready for mine aid.

21. Deliver my soul (i.e.,
life), O God, from the
sword : Mine only-one from
the hand (i.e., the power) of
the dog.

22. Save me from the
lion's mouth : And my low-
liness from the horns of the
unicorns.

23. I - will - declare Thy
Name to my brethren : In
the midst of the church will-
I-praise Thee.

24. Ye that fear the Lord,
praise Him ; All ye the seed

ye the seed of Jacob, glorify Him: And revere Him, all ye the seed of Israël.

25. For He has not despised, nor loathed the affliction of the afflicted; Neither did-He-hide His face from him: But when he-cried to Him, He-heard.

26. Of Thee shall be my hymn in the great church: I-will-pay my vows before them-that-fear Him.

27. The meek shall-eat, and be - satisfied ; They-shall-praise YaHWeH that seek-after Him: May your heart live for ever!

28. All the ends of the earth shall-remember and turn to YH“: And all the families of the nations shall-worship before Thee.

29. For to YH“ [belongs] the kingdom: And He-is-ruler over the nations.

30. All the fat-ones of the earth shall-eat and worship : All they-that-go-down to the dust shall-bow-down before Him: And he who cannot keep-alive his soul.

31. A seed shall-serve Him: He-shall-be accounted as Lord (i.e., 'Adônây) to [that] generation.

of Jacob glorify Him: Let all the seed of Israël fear Him.

25. For He has not despised, nor has-He-scornfully-rejected the supplication of the poor; Neither has - He - turned - away His face from me: But when I-cried to Him, He-heard [me].

26. Of Thee shall be my hymn in the great church: I-will-pay my vows in the presence of them-that-fear Him.

27. The poor shall-eat and be-satisfied ; They that seek the Lord shall-praise Him: Their hearts shall-live for ever.

28. All the ends of the earth shall-remember and turn to the Lord: And all the families of the nations shall-worship before Him.

29. For the kingdom is the Lord's: And He shall-rule over the nations.

30. All the fat-ones of the earth have-eaten and worshipped; All they that go-down to the earth shall-fall-prostrate before Him.

31. My soul also shall-live to Him: And my seed shall-serve Him.

32. They-shall-come and shall-declare His justice : To a people that shall-be-born [shall they tell] that He-has-done [it].

32. The generation that-is-coming shall-be-reported to the Lord ; [The heavens] also shall - proclaim His justice to a people that shall-be-born, whom the Lord has-made.

This Psalm falls into two main divisions. In vv. 2—23 mournful complaint is intermingled with supplication ; vv. 23—end contain an expression of joyous hope. The Gospel record (St. Matt. xxvii. 35, 39, 46 ; St. Mark xv. 34 ; St. John xix. 24 ; Heb. ii. 11, 12) dispenses us from proving that this is a Messianic Psalm. The assertion of Theodore of Mopsuestia that the writers of the N. Testament *applied* this Psalm to the sufferings of the Christ by mere “accommodation” was anathematized by the Fifth Ecumenical Council (Constantinople II., Conference 4, Article 22). It is, therefore, as Strauss says, “a programme of Christ’s Crucifixion” drawn up by the Spirit of prophecy. The earlier Rabbinical authors are of the same mind. Allowing that the question whether this Psalm is directly, or only typically Messianic, is an open one, Catholic commentators, with scarce an exception, assign to it an exclusively Messianic, *i.e.*, prophetic import. The marked individuality of the sufferer, his desperate condition—a prisoner, despoiled, exposed to insult and outrage—bar its indirect, or typically Messianic interpretation. At no time was the position of David such as is described in this plaint, nor could he, or any other of those to whom the Psalm is supposed to refer (Ezechias [?], Jeremias [?]), by the partisans of its historical sense, expect such important and far-reaching results from his sufferings, and subsequent deliverance. As may be seen in several verses, the affliction complained of is strictly personal (see vv. 18, 19), which dispenses us from discussing the theory of Qimchi and Rashi—that the Poet personifies his nation—and demonstrates the utter impossibility of an interpretation proceeding from the historical to the higher, or mystic sense. v. 1. Aben Ezra takes the words of the title (*ayyeleth hash-shachar*) for the beginning of a song to the tune whereof the Psalm was to be

sung. The divers renderings of this title may be classed as follows : *Ayyelet* (=hind) is referred to the *háp. legóm.* *'Eyálith*, a lengthened form of *a'yál* (=strength),¹ hence, “help,” as rendered by LXX. and Symmachus. Targum, “On the *strength* of the perpetual morning sacrifice,” connecting it (may be) with the lambs (“sons of rams”), that were sacrificed. St. Jerome, “For the morning stag,” thus agreeing with such as retain the literal sense of these words (“hind,” “dawn”), but explain them figuratively; “hind” standing for persecuted innocence, “dawn” for speedy deliverance. Others, again, take the “dawn” for the subject of this poem. In Arabic poetry, the morning sun shedding its first beams is called “gazelle,” comparing, according to the use of the language, “rays” to “horns.” In the Talmud, the first blush of daylight is called “the hind of the dawn.” Rashi, with some others, take it for a musical instrument. v. 2. Aramaic being His maternal tongue, the Crucified adopted the Aramaic form of this clause, *'Eli, 'Eli, l'mâh shibaq'tanî*, instead of the Hebrew (as in text), *Eli, Eli, lâmâh "azabh'tânî*. “[Look] to me,” an alternative rendering in LXX. of the second *'Eli*, read by them *'élay* (=to me), thus necessitating the complementary [“Attend,” “look”]. “Words of my sins,” or as LXX. may be rendered, “the account of my transgressions,” instead of “my groaning;” LXX. probably read, by metathesis, *shigh'âthî* (=my error) for *sha-aghâ-thî* (=of my groaning; “my cry,” in Talmud) of the present text. The verse may be construed interrogatively: “Why keepest Thou aloof from delivering me, and from the words of, &c.?” “Words of my sins” may stand for “my sinful *deeds*,” or for “words uttered in my sins” which, therefore, avail me not. v. 3. “Folly,” an obscure rendering; it *may* mean, “I cry not without good reason.” “No silence,” no rest, no ease from pain; the word in text occurs but thrice in the Psalms, and nowhere else. Save LXX. and Vulgate, all the other versions render it “silence.” v. 4. “Thou art the constant theme of Israël’s praise, be not then deaf to supplication.” Aben Ezra interprets it to mean the Sanctuary; cf. Isai. lxiv. 11. v. 7. Cf. Isai. liii. 3. v. 8. “They open with the lip,” they distort their mouths with malignant laughter—grins; cf. Lam. ii. 15, 16.

¹ See v. 20.

LXX., “they utter blasphemous railings ;” cf. St. Matt. xxvii. 39—43 ; St. Luke xxiii. 35, who uses the same verb as LXX. in this v. 8. v. 9. (*Literally*), “Roll [it away from thyself]” “unto” or “upon” God ; cf. Ps. xxxvi. (37) 5 ; Prov. xvi. 3. Here rendered as an Imperative. It can also be the Perfect as rendered in Targum (“He praises before YHWH”) and in LXX., who give the sense of the word St. Matt. xxvii. 43, “He trusted in God,” &c. ; Revised Version (in margin), “He trusted in YH, that He would deliver him.” v. 10. “My extricator from . . . womb ;” Targum, “Who didst take me out.” Better perhaps, “my breaking forth,” so Hengstenberg. It may be said of God, as being the primary cause of birth, even as He is called “blessing,” “joy,” and “salvation,” &c. Confining, as we do, the Psalm to the region of prophecy, the sufferer thanks God for His miraculous conception and birth. v. 11. Or, “Thou art my God, since my mother bore me.” v. 12. “Many,” (perhaps) “mighty.” v. 13. “Robust [bulls] of Bhâ-shân,” a fertile tract in the tribe of Manasses, extending from the border of Gilead on the south, to Mount Hermon on the north ; formerly the Kingdom of Og (Deut. iii. 13). These brutes are introduced because the foes of the victim display the brutal character of these beasts. v. 15. “Like waters,” expressive of utter exhaustion (cf. 2 Kings (Sam.) xiv. 14); of extreme fear (Jos. vii. 5). “My bones” (*lit.*) “have separated themselves,” “loosened,” by the forcible stretching-out of the body on the Cross. Here, and in v. 16, we are reminded of the burning thirst, the inflammation of the wounds, and the pressure of blood on the brain and heart, accompanying and causing death by crucifixion. v. 17. “Dogs,” St. Jerome renders “venatores” (hunters). The Masoretic reading—“like a lion my hands,” &c., is at variance with all the ancient versions, which here read a verb, not to mention a Hebrew Codex in the Colbert Library (No. 626), dating from the thirteenth century. LXX., *ôryxan* (= they digged) ; St. Jerome, “*vinixerunt*” (= they bound), but in some MSS. *fixerunt*, for *transfixerunt* (= transfixed, pierced) ; Symmachus, and Aquila (in his second edition), “they bound ;” but in his first, *eéschynan* (“they befouled”). The present reading is doubtless due to a scribe’s blunder, writing *kâ-arî*, for *kâ-arû*,

and the Masoretic editors, for polemical purposes, have given it the preference. v. 18. "I may tell (count) all my bones;" cf. Job xxxiii. 21. His frame is so stretched out on the Cross, that He could count His bones; His enemies gaze on His sufferings with malignant joy. v. 19. See St. Matt. xxvii. 35; St. John xix. 23, 24. v. 20. "My strength," in text *'eyālūthî*, read nowhere else in the Hebrew Scriptures. v. 21. "My soul" = life. "Mine only-one," *i.e.*, my life = "my single one," besides which I have no other; Targum, "the spirit of my body;" LXX., "mine only-begotten;" St. Jerome, "Solitariam meam," my desolate [soul deprived of all aid]. v. 22. "Answer me," a pregnant construction here, the cause for the effect; "Thou wilt surely answer me [and so deliver me] from the horns of the buffalos." In text the verbs are in the Past tense, to mark firm assurance that this prayer will be granted. *Rē-mîm* (=buffaloes) may, according to Arabic usage, be the *oryx*, a huge and fierce kind of antelope, but cf. Ps. xxviii. (29) 6, where *bar-rē-mîm* (= "son of unicorns") corresponds to "calf" in hemistich *a*. It is said that the unicorn has been discovered in Thibet, but, despite LXX., the *re-ēm* is not a one-horned beast, cf. Deut. xxxiii. 17. Further, the unicorn has never been seen in Palestine, where the buffalo is common enough. In the unpointed (= vowelless) text, "mine affliction" and "answerd'st me" are easily confounded. v. 23. Cf. Heb. ii. 10—14, which proves the general acceptance of the Messianic import of this Psalm in the early Church, and sets forth the unity of the Christ with His redeemed. "Declare . . . Name," fulfilled in the Divine Liturgy (*Unde et memores*, &c.), and, by His representatives, in the Canonical Hours; by Himself personally, in the "Church of the first-born." v. 26. "Thou art [the *subject of*] my praise," or with LXX. [the cause of, &c.], *i.e.*, "From Thee comes my praise." "Vows," thank-offerings vowed for deliverance. v. 27 refers to the joyous sacrificial feast which followed the thank-offering, to which the poor, widows, and orphans were invited. To this sacrificial banquet corresponds the Eucharist, whereof the "poor," the "meek," the "afflicted" race of Adam partake, as the pledge and anticipation of the bliss which is the sacrificial meal of the Church Triumphant. To these does the inspired Poet, in the warmth of his congratulation, address the

words—"may your heart live for ever," *i.e.*, may the gladness of this banquet ever abide with you ! cf. by contrast—"his (Nabal's) heart *died* within him" (1 Kings (Sam). xxv. 37). vv. 28, 29. The dying Saviour foresees, as the fruit of His self-immolation, the return of the "ends of the earth," of the races of mankind, who had hitherto "forgotten" the true God, to His worship. The Kingdom of God shall burst the narrow boundaries to which it has hitherto been confined. v. 30. Rich and poor, high and low alike, are to partake of the truth and grace, the fulness whereof is in the Christ, and of the Holy Eucharist. "And he . . . his soul alive;" either the disinherited, the down-trodden in the social scale, are bidden to this Eucharistic feast (cf. St. Matt. xi. 5), or for those about to die is this Table set—Holy Viaticum (?), *Pharmakon athanasias* (=remedy of immortality), as St. Ignatius calls it, "the symbol of the Resurrection," so the Second Council of Nicæa. v. 32. Or, with Revised Version (in margin), "It shall be counted to the Lord for [His] generation," (in text), "It shall be told of the Lord to the [next] generation." Or again, "It shall be told concerning the Lord to a generation." LXX., followed by Vulgate, joins "they shall come" of v. 32 to v. 31, and give this sense: The future (coming) generation shall be reported to the Lord [as having returned to Him], and for all future ages shall they declare to them that join this generation (= "the people that shall be born"), whom God has made. "God's justice" (not *punitive* justice, but His gracious condescension, and loving-kindness to those He begets anew, by the word of truth). "Cæli" (= "the *heavens* shall proclaim," &c.) is an interpolation peculiar to the Vulgate, not justified by the text, or by any other version ; it was probably an allusion to the Apostles, the "heaven-sent" heralds of the Gospel.

PSALM 22 (23).

1. A Psalm, to David :
YaHWeH is my shepherd ;
I shall not want.

2. He - makes - me - to-lie-
down in pastures of tender-

PSALM 22 (23).

1. A Psalm of David :
The Lord is my shepherd ;
I-shall-want nothing.

2. In a place where
pasture is, there He-makes-

grass: He-leads me beside waters of rest (*or*, "of resting-places").

3. He-restores my soul: He-guides me in the paths of uprightness for His Name's sake.

4. Yea, though I-walk through the valley of the shadow-of-death, I-will-fear no evil; for THOU art with me: Thy rod and Thy staff, they comfort me.

5. Thou spreadest a table before me in the presence of mine enemies: Thou hast-anointed my head with oil; my cup is an overflowing (*i.e.*, runs over).

6. Nought but goodness and loving-kindness shall-follow me all the days of my life: And I-will-dwell in the house of YaHWeH for length of days.

me dwell: He-nourishes me at the water of repose.

3. He-has-refreshed my soul: He-has-guided me into the path's of justice, for His Name's sake.

4. Yea, even should-I-walk in the midst of the shadow of death, I-will-fear no evils, for THOU art with me: Thy rod and Thy staff, these have-comforted me.

5. Thou-hast-laid a table before me in the presence of mine oppressors: Thou-hast - thoroughly - anointed my head with oil, and mine overflowing (*lit.*, inebriating) cup, how goodly it is!

6. Thy mercy also shall-follow me all the days of my life: And [this] that I-may-dwell in the house of the Lord for length of days.

This Psalm was sung in the Church of Constantinople, at the Communion of the newly-baptized. It breathes the spirit of perfect confidence and of peace, and may well be attributed to the latter days of the whilom shepherd of Bethlehem. St. Augustine (Maurist Edition, vol. v. p. 1011) says that the catechumens had to learn it by heart before Baptism, so as to recite it daily in thanksgiving for "the waters of rest" (*i.e.*, holy Baptism), providential guidance (vv. 3, 4), and for the Table of the Lord (v. 5).

v. 1. "My shepherd," so Thalhofer. SS. Ambrose, Augustine, and others, "*pascit me*" (=feeds me, leads me to pasture).

LXX., *poimáinei me* (*lit.*, shepherds me). “Regit” of Vulg. brings out the notion of gentle sway; cf. Homer, *poímenes laōn*, *i.e.*, kings, chieftains, *lit.*, “shepherds of peoples.” v. 2. “Waters of resting-places,” *i.e.*, “well-watered oases,” not “*still* waters,” “gently flowing streams,” but as LXX., *anapaúseôs* (=of rest, refreshment). “He leads me,” the verb in text, rendered in LXX. and Vulgate, “He nourished,” “reared” (*educavit*), bears the special sense of “leading to water,” hence of “providing for,” “sustaining.” v. 3. “Restores my soul,” *i.e.*, “provides me with refreshment.” v. 4. “Valley.” LXX. read *b'ghô* (in the midst) instead of *b'ghêy* (=in valley) of present text. “Shadow of death” (= *tsal'mâveth*), as vocalized in the present text; if not taken as a compound word, but pronounced (*tsal'mâth*), it must be rendered “gloom,” “the valley of gloom” = imminent danger, deep darkness. “Rod, staff,” shepherd’s staff (cf. Lev. xxvii. 32; Jerem. xxxiii. 13), instrument and emblem of his care for his flock. v. 5. “Spreadest,” “settest in order,” “preparest,” “layest a table.” From the shepherd guarding and guiding his flock, the Poet passes to the figure of a mighty and liberal protector bidding his *protégé* to a luxurious banquet, “in the presence of,” “under the very nose of his enemies.” LXX., *exenantías* = *vis à vis*, “opposite,” “over against.” “My cup—overflowing,” *lit.*, “My cup is an overflowing,” the abstract noun for the adjective. *Revâ-yâh* (“an overflowing”), in Gesenius (Lex. Hebr.) = “abundance,” “abundant drink.” *Râvah*, from which it is derived, means to sate with *liquids*; another verb is used for fulness of solid food. LXX. have wrongly drawn the initial words of v. 6 (*akh tōv* = “nothing but,” “only goodness”) into v. 5; *hôs krátiston* = as the best [wine (?)]. Vulg., “how goodly!” v. 6. “Follow,” *lit.*, “pursue,” suggested, may be, by “enemies” of v. 5; “will” (as it were) “force itself upon me,” “That I may dwell,” “And I shall,” &c. R. Qimchi prefers the rendering, “And I shall-return [and dwell] in the house of,” &c.

PSALM 23 (24).

I. A Psalm, to David :
To YaHWeH [belong] the
earth and the fulness there-

PSALM 23 (24).

I. On the first day of the
week; a Psalm of David.
The earth is the Lord’s, and

of: The world and they-that-dwell therein :

2. For HE has-founded it on the seas: And on the floods has-He-made-it-fast.

3. Who shall-go-up into the mountain of YH“? And who shall-stand in the place of His holiness?

4. The pure in hands, and the clean of heart; Who has not lifted up his soul to vanity: And has not sworn deceitfully.

5. He shall - receive a blessing from YaHWēH: And justice from the God of his salvation.

6. This is the generation of them - that - seek - after Him: That-seek Thy face [even] Jacob. Selâh.

7. Lift-up your heads, ye gates; And be-ye-uplifted, ye doors of old: And the glorious King shall-come-in.

8. Who is this glorious King ? YaHWēH strong and mighty: YH“ mighty in battle.

9. Lift-up your heads, ye gates; And be-ye-uplifted, ye doors of old: And the glorious King shall-come-in.

the fulness thereof: The world and [all] that dwell in it.

2. For HE has-founded it on the seas: And on the rivers has-He-made-it-fast.

3. Who shall go up to the mountain of the Lord? Or who shall-stand in His holy place?

4. He-that-is-innocent in his hands, and clean of heart: Who has not taken his soul in vain: Nor sworn deceitfully [to (against ?) his neighbour].

5. He shall - receive a blessing from the Lord: And mercy from God his Saviour.

6. This is the generation of them-that-seek Him: That-seek the face [of the God] of Jacob.

7. Lift-up your gates, ye princes; And be-ye-uplifted, ye ancient doors: And the glorious King shall-come-in.

8. Who is this King of glory? The Lord strong and mighty : The Lord mighty in battle.

9. Lift-up your gates, ye princes ; And be-ye-uplifted, ye ancient doors: And the glorious King shall-come-in.

10. Who is this glorious King ? YaHWeH Tsebhâ-ôth (i.e., Sabaôth) : HE is the glorious King. Selâh.

10. Who is this King of glory ? The Lord of hosts : HE¹ is the King of glory.

As there is no reason for questioning the ascription "to David," we may take it that this beautiful ode was a processional hymn sung at the transfer of the Ark to the Davidic tabernacle on Mount Sion. The occasion may have been its removal from the house of Obed-edom to the "City of David" (2 Kings (Sam.) vi.). "The Lord mighty in battle" (v. 8), seems, however, to point to the bringing back of the Ark from a field of victorious conflict, and, indeed, we gather from 2 Kings (Sam.) xi. 11, that the Ark accompanied David's army in the Ammonite war. Yet may it be said that the latter half of the Psalm (vv. 7—10) was inspired by the memory of the connection of the Ark with former triumphs. The change following the Selâh at v. 7, has suggested to Ewald and others that this Psalm is made up of two distinct fragments. But, given the occasion, a more natural explanation is that vv. 1—6 are a prelude sung while the procession advanced, to proclaim the Omnipotence, the creative power of Him who was to be worshipped in Sion, and the dispositions required in those that would visit His sanctuary ("the place of His holiness"). The addition to the Title by LXX. (Cod. Vatican.) refers to the ritual use of the Psalm, which was sung in the Temple, and is still used in the Synagogues as a proper Psalm for Sunday. v. 2. "Seas," cf. Gen. i. 9, 10. "Floods," salt-water currents, cf. Jonas ii. 4, where the Singular occurs with the same meaning. v. 4. "Soul," *naphshô* in text, the concupiscent tendency, well rendered by Schegg, "Who seeks not his pleasure in vanities;" "has not fixed his desires on falsehood of any kind." The Q'ri, or marginal emendation of the text, *naphshî* (my soul), though favoured, with but one exception, by the Hebrew authorities, and by the Alexandrian Codex of LXX., necessitates a strained interpretation, bolstered up by a reference to Exod. xx. 7. This suffices to show that the Masora, like Homer, "nods

¹ HE, referring to *God*, is expressed both in text and translation.

at times." v. 5. "Justice," *i.e.*, conformity to the Divine type; but it will correspond more closely with "blessing," if taken (as in Ps. cx. (111) 3; cxi. (112) 3) to mean God's gracious beneficence; cf. St. Matt. vi. 1, where *justice* plainly stands for "almsdeeds." v. 6. The rendering of the text as above is favoured by Targum and Qimchi, by Aben Ezra also. Syr. and LXX. supply "face [*of the God of*] Jacob;" an interpolation to fill up the hiatus in the sense. "This the generation," &c., *i.e.*, "such are they (with reference to the description in v. 4) that seek the Divine Presence, and are the true offspring of Jacob;" cf. St. John i. 47; Rom. ii. 28, 29. vv. 7, 9. "Gates" of the citadel of Sion; "ancient" (not "everlasting") doors of the Jebusite stronghold. LXX., taking "heads" (= "lintels") to mean "princes," disjoin the affix "your" from "heads," an unwieldy construction. Instead of *vestras*, the old Latin Psalters read *vestri*. v. 10. "Lord of hosts," in the text "YaHWeH" [=the Lord of] "Tsebhâôth" = "of hosts," of the angelic choirs, of the material, visible heavens with their constellations arranged, so to speak, in military order. LXX., "Lord of virtues, powers;" at times the New Testament writers transliterate it "Sabaoth;" "Lord of armies."

PSALM 24 (25).

1. To David. (Aleph).
To Thee, YaHWeH, do I lift-up my soul.

2. My God (Bêth), in Thee I-trust. Let me not be ashamed: Let not mine enemies triumph over me.

3. (Gîmel). Yea, none who wait-on Thee shall-be-put-to-shame: The wantonly faithless shall-be-put-to-shame.

PSALM 24 (25).

1. For the end, a Psalm of David. To Thee, O Lord, have I lifted up my soul.

2. My God, in Thee do I-trust. Let me not be put to shame: Let not mine enemies laugh-me-to-scorn.

3. For none that wait-on Thee shall in any wise be ashamed: [But] let all be ashamed that transgress wantonly.

4. (Dâleth). Make-me to-know Thy ways, YaHWeH : Teach me Thy paths ;

5. (Hê). Guide me in Thy truth (Wâw ?), and teach me ; For THOU art the God of my salvation : On Thee do-I-wait all the day.

6. (Za-yin). Remember, YaHWeH, Thy tender-mercies and Thy loving-kindnesses : For they are of old.

7. (Chêth). The sins of my youth and my transgressions remember not ; According to Thy loving-kindness remember THOU me : For the sake of Thy goodness, YaHWeH.

8. (Têth). Good and upright is YaHWeH : Therefore will-He-instruct sinners in the way.

9. (Yôdh). He-will-guide the meek in judgment : And He-will-teach the meek His way.

10. (Kaph). All the paths of YaHWeH are loving-kindness and truth : To those-who-keep His covenant and His testimonies.

11. (Lâmedh). For Thy Name's sake, YH“ : So do Thou-forgive mine iniquity, for it is great.

4. Make - known to me Thy ways, O Lord : And teach me Thy paths.

5. Guide me in Thy truth, and teach me ; For THOU art God my Saviour : And on Thee have-I-waited all the day.

6. Remember Thy compassions, O Lord, and Thy mercies : For they are from everlasting.

7. The sins of my youth and my follies remember not, [O Lord] ; According to Thy mercy remember THOU me : For Thy goodness' sake, O Lord.

8. Good and upright is the Lord : Therefore will-He - instruct sinners in the way.

9. He-will-guide the meek in judgment : He-will-teach the meek His ways.

10. All the ways of the Lord are mercy and truth : To such-as-seek His testament (covenant) and His testimonies.

11. For Thy Name's sake, O Lord, wilt-Thou-be-merciful to my sin ; for it is great.

12. (Mêm). Who is the man that fears YaHWeH? Him shall-He instruct in the way he-should-choose.

13. (Nûn). His soul shall-dwell in good (i.e., prosperity): And his seed shall-inherit the land.

14. (Sâmekh). The coun-sel of YaHWeH is with them-that-fear Him: And [He is] for-making-them-to-know His covenant.

15. (A-yin). Mine eyes are continually toward YH“: For HE shall-pluck my feet out of the net.

16. (Pê). Turn-Thee to me, and be-gracious to me: For desolate and afflicted am I.

17. (Tsâd hê). The troubles of my heart are-enlarged: From my straits bring-Thou me out.

18. (Rêsh). Consider mine affliction and my travail: And forgive all my sins.

19. (Rêsh). Consider mine enemies, for they-are-many: And they-hate me with violent hatred. (Lit., hatred of violence.)

20. (Shîn). Keep my soul, and deliver me: Let me not be ashamed for I - take - refuge in Thee.

21. (Tâv). Let integrity

12. Who is the man that fears the Lord ? He-shall-instruct him in the way he (He ?) has-chosen.

13. His soul shall-dwell in prosperity: And his seed shall-inherit the land.

14. The Lord is the stay of them-that-fear Him: And His covenant is for their enlightenment. *Or*, is to make this plain to them.

15. Mine eyes are con-tinually to the Lord: For HE shall-pluck my feet out of the snare.

16. Look upon me, and have-mercy on me: For I am lonely and poor.

17. The troubles of my heart are-multiplied: From my straits do-Thou-deliver me.

18. Consider mine affliction and my travail: And forgive all my sins.

19. Consider mine ene-mies, for they are many: And they - hate me with unjust hatred.

20. Keep my soul, and deliver me: Let me not be ashamed, for I-put my trust in Thee.

21. The guileless and up-

and uprightness preserve me: For I-wait on Thee.

22. (Pê). Redeem Israel, O God : Out of all his troubles.

right cleave to me: For I-have-waited for Thee.

22. Redeem Israël, O God: Out of all his afflictions.

The records of David's life afford no indication of a definite occasion for this Psalm. It is an acrostic, or alphabetical Psalm, an incomplete specimen whereof has been met with in Ps. ix. (9 and 10 in the Hebrew text). Of the six other alphabetical Psalms, xxxiii. (34), xxxvi. (37), cx. (111), cxi. (112), cxviii. (119), cliv. (145), cx., cxi., and cxviii. are the only ones in which the system is so strictly adhered to that every letter is represented by a verse, or clause, or group of verses. The same system is closely followed in Proverbs xxxi. 10—31, and in Lamentations i.—iv. *Wâw* (or *vâv*) is omitted, unless indeed we assume as probable that the copulative “*and* teach me” in v. 5 represents this letter, as also in Ps. xxxiii. (34) 6. In Biblical Hebrew, at least, *v*, the copulative conjunction and *vâvîm* (=hooks) are the only words beginning with *Vâv*, or *Wâw*. *Qôph* (*q*) is left out at v. 18, which, with v. 19, begins with *Rêsh* (=r). The last verse with *Pê* (*p*) for initial may be a ritual addition of later date. The Psalm consists of a plaint and prayer for aid in troublous times, a prayer grounded on the poet's consciousness of his fidelity, and the firm conviction, here and there expressed, that Providence awards peace and prosperity to the godly.

v. 1. “I-lift-up,” in text, “I-carry to Thee,” implying separation, emancipation from worldly attachments, and self-surrender to God. v. 3. “Faithless,” who deal treacherously with their fellows, hence, “transgressors.” v. 5. “Truth,” *i.e.*, the Law, a prayer for that inward light and inspiration needed for the due fulfilment of the Divine behests. v. 6. “Of old,” either from the beginning of the Poet's life, or from that of Israël's history as a nation. v. 7. “Transgressions,” the corresponding word in text seems to imply misdeeds less venial than the follies, the frailties, “the ignorances” (*i.e.*, “the sins of ignorance”) of LXX. and Vulgate. “Remember Thou me,” “Thou” emphatically expressed in text; “Thou, who art revealed to us as the Merciful, the

Compassionate." v. 8. "Way," "judgment," "testimony," "covenant," the several designations of the Law, as in Ps. cxviii. (119). v. 10. "Truth," or faithfulness to promises. v. 11. Possibly "[Act Thou] for Thy Name's sake;" "so shalt Thou" (or in precative sense, "So do Thou") "forgive," &c. "For it is great," here as in parallel text (Jer. xiv. 7), "For" = "because," *not* "though." v. 12. "He should choose," "He" = the God-fearing man, but Targum and LXX. understand it of God, a defensible rendering—"The way wherewith He is well-pleased." v. 13. "Shall dwell at ease" (so Revised Version) : *lit.*, "in good." "Inherit (possess) the land" promised to their Fathers, bestowed on Israël as an heritage (Lev. xxv. 23); under condition of obedience to the Law; else, they were to be driven from it. So, "inherit the land" is equivalent to having God's favour and blessing, in a word, to be happy (cf. St. Matt. v. 4). v. 14. "Secret," *i.e.*, the familiar converse of the Lord is enjoyed by His faithful worshippers, they possess His confidence. "And [He is] for making them to know His covenant" (so *literally*); or, "His worshippers possess His confidence and His covenant for their instruction," *i.e.*, to impart to them supernatural knowledge; or, again, "His covenant" (*i.e.*, He has bound Himself by promise) "to instruct them." LXX. have read *y'sódh* (foundation, base), and render it "strength;" Aquila, *apórrheeton* (= secret); Symmachus, *mystérion* (mystery, secret); Theodotion, *homilia* (assembly). v. 16. "Desolate," quite alone, solitary. LXX. wrongly here, and Ps. xxi. (22) 21, *monogenees* (= only-begotten, only child). v. 17. Another admissible rendering: "The troubles of my heart *do Thou enlarge* (= expand, *i.e.*, relieve); and from my straits bring Thou me out." Or, "Anguish is my heart, relieve Thou it; From my straits," &c. v. 21. St. Jerome, "Simplicitas et æquitas servabunt me" (= Single-mindedness and fair dealing shall preserve me). LXX. render abstract by the concrete, which is hardly consistent with the "desolate" of v. 16. v. 22. Cf. Ps. xxxiii. (34) 23; cxxix. (130) 8.

PSALM 25 (26).

1. To David. Right me, YaHWeH, for I have-walked in mine integrity : In YH“ have I also trusted, [therefore,] may I not totter (*or*, I shall-not totter).

2. Examine me, YaH-WeH, and try me : Test-as-with-fire my reins and my heart.

3. For Thy loving-kindness is before mine eyes : And I-walk in Thy truth.

4. I - have - not - sat with men of falsehood (i.e., false persons) : And I-will not-go-in with concealed-ones (i.e., crafty men, hypocrites).

5. I-hate the assembly of evil-doers : And with the wicked I will not sit.

6. I-will-wash my hands in innocence : So will-I-compass Thine altar, YaHWeH ;

7. To - make-to-be-heard the voice of thanksgiving : And to tell all Thy wondrous-deeds.

8. YaHWeH, I-love the habitation of Thy house : And the dwelling-place of Thy glory.

9. Take not away my soul

PSALM 25 (26).

1. For the end. A Psalm of David. Judge me, O Lord, for I have-walked in mine innocence : And hoping in the Lord, I shall not succumb.

2. Prove me, O Lord, and try me : Purify-as-with-fire my reins and my heart.

3. For Thy mercy is before mine eyes : And I-delight in Thy truth.

4. I have not sat with the council of vanity : Neither will-I-go-in with wrong-doers.

5. I-hate the assembly of wicked-doers : And with the ungodly I will not sit.

6. I-will-wash my hands among the innocent : And will-compass Thine altar, O Lord ;

7. That I-may-hear the voice of praise : And may-declare all Thy wondrous-works.

8. Lord, I-love the beauty of Thy house : And the dwelling-place of Thy glory.

9. Destroy not my soul,

with sinners: Nor my life
with bloody men;

10. In whose hands is
wickedness: Their right-
hand is-full of bribes.

11. But I, may-I-walk in
mine integrity: Redeem me,
and be-gracious to me.

12. My foot stands in an
even-place: In the assem-
blies will-I-bless YaHWeH.

O God, together with the
ungodly: Nor my life with
bloodthirsty men;

10. In whose hands are
iniquities: Their right-hand
is-filled with bribes.

11. But I have-walked in
mine innocence: Redeem
me, and be-merciful to me.

12. My foot stands in an
even place: In the assem-
blies will-I-bless [Thee], O
Lord.

Thalhofer refers this Psalm to the time of Saul's persecution. It may, however, be fairly urged that the mention of the hypocrisy and bribery of the wicked faction (vv. 4, 10), to whom he stands opposed, point rather to the rebellion of Absalom, to his currying popular favour (cf. 2 Kings (Sam.) xv. 6), while vv. 6, 7 remind one of the despondent terms of David's address to Sadoc, when about to take flight. The diction of this Psalm shows some slight resemblance to Ps. xxiv. (25) and the following, and grounds a probability that they are the work of the same poet.

v. 1. "Judge," *i.e.*, vindicate my right, "right me." "Totter," either a Future of confidence, or Optative. Codex Vatican. of LXX. reads *ou mee salevthô* (I shall not be moved), other Codd. read, conformably to Vulgate, *ou mee astheneesô* (I shall not be faint), *i.e.*, my cause will prevail before Thy judgment; I shall not be defeated, non-suited. v. 2. "Prove," "Examine," mayhap, by tribulation. "Test," "try as with fire;" the verb in text means "melting, fining precious metals by fire," hence, "proving," "testing," "purifying." "Reins," the seat of the affections; "Heart," the centre of the higher spiritual life. v. 3. "I walk," I fashion my conduct after the kindness and fidelity to promises that characterize God's dealings. In Psalm i. 1, we have seen that "walk," "sit," "go in," apply to conduct. v. 4. "Concealed-ones," cloaking their evil designs under high-sounding pretences. v. 6. "Wash," cf. Deut. xxi. 6; St. Matt. xxvii. 24; a token of guiltlessness. As is well known, vv. 6—12 are recited by the

celebrant of the Divine Liturgy, at the washing of the fingers, after the oblation of the elements. St. Cyril of Jerusalem (Cateches. Mystagog. v.) observes, "This betokens that ye should be cleansed from all sins, and stains ; since, as by the hands are meant our doings, the washing thereof fitly denotes the purity of our actions." "Compass," in the language of the Talmud and in Rabbinical diction.¹ This verb means sitting, reclining at table, and may well be taken here to express reclining at a banquet round the altar, on what remained of a thankoffering. Observe the contrast between "the assembly of evil-doers" and the godly worshippers with whom the Poet reclines round the altar. v. 7. *Or*, "that I may proclaim with the voice of thanksgiving," &c. ; LXX., "To hear," perhaps more correctly. v. 8. "Beauty," the ornaments, and costly furniture that render the Tabernacle a meet *dwelling* for God ; well expressed by LXX., *evprépeian* (becoming appearance). "Glory," the Sh'-khînâh, or manifestation of the Divine Majesty. v. 9. Gesenius (Hebr. Lex. s.v.) gives "take away," "destroy," as another of its meanings. "Gather not my soul" (= my person), &c., let me not be involved in the fate awaiting those described here, and in v. 10. "Bloody men," *lit.*, "men of bloods." v. 11. "Redeem," cf. Ps. xxiv. (25), 22 ; *i.e.*, "Deliver me [from that fate]." v. 12. "Even-place" = in security ; a place free from cliffs and precipices.

PSALM 26 (27).

1. To David. Y_aH_WeH is my light and my salvation ; of whom shall-I-be afraid? YH" is the stronghold of my life ; at whom shall-I-tremble?

2. When evil-doers drew nigh against me to eat my flesh, mine adversaries, and

PSALM 26 (27).

1. [A Psalm] of David, [before he was anointed]. The Lord is my light and my salvation ; whom shall-I-fear ? The Lord is the protector of my life ; before whom shall-I-tremble ?

2. When evil-doers drew nigh against me to eat up my flesh : Mine enemies that

¹ Cf. 1 Kings (Sam.) xvi. 11 ; Cant. i. 12 (*mēsabh*—couch, triclinium).

my foes to me : They it is
that stumbled and fell.

3. Were an army to en-camp against me, my heart would not fear ; Though war should-rise-up against me : In spite of this I would-feel-safe.

4. One [thing] have I asked of YaHWeH, that will-I-seek-after ; That I-may-dwell in the house of YH“ all the days of my life : To gaze upon the glory of YH“, and to survey His Temple.

5. For He-hides me in His place-of-covert, in the evil time ; In the secret-part of His tabernacle He-conceals me : On a rock He-sets me up.

6. And now shall my head be - lifted - up above mine enemies round about me ; And I-will-sacrifice in His Tabernacles sacrifices of trumpet-sound : I-will-sing, yea, I-will-chant-psalms to YaHWeH.

7. Hear, YaHWeH, my voice, I cry - aloud : Be-gracious also to me, and answer me.

8. To Thee has my heart said, Seek-ye My face : Thy face, YH“, will-I-seek.

afflict me, They themselves fainted and fell.

3. Though an army were-set-in-array against me, my heart shall not be afraid ; Though war were-to-rise-up against me : In this will-I trust, [am-I-confident.]

4. One [thing] have-I-asked of the Lord, that will-I-earnestly-seek ; that I-may-dwell in the house of the Lord all the days of my life : That I-may-behold the pleasantness of the Lord, and survey His Temple.

5. For He-hides me in His Tabernacle : In the day of troubles He-shelters me in the secret-part of His Tabernacle ;

6. On a rock He-sets me up ; And now He-has-lifted-up my head over mine enemies. I-went-round and offered in His Tabernacle the sacrifice of shouting : I-will-sing, even sing-a-psalm to the Lord.

7. Hear, O Lord, my voice wherewith I-cry [to Thee ;] Have-mercy on me, and hearken to me.

8. My heart said to Thee, My face has - earnestly - sought Thee : Thy face, O Lord, I-will-seek.

9. Hide not Thy face from me; Repel not Thy servant in anger; Thou-hast-been my help: Cast me not off, neither forsake me, O God of my salvation.

10. Should my father and my mother forsake me: Yet YaHWeH would-take-me-up (i.e., adopt).

11. Teach me Thy way, YH“; And guide me in a plain path: Because of mine enemies.

12. Give me not up to the desire of mine adversaries: For false witnesses are-risen-up against me, and the breather-out of cruelty (violence).

13. [I should have lost all hope] Unless I-had-believed [it would be given me] to see the goodness of YH“ in the land of the living.

14. Wait on YaHWeH; Be-firm, and let thy heart take-courage : Yea, wait thou on YaHWeH.

9. Turn not Thy face away from me; Turn not away from Thy servant in anger; Be Thou my helper, forsake me not, neither overlook me, O God my Saviour.

10. For my father and my mother have - forsaken me : But the Lord has - taken me up.

11. Teach me in Thy way, O Lord; And guide me into a right path: Because of mine enemies.

12. Deliver me not over to the desires of them-that-afflict me: For unjust witnesses are-risen-up against me, and injustice has-lied to herself.

13. I-believe that I-shall-see the good-things of the Lord in the land of the living.

14. Wait on the Lord ; Be of good courage, and let thy heart be-strengthened : Yea, wait on the Lord.

This Psalm falls into three divisions. (1) Hope in God, though hemmed in by foes (vv. 1—3). (2) Yearning to take refuge in the Sanctuary (vv. 4—6). (3) Prayer for deliverance (vv. 7—14). From v. 4 Aben Ezra infers that David wrote this Psalm in his old age, cf. 2 Kings (Sam.) xxi. 17. The Vulgate addition to Title is to be met with in some copies of LXX. Codex Vatican., for instance. v. 1. “Light,” as darkness often stands for adversity, the Deliverer is regarded as the “Light” of

him he rescues, cf. Mich. vii. 8; Isai. lx. 1. v. 2. "Mine adversaries, and my foes *to me* (=even mine)." "To me" denotes the transit, or passing on of enmity to its object, an Arabic idiom, no mere pleonasm. "Eat flesh," in Syriac, means "to accuse," "to slander." v. 4. "One-thing," *unam* (LXX., *mian*), Fem. for Neuter, lost in the Shemitic languages (if they ever had it). "Pleasantness," "brightness," "beauty," "grace," "favour," so Gesenius (*sub voce, nō* "am"). He renders it, "the glory of YH." It may mean, either the majesty of Divine worship, or may imply, "enjoying His favour." "Visit," "survey," St. Jerome, "Et attendam templum ejus" (=and that I may contemplate His Temple). A now discarded Rabbinical gloss was, "to attend early." "To gaze with delight on," "To meditate [on the manifestation of God's presence] in the Temple," are possibly what is meant. v. 5. Like a man secreting a fugitive in the recesses of his tent, or dwelling. "For" connects this with v. 4, gives the reason of the Poet's yearning, in that he knows that, as a friend of God, he will be protected (=delivered) from all peril. v. 6. "Round about me." LXX. read instead of the preposition in text, the verb with which they begin the next clause. Thus rendered, "went around" may have the same ritual sense as in the foregoing Psalm. v. 6. "I will compass," &c. "Trumpet-sound," jubilation, cf. Num. x. 10. v. 8. This somewhat obscure clause may perhaps be paraphrased: "In my distress my heart (=conscience) reminds me of Thy precept," "Seek ye My face (=Presence);"—"That will I seek." LXX. (Codex Vatican.), Old Itala, "I have diligently sought Thy face;" the Complutensian Polyglot and Aldine, as also Symmachus, as in Vulgate (Symm. *ezeétei*, sought); St. Jerome, "My face has sought;" "Quæsivit vultus meus;" Targum, "Seek thou My face, Thy face, YH", will I seek." v. 12. "Breather-out of violence" (cruelty); Gesenius, "breathing-out wickedness;" St. Jerome, "et apertum mendacium" (=a barefaced lie). LXX. read the Participle ("breathing-out") as the personal verb, in the sense of "uttering," in accordance with the context ("false witnesses," *lit.*, "witnesses of falsehood"), and drew the *lî* (the first syllable of the next verse, *lîlê*, unless) to v. 12, to complete the sense; *lî* (to itself) = *heavteei, sibi*. v. 13. The text plainly needs supplementing,

either at the beginning, or at the end, by some such phrase as [“I had been undone”], [“I had lost all hope]—unless,” &c. It is also suggested that the *hîlê* may be equivalent to “if” in Psalm xciv. (95) 11, (“If they should enter,” &c.), and serve as the formula of an oath, or of a strong asseveration, or denial. LXX., St. Jerome, and Vulgate drop the negative altogether.

PSALM 27 (28).

1. To David. To Thee,
YahWeH, do-I-call; My
Rock, be not silent from
me; Lest Thou-be-silent
from me: And I-become-
like them-that-go-down into
the pit.

2. Hear the voice of my
supplications, when I-cry to
Thee: When I-lift-up my
hands toward Thine inner-
most-sanctuary.

3. Draw me not away
with the wicked, and with
the workers of iniquity;
Who speak peace with their
neighbours: But evil is in
their hearts.

4. Give to them according
to their work, and according
to the wickedness of their
deeds; According to the
work of their hands give to
them. Render their requit-
ing to them.

5. Because they attend
not to the works of

PSALM 27 (28).

1. A Psalm of David him-
self. To Thee, O Lord,
have-I-cried; My God, turn
not away silently from me;
Lest Thou being-silent to-
ward me: So I-should-be-
likened to them-that-go-
down to the pit.

2. Hearken, [O Lord,] to
the voice of my supplication,
when I-pray to Thee:
When I-lift-up my hands
toward Thy holy Temple.

3. Draw me not away
with sinners, and [destroy]
me not] with the workers of
iniquity; Who speak peace
with their neighbour: But
evils are in their hearts.

4. Give them according
to their works, and accord-
ing to the malignity of their
devices; Give them accord-
ing to the works of their
hands: Render their recom-
pense to them.

5. Because they have not
attended to the works of

YahWeH ; nor to the operation of His hands : May-He-break them down, and not build them up (i.e., rebuild them).

6. Blessed be YH[“]: Because He - has - heard the voice of my supplications.

7. YH[“] is my strength and my shield ; In Him does my heart trust, and I-am-helped ; Therefore my heart rejoices-exceedingly : And with my song will-I-praise Him.

8. YH[“] is their strength (*rather*, a strength to His people) : And a fortress of protection to His anointed is HE.

9. Save Thy people, and bless Thine inheritance : And be-a-shepherd to them, and lift them up for ever (bear them up for ever).

the Lord, even to the works of His hands : Thou-shalt-pull them down, and shalt not build them up.

6. Blessed be the Lord : Because He-has-hearkened to the voice of my petition.

7. The Lord is my helper, and my defender ; In Him does my heart trust, and I-am helped ; Therefore has my flesh revived : And willingly will-I-give-thanks to Him.

8. The Lord is the strength of His people : And the saving protector of His anointed.

9. Save Thy people, [O Lord], and bless Thine inheritance : Rule them also, and lift them up for ever.

The ascription, or Title, is confirmed by the vv. 8, 9, “Anointed,” and by the Poet’s identifying his cause with that of God’s people. The Psalm may be referred to the time of Absalom’s revolt. v. 1. “Lest, Thou being silent.” “Pit,” Hades, the grave, the nether world—the Poet’s life is threatened. v. 2. “Sanctuary,” Aquila, Symmachus, and St. Jerome (“*oraculum*,” oracle) derive the corresponding word (*d’bhîr*) from *dibbêr* (he spoke). LXX. *naón* (=temple) is preferable, as the word is connected with Arab. *dubr* (hinder - part), *i.e.*, the west end of the Tabernacle, or Temple, where the Most Holy Place (Holy of Holies) was situate. “Toward,” in worshipping, he faces the place specially hallowed by the token of God’s Presence.

v. 3. "Draw me not" [into destruction] "with the wicked," i.e., his foes, who are described in the foregoing Psalm; cf. Ps. xxv. (26) 9, 10. v. 4. "Deal with them as they have dealt with me," cf. Ps. cxxxvi. (137) 8, where it is more fully developed. v. 5. As "building up" is a frequent Scriptural term for posterity, this verse implies the extirpation of the race of those here mentioned. v. 7. LXX. and Vulgate, "My flesh . . . flourished anew," a variant which points to a divergent reading in the text of the Alexandrian translators. "With my song," *lit.*, "from (by means of) my song." v. 8. "Their strength," the present reading is *lāmō*, "their;" by inserting another *m*, we get *l'ammō*, "to His people," which is supported by LXX., and corresponds to v. 11 of next Psalm. v. 9. "Shepherd," feed, pasture = *pōimanon* of LXX.

PSALM 28 (29).

1. A Psalm, to David. Ascribe to Y α HWeH, ye sons of gods (i.e., angels ?): Ascribe to YH" glory, and might.

2. Ascribe to YH" the glory of (i.e., due to) His Name: Bow-down to YH" in vesture of holiness (in holy vestments)—in holy attire (array).

3. The voice of YH" is upon the waters; The 'El (God) of glory thunders: YH" is upon waters many (great, mighty).

4. The voice of YH" is in power (i.e., powerful): The voice of YH" is in majesty (i.e., full of majesty).

PSALM 28 (29).

1. A Psalm to David [for the close of the feast of Tabernacles]. Bring to the Lord, ye sons of God; [Bring to the Lord young rams;]

2. Bring to the Lord glory and honour; Bring to the Lord the glory [due] to His Name: Worship the Lord in His holy court.

3. The voice of the Lord is upon the waters; The God of majesty thunders: The Lord is upon many waters.

4. The voice of the Lord is mighty: The voice of the Lord is full of majesty.

5. The voice of YH[“]
shatters cedars : Yea, YH[“]
shatters the cedars of
L’bhânôn.

6. He makes them also
to skip like a calf : Lebanon
and Sir’yôn like a young
buffalo.

7. The voice of YH[“]
cleaves the flames of fire.

8. The voice of YH[“]
shakes the desert ; YaH-
WeH shakes the desert of
Qâdêsh.

9. The voice of YH[“]
makes hinds to calve, and
strips the woods bare : And
in His temple, each-thing
thereto belonging says,
“ Glory.”

10. YaHWeH took-His-
seat for the Flood : Yea,
YH[“] sits King for ever (as
King for ever).

11. YaHWeH will - give
strength to His people :
YH[“] will-bless His people
with peace.

5. [’Tis] the voice of the
Lord shattering the cedars :
Yea, the Lord shatters the
cedars of Libanus.

6. He also beats them
small like a calf of Libanus :
And the beloved is as a
young unicorn.

7. [’Tis] the voice of the
Lord dividing a flame of
fire ;

8. A voice of the Lord
who shakes the desert : Yea,
the Lord shakes the desert
of Cades.

9. The voice of the Lord
who prepares the hinds [to
calve], and lays-bare the
thickets : And in His temple
every-one says, “ Glory.”

10. The Lord made the
Flood His dwelling : And
the Lord will-sit a King for
ever.

11. The Lord will-give
strength to His people : The
Lord will-bless His people
with peace.

The addition to the Title [“for the close,” &c.] seems to have been wanting in Origen’s Hexapla, and St. Jerome omits it in his version. Still, most of the Greek Fathers accept it. Thalhofer agrees with the view of Delitzsch, who, on very slight grounds, explains this addition as implying that this Psalm was sung on the last day of the feast of Tabernacles (LXX., Levit. xxiii. 36, *exódion*). But in the present use of the Synagogue, Ps. lxiv. (65) is the proper Psalm for the octave-day of Tabernacles, while the

present Psalm is sung on Pentecost, *i.e.*, the *fiftieth* day after the 15th of Nisan, on which the Giving of the Law is commemorated. The accompaniments of the Sinaïtic Theophany, as recorded in Exod. xix. 16; xx. 18; xxiv. 17, show that this Psalm, the theme of which is the might of God made manifest in the thunder-storm ("The voice of the Lord"), is most appropriate for the occasion. This addition may, perhaps, refer to some unknown peculiarity of the Alexandrian Synagogue ritual. The Psalm falls into three parts: (1) vv. 1—3, "*Gloria in excelsis*," "Ye angels of the Lord bless the Lord." (2) vv. 3—9, subdivided into three strophes: (a) vv. 3, 4, the distant rumbling, and bursting forth of the storm; (b) vv. 5—7, the northern mountain range is shaken by the crash of the thunder-peals; (c) passing over Palestine, the storm exhausts its fury on the southern deserts (vv. 8, 9). (3) The thunder-shower, suggesting a retrospective glance at the Flood. "He who opened the cataracts of heaven is still enthroned as King, at whose will, strength and peace shall be bestowed on the people of His predilection"—*Pax hominibus*.

v. 1. "Sons of gods" = "Sons of God," or "Sons of the mighty," interpreted by most ancient commentators of "the mighty ones," the rulers of the earth. By Targum, and by most modern authorities, understood to mean the "Angelic hosts;" cf. Ps. lxxxviii. (89) 6. It can also mean "sons of rams" (= young rams), hence, to shirk the difficulty, LXX. and Vulgate combine the two meanings. v. 2. "Vesture"—holy vestments, festal, or priestly garb. "Glorious Sanctuary" were admissible. LXX. take it to mean the magnificent dwelling wherein the Holy One abides, and translate accordingly. vv. 3—9. "The voice of the Lord" (the thunder), repeated *seven* times (cf. Apoc. x. 3, foll.), so, too, the Incommunicable Name. The rise, progress, and ravages of the storm, here attributed to the thunder, are now described. "The waters," the storm-clouds; as may be seen, the lightning is considered as a mere adjunct to the thunder. v. 4. The bursting of the storm. "In power," "in majesty" (cf. Ps. lxxvi. (77) 14, "in holiness"), *i.e.*, is "powerful," "full of majesty," "is holy," so too St. Luke iv. 32, *en exousia* (= "with authority," authoritative); Apoc. xviii. 2. v. 6. The divergence of LXX. from the present text may be

accounted for by the slight difference (in Hebrew script) between *yar'qîdh* (he caused to leap, to tremble) of the text, as it now stands, and *yidhîq* ("he shall crush," "beat small"), between *y'r-qydh* and *y'dhyq*, before the introduction of vowel-points. "Sirion" (in text, *Sir'yôn*, *Shir'yôn*), cf. Deut. iii. 9, the Sidonian name of Mount Hermon, from its fancied resemblance to a breast-plate, cf. $\theta\omega\rho\alpha\xi$ (= *thôrax*, a breast-plate), a mountain of Magnesia so-called. The name may have been suggested by the *glittering* snow-capped summit of Hermon. LXX. read *yeshurûn* (the pet name of the chosen race), by metathesis, and here, as elsewhere, render it "beloved," "Son of unicorns," *i.e.*, a young unicorn, to be rendered "a young wild ox," "a young buffalo." Thalhofer suggests the following gloss on the reading of LXX. : "God, in His might, shatters the cedars of Libanus, 'breaks them small,' as easily as He could destroy a young horned animal grazing on that range: but for all that, or, because He is able to destroy whatever is mightiest, Israel, His beloved, strengthened by Him, abides firm and unmoved. The animal (unicorn, buffalo) here mentioned cannot be brought under the yoke, and is famed for its strength" (cf. Job xxxix. 9—11). v. 7. "Cleaves," makes the lightnings to appear broken, to go zig-zag, sends forked lightning shafts. vv. 8, 9. The storm bursts forth in the northern mountain-range, it sweeps over Palestine, and its fury is spent over the desert of Cades in the south. "Cades" (so Vulgate) included in the desert of Sin, or Zin, and the most savage part of the Arabian waste, N.W. of the desert of Pharan (Numb. xxvii. 14; xxxiii. 36). v. 9. "Hinds to calve," they drop their young through terror. Lowe and Jennings suggest another rendering, on somewhat plausible grounds, and which the parallelism seems to require: "The voice . . . makes the trees to shake," or, "shakes the trees, and strips the woods [of their foliage]," or, "strips them by barking or destroying the trees." Targum, "obliges the hinds to bring forth." "Temple" = the universe. v. 10. Both Latin and Greek Codices oscillate between "dwells" and "makes-to-dwell;" SS. Augustine, Ambrose, with Arnobius and the Roman Psalter, adopt the former, St. Jerome takes both. Thalhofer's opinion is that the original reading of LXX. was *dwells* (*katoikei*), and that

the present reading (*katoikieî*, “*makes to dwell*”) is due to a mystic reference of the verse to the waters of Baptism, the habitable, comfortable (*wohnlich*) stream. The sense seems to be that God manifested Himself as Judge and King at (at the time of?) the Flood, and remains such for evermore. v. 11. God will strengthen His people, who will be thus free from attacks from without—“peace.” It may further imply strength to resist evil, and so bless them with “peace.”

PSALM 29 (30).

1. A Psalm, a Song for the Dedication of the house; to David.

2. I - will - extol Thee, YaHWeH, for Thou-hast-raised (drawn) me up: And hast not made my foes to rejoice over me.

3. YH“, 'Elôhây (i.e., my God): I-cried to Thee, and Thou-hast-healed me.

4. YaHWeH, Thou-hast-brought-up my soul from Sheôl: Thou-hast-kept-me-alive [thus separating me] from those-that-go-down to the pit.

5. Sing-praises to YH“, ye pious-ones of His: And give-thanks to the memorial of His holiness (Exod. iii. 15) (i.e., to His holy memorial [Name]).

6. For [there is] a moment in His wrath, Life in His favour; In the eventide

PSALM 29 (30).

1. A Psalm and Song at the dedication of the house,—of David.

2. I-will-exalt Thee, O Lord, for Thou-hast-lifted me up: And hast not caused mine enemies to rejoice over me.

3. O Lord, my God: I-cried to Thee, and Thou-hast-healed me.

4. O Lord, Thou - hast brought-up my soul from the nether-world : Thou-hast-delivered me from [among] those-that-go-down to the pit.

5. Sing - psalms to the Lord, ye saints of His: And give - thanks to His holy Memorial.

6. For anger is in His wrath, but life in His favour; At even weeping

weeping may - come - in - to
lodge, but at morn [there
is] a shout-of-joy.

7. As for me, I said in my
prosperity : " I shall never
be moved."

8. YaHWeH, of Thy
favour Thou-hadst-established
my mountain in
strength : Thou-didst-hide
Thy face ; I-was-troubled.

9. [Then] I-cried to Thee,
YH[“]; And to 'Adônây [my
Lord] I-made-supplication :

10. What profit is there
in my blood, when I-go-
down to the pit ? Shall the
dust praise Thee ? Can it
declare Thy truth ?

11. YH[“], hear, and be-
gracious to me : YH[“], be-
Thou my helper.

12. Thou - didst - change
for me my mourning into
dancing : Thou-didst-loose
my sack-cloth : And didst-
gird me with gladness ;

13. That [my] glory
might-sing-praise to Thee,
and not be - silent :
YaHWeH, my God, for ever
will-I-give-thanks to Thee.

may-take-up-its abode, but
at morn there shall be glad-
ness.

7. As for me, I said in my
prosperity : " I shall never
be moved."

8. Lord, in Thy good-
pleasure, Thou-hadst-added
strength to my beauty ; But
Thou-didst-turn-away Thy
face, and I-was-troubled.

9. [Then] to Thee, O
Lord, I-cried : And to my
God I-made-supplication.

10. What profit is there
in my blood, when I - go -
down to destruction ? Shall dust
praise Thee ? Or can it
declare Thy truth ?

11. The Lord heard, and
took-pity on me : The Lord
is-become my helper.

12. Thou - didst - change
for me my mourning into
joy ; Thou-hast-rent-off my
sackcloth : And hast-girded
me with gladness ;

13. That my glory may-
sing-praise to Thee, and that
I be not pricked [with re-
morse :] O Lord my God,
for ever will-I-give-thanks
to Thee.

Prescinding from the statement in the Title, this Psalm is plainly a hymn of thanksgiving for deliverance from malignant foes, such as are described in Pss. xxiv. (25), xxvii. (28). Aben Ezra opines that David wrote this Psalm for the dedication of

his house, on his recovery from illness. But one word ("healed," in v. 3) gives countenance to this view, and it is at times used for deliverance from straits (Ps. vi. 3; Jerem. xvii. 14). Its reference to Areuna's threshing-floor (*pace* Thalhofer), is hardly borne out by its tone, or contents. All that may be gathered from the Title is that David was held to be the author, and that, on some occasion, for "the Dedication of the House." The most noted *ch'nukkath hab-bayith* (dedication of the house) is the reconsecration of the Temple, under Judas Machabeus, in memory whereof Kislēu 24, with an octave (mentioned by St. John x. 22), has been kept ever since. It is likely that this part of the Title is merely an indication of the ritual use of this Psalm for the occasion of this commemoration. The persecution avenged by the Machabæan victories, and the solemn reconciliation of the whilom profaned Sanctuary, account for the selection of this Psalm, with its tone of grateful, yet humble joy.

v. 2. "Raised," primarily the verb denotes the drawing up of a bucket out of a well. It fitly figures deliverance from "the pit." v. 3. A pregnant construction; cf. Ps. xxvii. (28) 1. v. 5. "To His Holy Memorial [Name]," i.e., "to His Holy Name." v. 6. The parallelism requires, "His anger [lasts] but a moment, His favour for a lifetime." v. 8. "Mountain," the stronghold of Mount Sion (?). LXX., "Beauty," "glory," having read *hadh'ry* (= my beauty) instead of *har'rŷ* (= my mountain); *D* and *R* are easily confounded in Hebrew script. v. 10. "Blood" shows that the Poet had escaped a violent death. v. 12. "Sackcloth," the garb of mourning girded with a rope, in exchange for which "he is girded with joy." v. 13. "My" has evidently fallen out of the text, but is retained in LXX. "Glory," i.e., the immortal soul made after the likeness of God. "Pricked with remorse, sorrow," so as to be unable to sing,—"to be silent."

PSALM 30 (31).

PSALM 30 (31).

I. To the Chief-Musician; a Psalm, to David.

I. For the end, a Psalm of David, [on his being beside himself for anguish]. (cf. v. 23.)

2. In Thee, YaHWeH,
do-I-take-refuge; let me
never be ashamed: In Thy
justice deliver me.

3. Incline to me Thine
ear; deliver me speedily:
Be-Thou to me a rock of
defence, and a house of
fortresses, to save me.

4. For my rock and my
fortress art THOU: And for
Thy Name's sake Thou-
wilt-lead me and wilt-guide
me.

5. Thou - wilt - bring me
out of that net they-have-
laid - privily for me: For
THOU art my stronghold.

6. Into Thy hand I-
commend my spirit: Thou-
hast-redeemed me, YaH-
WeH, 'El (i.e., God) of truth.
(St. Luke xxiii. 46.)

7. I - have - hated (Thou
hatest) the worshippers of
vain illusions: But I trust in
YH“.

8. I-will-be-glad and re-
joice in Thy mercy; For
Thou - art - wont - to - have -
consideration for mine afflic-
tion: Thou-hast-taken-cog-
nizance of the distresses of
my soul:

9. And hast not shut me
up into the hand of the
enemy: Thou-hast-set my
feet in a large-place.

2. In Thee, O Lord, do-
I-trust; let me never be
ashamed: In Thy justice
deliver me.

3. Incline Thine ear to
me; hasten to rescue me:
Be-Thou to me for a pro-
tecting God, and for a house
of refuge to save me.

4. For my strength and
refuge art THOU: And for
Thy Name's sake Thou-wilt-
lead me and wilt - maintain
me.

5. Thou-wilt-bring me
out of the snare which they-
have-hidden for me: For
THOU art my protector.

6. Into Thy hands I-com-
mend my spirit: Thou-
hast - redeemed me, Lord
God of truth.

7. Thou-hatest them that
idly worship vanities: But
I trust in the Lord;

8. I-will-be-glad and re-
joice in Thy mercy; For
Thou - hast - looked - upon
mine affliction: THOU-hast-
saved my soul from dis-
tresses;

9. And hast not shut me
up into the hands of the
enemy: Thou-hast-set my
feet in a large place.

10. Be-gracious to me,
YaHWeH, for I am in distress : Mine eye wastes-away with grief, my soul and my belly.

11. For my life is-spent with grief, and my years with sighing ; My strength fails because of mine iniquity : And my bones are-wasted-away.

12. By reason of all mine enemies I-am a reproach, And especially so to my neighbours, and a fear to mine acquaintance : They-that-see me out-of-doors : Flee from me.

13. I-am-forgotten like a dead-man out of mind : I-am like a vessel going-to-pieces ;

14. For I-have-heard the slander of many, Fear on every side ; Taking-counsel together against me : They-plot to take my life.

15. But I trusted in Thee, YH“ : I-said, “ THOU art my God.”

16. In Thy hand are my times : Deliver me from the hand of mine enemies, and from my persecutors.

17. Make Thy face to shine upon Thy servant : Save me in Thy loving-kindness.

10. Have-mercy on me, O Lord, for I-am-afflicted ; Mine eye is troubled with indignation, my soul and my belly.

11. For my life is-spent with grief and my years with groanings ; My strength is weakened through poverty : And my bones are troubled.

12. On account of all mine enemies I-am become a reproach ; But especially so to my neighbours, and a fear to mine acquaintance ; They-that-saw me out-of-doors : Fled from me.

13. I-am forgotten like one-dead out of mind : I-am become like a broken vessel ;

14. For I-have-heard the defaming of many that dwell round about ; While they-gathered together against me : They-devised to take my life.

15. But I trusted in Thee, O Lord : I-said, “ THOU art my God.”

16. In Thy hands are my lots : Deliver me from the hand of mine enemies, and from them-that-persecute me.

17. Make Thy face to shine upon Thy servant : Save me in Thy mercy.

18. YaHWeH, let me not be-ashamed ; for I-have-called-upon Thee : Let the wicked be-ashamed, let them-be-silent in Sheôl.

19. Let lying lips be-dumb ; That speak against the just man arrogance, with pride and scorn.

20. How great is Thy goodness, which Thou-hast-laid-up for them-that-fear Thee ; [Which] Thou-hast-wrought for them-that-take-refuge in Thee, before the sons of man !

21. Thou-shalt-hide them in the secret-place of Thy presence from the plottings of man ; Thou-shalt-conceal them in a tent from the strife of tongues.

22. Blessed be YaHWeH : For He - has - wondrously - shown His loving-kindness to me in a fortified city (lit., a city of defence).

23. As for me, I-said in my perturbation, "I-am-cut-off from before Thine eyes ;" Yet Thou-didst-hear the voice of my supplications, when I-cried to Thee.

24. Love YH“, all ye His pious-ones ; YH“ preserves

18. O Lord, let me not be ashamed ; for I-have-called-upon Thee : Let the ungodly be ashamed, and be-led-down to Hades (i.e., the grave, the nether-world).

19. Let deceitful lips become speechless, which speak iniquity against the just, with pride and scorn.

20. How great is the abundance of Thy goodness, [O Lord,] which Thou-hast-laid-up for them-that-fear Thee ! [Which] Thou-hast-wrought for them that trust in Thee, in the presence of the sons of men !

21. Thou-wilt-hide them in the covert of Thy presence from the vexation of men ; Thou-wilt-screen them in [Thy] tabernacle from the strife of tongues.

22. Blessed be the Lord : For He - has - wondrously-made-manifest His mercy to me, in a fortified city.

23. But I said in my terror, "I-am-cast-out from the sight of Thine eyes ;" Therefore Thou - hast - hearkened to the voice of my supplication, when I-cried to Thee.

24. Love the Lord, all ye His saints ; For the Lord

the faithful : And plentifully requites the proud doer.

25. Be - strong, and let your heart take-courage : All ye - that - hope in YaHWeH.

seeks for truth : And richly requites prōud doers.

25. Do manfully, and let your heart be strengthened : All ye that hope in the Lord.

On account of several striking coincidences of diction, and situation, some critics assign this Psalm to Jeremias. But, as that Prophet's writings teem with phrases and expressions borrowed from earlier authors, it may well be that the above-mentioned points of contact may be accounted for by his having laid an old Davidic Psalm under contribution. The addition to the Title (LXX. *ekstáseōs* = of ecstasy ; Vulgate, *pro ecstasi* = for an ecstasy) is wanting in the text, and was to be found in some few copies of LXX. in the time of Theodoret. There is no trace of it in the earlier Greek and Latin Psalters. It seems to be an explanation suggested by v. 23 (*in excessu mentis*). v. 2 is repeated almost word for word in Ps. lxxi. (72) 2. "Justice," in vindication of Thy justice. v. 3. "Rock." As is their wont, LXX. eschew the metaphor, and render it "God." v. 6. "Redeemed" refers to former habitual deliverances. "God of truth," faithful to Thy promises, "God of faithfulness." v. 7. Save the Chaldean Paraphrase, all the ancient versions read, "Thou hatest," so too many leading Hebrew scholars. "Observantes" of Vulgate may here be taken to mean "worshippers ;" cf. Virgil, *Georg.* iv. 212, "Observant regem," "Vain illusions," false gods, vain emptinesses (cf. Deut. xxxii. 21), or, the wiles, the superstitious practices of his foes. v. 8. "Consideration," *epeîdes* in LXX., in the same sense as *respexit* (=looked upon, regarded) of St. Luke i. 48. v. 9. "Shut up into," delivered over to the power of, &c., cf. 1 Kings (Sam.) xxiii. 11. These Preterites may be rendered as consuetudinal Presents, as expressing the general character of Providential government. v. 10. "Mine eye," probably "my features are emaciated, have fallen away through grief, vexation, "anger"—so LXX., *en thymōi* (with indignation). "Myself, my soul and body ;" St. Jerome, "caligavit oculus" (=mine eye is grown dim).

v. 11. "Mine iniquity," rendered by LXX. "poverty," misery, suffering; they reject the notion of guilt. v. 12. "By reason of" (LXX. *pará*), which may be rendered, as in Vulgate, "More than all," &c., but bears the meaning given above (cf. 1 Cor. xii. 15, *parà toûto* = "on that account;" "*along of that*"). v. 13. "Out of mind," *lit.*, "out of heart," St. Jerome and Vulgate, "a corde" (cf. Italian *scordarsi* = to forget); "I am clean forgotten, no more thought of;" cf. Deut. xxxi. 21, "out of mouth," *i.e.*, "forgotten so as never to be mentioned." "Going to pieces," *lit.*, "a perishing vessel," any instrument, or article of furniture hopelessly worn out. v. 14. "Fear on every side"—"fear" (in the text *mâ-ghôr* = fear, sojourn, an abode), taken by LXX. in the third signification. v. 15. Better, "I trust," "I say." v. 16. "Times," = the divers events, the vicissitudes of my life (cf. 1 Paral. (Chron.) xxix. 30). vv. 20—23. This plaintive narrative of his gives place to confidence and grateful anticipation of the Divine interposition on his behalf. v. 20. "Laid up," *lit.*, "hast hidden," cf. Apoc. ii. 17, "hidden manna." "Before" (perhaps)—"despite," "under the nose of the sons of," &c., cf. Ps. xxii. (23) 5. v. 21. "Plottings." St. Jerome, "a duritia viri" (from the harshness, the oppressiveness of man); *ruk̄h'séy* (= plottings [?]) occurs only here in the Scriptures. "In a tent," booth, cot, any shelter. St. Jerome, "in umbra" (in a shaded place, under cover). v. 22. "Fortified city," a historical allusion now lost. v. 23. "Cut off." St. Jerome, "projectus sum" (I am cast forth). "In my haste," "alarm" (= *b'choph'zî*). v. 24. "Faithful," so too St. Jerome, but Gesenius with LXX., "fidelities," "truths."

PSALM 31 (32).

I. To David, a *Mas'kîl*. Blessed (*lit.*, O the happinesses) of him - who - is - exempted from transgression; covered [with respect to] sin.

PSALM 31 (32).

I. Of David himself [a Psalm] of instruction; Blessed are they whose iniquities are forgiven, and whose sins are covered.

2. Blessed [lit., as above] is the man to whom YaHWeH imputes not iniquity: And in whose spirit there is no guile.

3. While I-kept-silence, my bones wasted-away: Through my groaning all the day long.

4. For day and night Thy hand was-heavy upon me: My vital - moisture was - changed (i.e., dried - up) [as] with summer droughts. Selâh.

5. I - acknowledged my sin to Thee, and mine iniquity I covered (i.e., hid) not; I-said, "I-will-confess my transgressions to YaHWeH :" And THOU forgavest the iniquity of my sin. Selâh.

6. Therefore, let every pious-man pray to Thee, while Thou mayest be found; Surely at the over-flowing of mighty waters: They shall not reach unto him.

7. THOU art my hiding-place, from trouble Thou-wilt - preserve me ; With songs of deliverance wilt-Thou-compass me about. Selâh.

8. I-will - make - thee-to-understand, and instruct

2. Blessed is the man to whom the Lord imputes not sin : And in whose spirit there is no guile. (Rom. iv. 7.)

3. Because I-was-silent, my bones grew-old : While I-groaned all the day long.

4. For day and night Thy hand was-heavy upon me: I turned in my misery, while the thorn was-fastened in [me].

5. I-acknowledged my sin to Thee, and mine iniquity I-covered (i.e., hid) not; I-said, "I-will-confess against myself mine iniquity to the Lord :" And THOU - forgavest mine ungodly sin—the ungodliness of my sin.

6. Therefore shall every holy-one pray to Thee in a fit time; [As to] the flood of great waters to him [the holy-one] only they shall not come-nigh.

7. THOU art my refuge from the affliction that compasses me about: My joy, deliver me from them-that-beset me.

8. I-will-give thee understanding, and instruct thee

thee in that way wherein thou - shalt - walk : I - will - counsel [thee,] Mine eye shall be upon thee (i.e., I-will-favour thee).

9. Be-ye not as horse, as mule, without understanding ; With bit and bridle his mouth [is] to-be-held-in : [Else] they will not-come near thee.

10. Many sorrows shall be to the wicked-man ; But he that trusts in Y α HWeH : He-encompasses him about with loving-kindness.

11. Be-glad in YH“, and rejoice, ye just : And shout-for-joy, all ye upright in heart.

in this way wherein thou-shalt-walk : I-will-fix Mine eyes upon thee.

9. Be ye not as horse and mule, which have no understanding ; With bit and bridle constrain-thou their jaws : [Else] they will not come nigh thee.

10. Many are the scourges of the sinner ; But him-that-hopes in the Lord mercy shall-compass-about.

11. Rejoice in the Lord, and exult, ye just : And glory, all ye upright in heart.

The second of the seven Penitential Psalms. “Humble confession leads to forgiveness” is the burden of the Psalm. *Mas’kîl*, rendered in LXX. *synéseôs*, *eis synesin*, in Vulgate, *intellectus* (of, for understanding, instruction), is the title of thirteen Psalms (31, 41, 43, 44, 51—54, 73, 77, 87, 88, 141). Of the many attempted explanations of the term (none of which are wholly satisfactory), that which is probably the primary meaning of the word, is “an instructive, a didactic poem,” which approaches the sense in which it occurs in Ps. xlvi. (47) 8. “Sing ye hymns *intelligently*” (*mas’kîl*) or “*skilfully*.” LXX., *synetôs*. St. Jerome gives as title “David eruditio” (David’s instruction). v. 1. Pardon is here expressed by a reversal of the usual terms ; instead of “he has had transgression taken away from him,” the Poet has : “he who is taken away with respect to transgression,” i.e., “exonerated [from] transgression,” in a word, “whose misdeeds are forgiven.” “Covered with respect to sin.” “Covered,” “imputes not,” have been falsely interpreted by the heresiarchs

of the sixteenth century. “In whose spirit no guile” (cf. St. John i. 48), shows that there is no notion here of a mere “covering up,” “putting out of sight,” but of a real inward transformation (see Möhler’s *Symbolism*, § 13). v. 2. “Guile,” self-deception, false excuses, palliation, if not denial of guilt. v. 3. His frame wore out amid the inward conflicts, the spiritual strife of his semi-repentant hesitation. v. 4. St. Jerome, “I turned myself (tossed about) in my misery, while summer glowed continually” (*cum exardesceret æstas jugiter*). The rendering of the *present* Hebrew text is at best conjectural. “My moisture” (*leshaddî*), *i.e.*, my vital juices, my sap, “was changed in (with) the droughts of summer (harvest),” is a closely literal rendering. But, *per contra*, *leshadh* occurs only here and Numb. xi. 8, where it means “a cake;” by LXX. and Theodotion it is rendered *eis talaipôrían* (into misery); Symmachus, “into corruption.” *Char'bônêy* (droughts) occurs here only in this form; LXX. read (had in their text) *qôts* (thorn) for *qâ-yits* of present text (= summer, harvest). The Old Itala reads *in ærumnam* (into distress); *ærumna mea* (my distress) of Vulgate may be accounted for by a blundering scribe taking the final *m* for *mea* (my). In the vowelless MSS., LXX. would have had the same text, or all but the same. If we accept the present Hebrew text, we may read, “My vigour is dried up by the parching heat of summer,” *i.e.*, as a plant languishes under the parching heat of summer, and withers, so am I consumed with the fever of remorse. “The thorn fastened” of LXX. comes to much the same, “the pricks of self-reproach.” v. 5. “Against myself,” LXX. read “*âlái* (against me), instead of “*aléy* (concerning) of present pointed text. “The impiety of my sin”—“mine impious sin,” LXX. and Old Itala, “the impiety of my *heart*.” v. 6. *Lit.*, “at the time of finding,” ere it be too late. When Thou mayest be found. v. 7. The result of penitent confession and supplication; he shall be screened from the dread visitations of God’s wrath—“the flood, inundation of mighty waters.” Hemistich *b* may be rendered, “Even should mighty waters burst forth, yet to him (the pious-man, or the penitent for whom he intercedes) they shall not come nigh.” “Flood” here figures overwhelming calamities. v. 7 *b*. “Thou shalt cause me to raise unceasing

hymns of thanksgiving for deliverance, whithersoever I go.” St. Jerome, “Thou art my protection, Thou wilt guard me from the foe; My saving praise” (= laus mea salvans), “Thou wilt compass me about.” v. 8. God is introduced as answering the Poet’s prayer. Hemistich *b* (perhaps), “I-will give [thee] counsel; Mine eye shall be upon thee.” The divergence of LXX. from the Hebrew may be accounted for by a change of one or two letters. St. Jerome, “I-will-think of thee with Mine eye” (cogitabo de te oculo meo). v. 9. A warning to mankind, “With bit,” &c., “*Lest* they come,” &c., so Aben Ezra and Qimchi; “[Else (or, “because”)] they will not come,” &c.; *lit.*, [there is] no coming near to thee. St. Jerome, “Qui non accedunt ad te” (who approach thee not). Syriac, “Which [men] restrain with a bridle from *their youth*” is the rendering of hemistich *a*. The several disparate meanings assigned to “*edh'yô*” (“his mouth,” LXX., and St. Jerome, “their jaws”), the fact too that *li-bh'lôm* (= “for binding,” “for restraining”) occurs nowhere else in Biblical Hebrew, though bearing that meaning in Chaldee and Syriac, justify Thalhofer’s suspicion that the text of hemistich *b* is somewhat corrupt, and that a verb is missing after “[there is] no . . . coming near,” &c. The several renderings of the Masoretic text are conjectural.

PSALM 32 (33).

1. Rejoice in YaHWeH,
ye just - ones : Praise is
comely for the upright.

2. Give-thanks to YH“
with harp: With ten-
stringed lute sing-praises to
Him.

3. Sing-ye to Him a new
song : Play-skilfully with
joyous-sound.

4. For the word of

PSALM 32 (33).

1. A Psalm of David.
Rejoice in the Lord, ye just :
Praise becomes the upright.

2. Give - thanks to the
Lord on the harp: Play to
Him on a ten-stringed lute.

3. Sing to Him a new
song : Play [to Him] skil-
fully with a loud-noise.

4. For the word of the

YaHWeH is upright: And all His work is in truth.

5. He - loves uprightness and justice: The earth is full of the loving-kindness of YaHWeH.

6. By the word of YaHWeH the heavens were made : And all the host thereof by the breath of His mouth.

7. He-gathers the waters of the sea together as a heap : He - lays - up the depths in storehouses.

8. Let all the earth fear YH“: Let all the inhabitants of the world stand-in awe of Him.

9. For HE spoke, and it-was : HE commanded, and it-stood-fast.

10. YaHWeH frustrates the counsel of the nations : He thwarts the thoughts of the peoples.

11. The counsel of YH“ stands for ever : The thoughts of His heart to generation and generation.

12. Happy is the nation whose God is YaHWeH : The people He-has-chosen for His own inheritance.

Lord is upright : And all His works are in faithfulness (i.e., are faithful).

5. He - loves mercy and judgment: The earth is full of the mercy of the Lord.

6. By the word of the Lord the heavens were established : And all the host thereof by the breath of His mouth.

7. He-gathers the waters of the sea together as [in] a wine-bag : Laying-up the depths in storehouses.

8. Let all the earth fear the Lord : Let all the inhabitants of the world tremble before Him.

9. For HE spoke, and they-were made : HE commanded, and they - were created.

10. The Lord frustrates the counsels of the nations : He - sets - aside also the thoughts of peoples, [and brings-to-nought the counsels of princes].

11. But the counsel of the Lord endures for ever : The thoughts of His heart from generation to generation.

12. Blessed is the nation whose God is the Lord : The people He-has-chosen for His own inheritance.

13. From the heavens YH“ looks : He-beholds all the sons of man ;

14. From the place of His abode He - looks - forth : Upon all the inhabitants of the earth ;

15. He that is the sole fashioner of their hearts : That considers all their works.

16. There is no king saved by the multitude of an army : A strong-man is not delivered by great strength.

17. The horse is a deceptive-thing for safety : Neither will - he - cause - to-escape by his great power.

18. Lo, the eye of YH“ is upon them-that-fear Him : Upon them - that - wait - for His loving-kindness ;

19. To deliver their soul from death : And to-keep-them-alive in famine.

20. Our soul has-waited for YaHW_EH : Our help and our shield is HE.

21. For in Him shall our heart rejoice : Because we-have-trusted in His holy Name (lit., the Name of His holiness).

22. Let Thy loving-kindness, YH“, be upon us : According as we-have-hoped in Thee.

13. The Lord looks-out of heaven : He-beholds all the children of men ;

14. From the abode He-has - prepared - for Himself He-looks-on all that dwell on the earth :

15. He that fashions the heart of each-one : That knows all their works.

16. A king is not saved by reason of a great army : And a giant is not delivered by the greatness of his strength.

17. A horse is not-to-be-relied - upon for safety : Neither can-he-deliver-himself by his great strength.

18. Lo, the eyes of the Lord are upon them-that-fear Him : And upon them that hope in His mercy ;

19. To deliver their souls from death : And to feed them in famine.

20. Our soul waits for the Lord : Because He is our helper and protector.

21. For in Him shall our heart rejoice : And we-have-trusted in His holy Name.

22. Let Thy mercy, O Lord, be upon us : According as we-have-hoped in Thee.

With Pss. i. and ii., this is the last of the “orphan” Psalms (as the Rabbis call Psalms destitute of title), of the 1st Book. An old Jewish canon, which may be deemed to hold good for the earlier, but not for the later Books, enacts that all anonymous Psalms be accounted the compositions of the authors named in the superscription last preceding, which may account for the LXX. ascribing this Psalm “to David.” We divide it as follows : (1) vv. 1—3. An invitation to the just to praise God. (2) vv. 4—19. For He is the Creator, subdues the nations, watches over His true worshippers. (3) vv. 20—22. Protestation of hope, prayer. While the absence of title has led some authors to regard this as a continuation of the foregoing Psalm ; the fact that it contains scarcely one original verse, that, for the most part, it is culled from the post-Exilic Psalms, which, however, may have borrowed from it (an alternative not less probable), is alleged in proof of its late origin.

v. 1 *α* recalls Ps. xcvi. (97) 12. “Praise . . . upright,” cf. Ps. cxlvii. (147) 1. v. 2. Cf. Ps. xci. (92) 4. Aben Ezra renders : “with the psaltery [and] an instrument of ten strings.” v. 3. “New song,” characteristic of the post-Exilic Psalms ; cf. Pss. xcv (96) 1 ; xcvi. (98) 1 ; cxlii. (144) 9 ; cxlix. 1 ; Apoc. xiv. 3. v. 4. “Faithfulness,” *in fide*, so St. Jerome and Vulgate, after LXX., *i.e.*, fidelity to His covenant, to His promises. v. 5. “Uprightness and justice” refer here to God’s providential dealings, not to man’s acts. v. 6. “Host,” or army of heaven. LXX., δύναμις (*dynamis*) ; St. Jerome, “ornatus,” their furniture, adornment, may be, the constellations. v. 7 refers to Gen. i. 9, the work of creation. LXX. read *nôdh*, “a wine-skin,” instead of *nêdh*, “a heap,” which occurs six times in Biblical Hebrew, and always of water ; cf. Ps. lxxvii. (78) 13. “Store-houses,” a frequent Biblical trope for the places where rain, snow, and hail were conceived to be reserved. v. 9. “It stood-fast,” *i.e.*, what He commanded was unchangeable ; cf. Ps. cxviii. (119) 91. v. 10. Unless it was in their text, the appendage of LXX. adds nought to the sense ; suggested, perhaps, by Ps. cvi. (107) 40 (?). v. 12. (*Literally*) “Oh ! the happiness,” &c., cf. Ps. cxlii. (144) 15 ; Deut. xxxiii. 29. v. 13. *Literally*, “the totality of the sons of man.” v. 14. St. Jerome, “de firmissimo habitaculo” (from His most stable abode). ἐξ ἑτοίμου (*ex hetoimou*) of LXX.,

“præparato” of Vulgate (prepared, established), results from their reading *makhôn* (“place”) as a participle. v. 15. He knows the secrets of the hearts, since He *alone* fashioned them, so Aben Ezra; but R. Rashi refers the particle *yachadh* (altogether) to “hearts.” He created each heart *individually*, all without exception. v. 17. They will be disappointed who look to cavalry for victory; Despite his strength, the horse shall not cause [his rider] to escape the foe, or as in LXX. and Vulgate, “shall not save himself;” cf. Ps. xix. (20) 8. The Jews accounted war-chariots and cavalry most efficient in warfare. v. 20. Cf. Ps. cxiii. (115) 9—11.

PSALM 33 (34).

1. To David, when he changed his reason (i.e., feigned madness), before Abîmelekh : And he - expelled him, and he-went. (1 Kings (Sam.) xxi. 14.)

2. (Aleph). I - will - bless YAHWEH at all times : His praise shall be continually in my mouth.

3. (Bêth). In YH“ shall my soul glory: The meek shall-hear, and be-glad.

4. (Gîmel). Ascribe - ye-greatness to (i.e., magnify) YH“ with me: And let-us-extol His Name together.

5. (Dâleth). I - sought YH“, and He-answered me: And from all mine alarms He-delivered me.

6. (Hê). Men-look unto

PSALM 33 (34).

1. Of David, when he changed his countenance, before Achimelech : And he let him go, and he-departed.

2. I-will-bless the Lord at all times : His praise shall be continually in my mouth.

3. My soul shall-make-her-boast in the Lord : Let the meek hear, and rejoice.

4. Magnify-ye the Lord with me: And let-us-exalt His Name together.

5. I-sought the Lord diligently, and He-hearkened to me: And delivered me from all my straits.

6. Draw-near to Him, and

Him, and cheer-up. "And" their faces can in no wise be shamed.¹

7. (Zayin). This poor-man cried, and YH“ heard [him]: And saved him from all his troubles.

8. (Chêth). The angel of YaHWeH encamps round about them-that-fear Him : And delivers them.

9. (Têth). Taste and see that YH“ is good: Blessed is the man that takes-refuge in Him.

10. (Yôdh). Fear YH“, ye His saints: For there is no want to them-that-fear Him.²

11. (Kaph). Young-lions lack and are-hungry: But they-that-seek YH“ shall not want any good-thing.

12. (Lâmedh). Come, ye children, hear me: I-will-teach you the fear of YaHWeH.

13. (Mêm). Who is the man that desires life: Loving days, that he-may-see good?

14. (Nûn). Keep thy tongue from evil: And thy lips from speaking guile;

15. (Sâmekh). Depart from evil, and do good: Seek peace, and pursue it.

be-enlightened: And your faces shall not be shamed.

7. This poor-man cried, and the Lord heard him: And saved him out of all his afflictions.

8. The angel of the Lord encamps round about them-that-fear Him : And will-deliver them.

9. O taste and see that the Lord is good: Happy the man that trusts in Him.

10. Fear the Lord [all] ye His saints: For there is no want to them-that-fear Him.

11. The rich suffer-want and hunger: But they-that-seek the Lord shall not be deprived of any good-thing.

12. Come, children, hear me: I-will-teach you the fear of the Lord.

13. Who is the man that desires life: Loving to see good days?

14. Keep thy tongue from evil : And thy lips that they-speak not guile.

15. Turn-away from evil, and do good: Seek peace, and pursue it.

¹ Wâw may be represented in "And" of v. 6.

² St. Columba's last verse, as he transcribed the Divine Scriptures. "Here I must stop; Baithene, write out the rest." A.D. 597.

16. (Ayin). The eyes of YH“ are on the just: And His ears [are open] to their cry;

17. (Pê). The face (i.e., the anger) of YaHWeH is upon them-that-do evil: To cut-off the remembrance of them from the earth.

18. (Tsâdhê). [When] men cry, YH“ hears: And delivers them from all their troubles.

19. (Qôph). Nigh is YH“ to the broken-hearted: And He saves those-that-are-crushed in spirit (i.e., of a contrite spirit).

20. (Rêsh). Many are the afflictions of the just: But from all of them YH“ delivers him.

21. (Shîn). He-keeps all his bones: One of them is not broken (i.e., Not one of them).

22. (Tâu). Evil shall-slay the wicked-man: And the haters of the just-man shall-be-[held]-guilty.

23. (Pê). YaHWeH redeems the soul of His servants: And none of them - that - take - refuge in Him shall - be - held - guilty (i.e., be condemned, punished).

16. The eyes of the Lord are over the just: And His ears [are open] to their prayers.

17. But the face of the Lord is against such-as-do evil : To destroy their remembrance from the earth.

18. [The just] cry, and the Lord hears them: And delivers them from all their troubles.

19. The Lord is near to the broken-hearted : And He-will-save the lowly in spirit.

20. Many are the afflictions of the just: But from them all the Lord delivers them.

21. [The Lord] keeps all their bones : Not one of them shall-be-broken.

22. The death of sinners is most - miserable : And they that hate the just-man shall-be-held-guilty (*or, go-wrong*).

23. The Lord redeems the souls of His servants: And none of those that hope in Him shall - go-wrong.

This is another alphabetical Psalm ; after v. 1, which contains the Title, vv. 2—22 follow the order of the alphabet. In v. 6 *Hê* and *Wâw* are conjoined? *Pê* is repeated in the last verse, as was observed in Ps. xxiv. (25). The genuineness of the Title has been hotly disputed, but internal evidence favours the probability of at least the inscription “to David.” The incident mentioned in the Title is recorded 1 Kings (Sam.) xxi. 10—15. “Abî-melekh” (King’s father, father-king) in LXX. and Vulgate. “Achi-melech” is called Achis (Achish) in 1 Kings xxi., but Abi-melekh may have been an hereditary title of the Philistine dynasts of Gath, cf. Pharaoh, Melchisedech, Agag. v. 3. “Shall glory,” or “make her boast ;” *laudabitur* (=shall be praised) of LXX., Vulgate, and St. Jerome must be taken here in a reflective sense, “shall praise herself.” “Meek,” they who submit patiently to persecution, to affliction. v. 4. In text, “Magnify *to*”— hence “Ascribe greatness to.” v. 6. “Cheer up,” *literally*, “shine,” “give light,” “brighten,” in Aramæan use ; in Hebrew, the verb means “*to flow together*”—like a river, hence St. Jerome, “Look ye to Him,” *et confluere* (and flow together). LXX. render this v. 6 somewhat freely. v. 8. “Encamp,” so LXX. ; “Immittet” of Vulgate is, as Thalhofer says, “servilely literal ;” St. Jerome, “circumdat” (encompasses). v. 11. “Young lions,” not mere cubs, but in the vigour of youth, and well able to forage for themselves. LXX. eschew the figure, and render “the rich,” *i.e.*, the wealthy and mighty oppressors. v. 13. LXX. render freely, so too, 1 St. Peter iii. 10—12, who loses sight of the interrogative form of the verse. v. 13 b. Amounts to this —“wanting to live a long and prosperous life.” Do you want to live long and happily, keep, &c. v. 17. “The face,” the anger, the angry face, cf. Pss. ix. 4; xx. (21) 10. v. 21. *Lit.*, “one of them is not broken,” *i.e.*, “not one of them,” &c. v. 22. “Slay,” *lit.*, “put to death ;” St. Jerome, “interficiet impium malitia” (wickedness shall slay the ungodly man). LXX. read (or had[?]) initial *Hê* (the definite article), instead of *Tâu* of the text (the preformative of 3rd Person feminine, Future, Singular). “*The* death,” instead of “shall slay.” v. 23. The initial *Pê* shows that v. 23 is supernumerary, not that it does not belong to the Psalm, cf. Ps. xxiv. (25) 22.

PSALM 34 (35).

1. To David. Contend, YaHWeH, against those - contend - against - me : Fight against them - that-fight-against-me.

2. Take - hold of shield and buckler : And stand-up as my help. *Or*, for my help.

3. Draw - out also the spear, and shut-up (i.e., stop [the way]) against my persecutors : Say to my soul, "Thy salvation am I."

4. Shamed-be-they and disgraced that - seek my soul : Let-them-be-turned back and confounded that-plan my hurt.

5. Let-them-be as chaff before the wind : And the angel of YH^WH thrusting [them] down :

6. Be their way darkness and slipperinesses (i.e., utter-slipperiness) : And the angel of YH^WH pursuing them.

7. For without - cause have-they-hid for me their net : A pit without-cause have-they-dug for my soul.

PSALM 34 (35).

1. Of David. Judge - Thou, O Lord, them-that-injure me : Fight against them-that-fight against me.

2. Seize arms and buckler : And arise for my help.

3. Unsheathe a sword, and stop [the way] against my persecutors : Say to my soul, "I am thy salvation."

4. Let them-that-seek my soul be-ashamed and confounded : Let them that-plan-evils against me be-turned back and put-to-shame.

5. Let-them-be as dust before the wind : And the angel of the Lord driving-them-into-a-corner :

6. Let their way be darkness and slipperiness : And an angel of the Lord pursuing them.

7. For without - cause have-they-hid for me their destructive snare : For no-reason have-they-reproached my soul.

8. Let destruction come upon him unawares: And let his net which he-has-hid catch him: With a crash let him fall into it.

9. And my soul shall-be-joyful in YaHWeH : It-shall-rejoice in His salvation.

10. All my bones shall-say, "YH", who is like Thee ? Who deliverest the poor from him that is too strong for him : Yea, the poor and the needy from his plunderer."

11. Witnesses to violent-wrong rise-up: They-question me [in things] which I-wot not of,

12. They-reward me evil for good: Bereavement is to my soul (i.e., so that my soul is bereaved).

13. But as for me, when they-were-sick, my clothing was sackcloth; I-afflicted my soul with fasting: Yea, my prayer - may - it - return into mine own bosom !

14. As [if it were] a friend, a brother of mine, I-went-about: As one sorrowing for a mother I-bowed-down mourning.

15. Yet at my limping (i.e., mine adversity) they

8. Let-there-come to him a snare he-wots-not-of ; And let the trap which he-has-hid catch himself: May-he-fall into that very same snare.

9. But my soul shall-exult in the Lord : it-shall-delight in His salvation.

10. All my bones shall-say, "Lord, who is like Thee? Delivering the poor from them-that-are-stronger than he : Yea, the poor and the needy from them-that-plunder him."

11. Unjust witnesses rise-up : They - question me about things which I-wot-not-of.

12. They - rewarded me evils for good: Barrenness to my soul.

13. But as for me, when they gave me trouble, I-put-on sackcloth, I-humbled my soul with fasting. And my prayer shall-return into mine own bosom.

14. As if [it were] our neighbour [or] brother, I-behaved-kindly [to them]: As one-mourning and saddened, so did-I-bow-down.

15. Yet they - rejoiced against me, and gathered

rejoiced, and gathered-themselves - together ; Abjects gathered - themselves - together against me, and [men] I-knew not : They-tore (i.e., slandered me), and ceased not ;

16. As vile backbiting parasites : They gnashed upon me with their teeth.

17. 'Adônây, how long wilt-Thou-look-on? Rescue my soul from their destructions : Mine only-one from the lions.

18. I - will - give - Thee-thanks in a great assembly : Among a numerous people will-I-praise Thee.

19. Let not those who are causelessly mine enemies rejoice over me : [Nor] those-that-hate me for-no-reason wink with the eye.

20. For not peace do they-speak ; But against the quiet-ones of the land they-plan deceitful-things.

21. Yea, they-opened their mouth wide against me : They-said, Heâch, Heâch, our eye has-seen [it].

22. Thou - hast - seen it,

themselves - together : Scourges were heaped upon me, and [by men] I-knew not.

16. They were scattered, but repented not ; They-tempted me, they-sneered at me most contemptuously : They-gnashed their teeth upon me.

17. Lord, when wilt Thou - look - on ? Restore my life [by rescuing it] from their malignity : Mine only-one from the lions.

18. I-will-give-thanks to Thee in a great assembly : Among a numerous people will-I-praise Thee.

19. Let not those who are wrongfully mine enemies rejoice over me : Who hate me for-nothing, and wink with the eyes.

20. For to me indeed they-spoke peaceably : But when speaking conformably with the anger of the populace, they-planned deceipts.

21. Yea, they-opened their mouth wide against me : They-said, Well done ! Well done ! our eyes have-seen [it].

22. Thou - hast - seen, O

YaHWeH, keep not silence : 'Adôñây (i.e., Lord), be not far from me.

23. Arouse - Thee, and awake to my judgment : To my cause, my God and my Lord. [Adôñây.]

24. Right me, YaHWeH, my God, according to Thy justice : And let them not rejoice over me.

25. Let them not say in their heart : "Heâch, our desire [is come to pass] :" Let them not say, "We-have-swallowed him up."

26. Let-them-be-ashamed and confounded together that rejoice at my hurt : Let-them-be-clad with shame and disgrace that act-arrogantly against-me.

27. Let-them-sing-for-joy, and be - glad that - desire justice [be done] to me : Yea, let-them-say continually, YH" be-magnified : Who delights in the prosperity of His servant.

28. And my tongue shall-tell of Thy justice : Thy praise all the day long.

Lord, keep not silence : Lord, withdraw not from me.

23. Arise, and attend to my judgment : To my cause, my God and my Lord.

24. Right me, O Lord my God, according to Thy justice : And let them not rejoice over me.

25. Let them not say in their hearts, Well done ! Well done ! [it is pleasing] to our soul : Let them not say, We-have-devoured him.

26. Let them be put both to shame and confusion that rejoice at my woes : Let-them-be-clad with shame and confusion that speak arrogantly against me.

27. Let-them-exult and rejoice that desire my right : Yea, let-them-say continually, The Lord be-magnified, who desire the prosperity of His servant.

28. And my tongue shall-speak of Thy justice : Thy praise all the day long.

This Psalm may be an amplification of David's expostulation in 1 Kings (Sam.) xxiv. 16, cf. v. 1. It can be easily divided into three strophes, each of which (vv. 9, 10; 18; 28) concludes with a promise of thanksgiving : (1) vv. 1—9, 10; (2) 11—18; (3) 19—28. The same thoughts recur throughout, but strophe

(1) is characterized by imprecations; (2) by sorrowful reminiscences; (3) by humble petitions for deliverance.

v. 2. "Shield" (*magen*); probably a round target to protect the face and upper parts, containing half the material of the "buckler," cf. 2 Chron. ix. 15, 16. St. Jerome, "Scutum et hastam" (shield and spear). "Shield and buckler," a figure of complete defence and protection. v. 3. "Shut," stop the way, make a barrier "to meet," *i.e.*, to oppose, to thwart, the pursuers. *S'ghôr* (=shut) has been taken to mean "a battle-axe." "Draw out the spear and the battle-axe," &c. v. 5. "Chaff," cf. Ps. i. 4. "Coarctans," pressing them hard. v. 6. "Darkness, slipperiness," or "slippery places," as frequently in Hebrew, nouns are used as predicates, instead of adjectives. The second hemistich of v. 6 were more appropriately placed at v. 5 *b*, "pursuing" is prior to "thrusting down." v. 7. *Lit.*, "the pit of their net," "their netted pit, pit with a net." LXX. as usual render *shachath* (pit) by *diaphthorâ* (=destruction, corruption). *Shachath* ought to begin hemistich *b*. "They dug" (*châph'rû*), LXX. read *chêr'phû*, "they reproached," the transposition of one letter (*r*) making all the difference. v. 8. "Crash," Syriac, "in the pit [which he has dug] let him fall," cf. Prov. xxvi. 27. v. 10. "All my bones" = my whole bodily frame, cf. Ps. 1. (51) 10. "Who is like," &c., cf. Exod. xv. 11. vv. 11—16. The violence and ingratitude of his persecutors, cf. 1 Kings (Sam.) xxiv. 18. v. 11. Witnesses to violence, whose testimony furthers violent injustice. v. 12. "Bereavement [is] to my soul," *i.e.*, "so that I am bereaved." His wife, Jonathan his friend, torn from him, his parents compelled to seek safety in Moab. v. 13. My mourning-garb and fasts were no mere show, for in my secret prayers I craved boons for them I would gladly receive. v. 14. "Went about," "I behaved;" here, as elsewhere, LXX. have rendered this verb as meaning "to live," "to behave so as to be *pleasing* to another." In connection with a sufferer, this implies kindly and sympathetic dealings. v. 15. *Lit.*, "In my limping," St. Jerome, "in infirmitate mea" (in mine infirmity, when I was sick). "Abjcts," *nêkhîm*: of text, so Targum and R. Qimchi; St. Jerome, percutientes (smiters), which agrees with Gesenius (Heb. Lex. s.v.), "smiting (with the

tongue)," "railers," "slanderers," cf. Jerem. xviii. 18. "They tore," *i.e.*, cursed, reviled, slandered. Targum, followed herein by R. Rashi, glosses this clause: "Were they to tear asunder (*or*, pierce) my skin, they would not fetch blood,"—"so wan am I," continues Rashi, which may enable us to bear with equanimity the wide divergence of LXX. from the present text. *Nêkhîm* in LXX. is rendered "scourges," "plagues" (*μάστιγες*, *mástiges*), in the active sense. Targum, ascribed to Jonathan ben Uzziel, "they that smite me with their words," not very different from *percutientes* of St. Jerome, or from LXX. v. 16. St. Jerome, "In simulatione verborum fictorum" (with the feigning of false words). Targum, "With honied words." The text *literally*, "In (=with? as?) profane, impious-persons, mockers for a cake; they gnashed upon me their teeth." Lowe and Jennings suggest, "As vile slanderous parasites they gnashed upon me with their teeth," taking "mockers," &c., for the fawning parasites, who, for the sake of good cheer, revile, or mock according to the whim of their host. v. 16. In LXX., "They were scattered and repented not, they tempted me," &c., with the change but of four letters can be fully borne out. It is in no wise safe to infer that they are wrong, when they diverge from the present Hebrew text. "Tempted" instead of "impious persons" comes from a difference of two letters. LXX. read *bechânûni* (they tempted me) for *be chan'phêy* of present text. v. 17. "How long . . . look-on"—without putting an end to it? cf. Hab. i. 13. "Restore" me (=my soul) to its former prosperity. v. 19. "Wink," a sign of malignant gratification, cf. Prov. x. 10. v. 20. LXX. read here *lî* (=to me), for *lô* (=not) of the text. "Quiet [folks] of the land" may be either peaceable people who harm no one, or the rich living at ease. Targum, "Against the just of the land, who are peaceable in this world." Rashi, "the crushed ones of the land." Ab. Ezra, "in the *clefts* of the earth." Codex Vatican. of LXX. omits "of the land" (*γῆς*, *gees*). "But in anger devised deceits;" the Roman Psalter, SS. Ambrose, Augustine, and Cassidorus, "et super iram dolose cogitabant" (and besides being angry, they plotted craftily). But Symmachus, Aquila, St. Basil, &c., and almost all the Latins, read "*of the land*" after "anger," according to the original text of LXX. "Loquentes"

“speaking”—to themselves secretly) is interpolated by the Latin translator.¹ “Anger of the land” *may* mean, the disfavour in which the poet was held by the vulgar, the mobocracy, cf. “people of the earth,” *filiī terræ*. It *may* mean that, taking their cue from popular prejudice, his enemies plot, devise deceitful things, *literally*, “words of deceit.” v. 21. “Opened wide,” laughing, jeering at my misfortune. “Our eye sees”—what we wished to behold. “Thou hast seen” of next verse takes up the word of his enemies, “our eye has seen” his overthrow. v. 25. “Heāch our soul,” so in text, “our desire” [is come to pass], “just what we wanted.” “To our soul” of LXX. [“this sight is most gratifying] to our soul.”

PSALM 35 (36).

1. To the chief-Musician ;
to the servant of Y^aH^WeH,
to David.

2. An oracle of transgression to the wicked in the midst of his heart : There is no fear of God before his eyes.

3. For he-dissembles before Him (lit., flatters Him in His sight) : To attain his iniquitous-end (viz.), to hate.

4. The words of his mouth are iniquity and deceit : He-has-ceased to-be-wise [and] to-do-good.

5. He-plans iniquity on his bed ; He-takes-his-stand

PSALM 35 (36).

1. For the end ; to the servant of the Lord, to David.

2. The wicked, that he may sin, says within himself : [That] there is no fear of God before his eyes. (Rom. iii. 18.)

3. For he-deals craftily in His sight : With regard to the discovering his iniquity and hating it.

4. The words of his mouth are iniquity and guile : He-refuses to learn how to do good.

5. He-plans iniquity on his bed ; He-takes-his-stand

¹ But the Vulgate is a literal rendering of the Alexandrian Codex of LXX., “in iracundia terræ *loquentes*.” Thalhofer, however, deems it an interpolation.

on a way not good : Evil he-abhors not.

6. YaHWeH, in the heavens is Thy loving-goodness : Thy faithfulness [reaches] to the skies.

7. Thy justice is like the mountains of God ; Thy judgments are a great deep : Man and beast Thou-preservest, YaHWeH.

8. How precious is Thy loving-goodness, O God ! And the sons of man find-refuge under the shadow of Thy wings.

9. They-are-drunk with the fatness (i.e., rich plenty) of Thy house : And of the river of Thy delights Thou-makest-them-drink.

10. For with Thee is the fountain of life : And in Thy light we - shall - see light.

11. Continue Thy loving-kindness to them-that-know Thee : And Thy justice to the upright in heart.

12. Let not the foot of pride come upon me : Nor the hand of the wicked-ones cause-me-to-wander.

13. There are the workers of iniquity fallen : They-are-thrust-down, and shall not be able to rise.

on every way that is not good : Evil he-hates not.

6. Lord, Thy mercy is in the heaven : Thy truth [reaches] to the clouds.

7. Thy justice is like the mountains of God ; Thy judgments are a great abyss : Men and beasts Thou-preservest, O Lord.

8. How hast-Thou-multiplied Thy mercy, O God ! So the children of men find-safety in the shelter of Thy wings ;

9. They-shall - be - plen-ti-fully-filled with the fatness of Thy house : And of the torrent of Thy delights shalt-Thou-make - them - to-drink.

10. For with Thee is the fountain of life : And in Thy light we - shall - see light.

11. Continue Thy mercy to - them - that - know Thee : And Thy justice to the up-right in heart.

12. Let not the foot of pride come against me : Nor the hand of sinners move me.

13. There are all the workers of iniquity fallen : They - are - driven - out, and cannot stand.

This Psalm may be referred, either to the period of Saul's persecution, but, more probably, to that preceding Absalom's rebellion. Its contents may be summed up as follows: the malignity and influence of the wicked is such as might well dishearten the just (vv. 2—5). In abrupt contrast thereto are set the loving-kindness and mercy of God (vv. 6—10). Under His protection, the just man triumphs over his godless oppressors, whose speedy undoing is anticipated in the closing prayer (vv. 11—13).

vv. 2, 3, as the present text stands, may be *literally* rendered, “[There is] an oracle of (*i.e.*, uttered *by*) transgression to the wicked-man, in the midst of my (?) (his?) heart: There is no fear of God before his eyes. 3. For he flatters himself in his eyes: To finding his iniquity, and to hating.” We have here the description of a thorough reprobate. “The fear of God is not before his eyes.” As a natural result, his ingrained depravity, his perverted self-will, usurp the functions of conscience, and dictate to him (“In the midst of his heart”), that he needs care neither for God, nor for man. “*My* heart;” “*his* heart” is the reading of LXX., Syriac, Arabic, and of some Hebrew MSS. Accepting this reading (*his* heart), both text and Vulgate, which differ only through divergences in the vowel-points, may be rendered: “There is an oracle (=a secret utterance) concerning transgression to the wicked, in the midst of his heart, [that he needs have] no fear of God before his eyes.” In other words, the man is determined, fully resolved to go on sinning, the reason for this is, “there is no fear,” &c. Rabbi Löwy suggests: “Transgression [itself] preaches to the wicked” [so deem I] “in the midst of *my* (?) heart; that [there need be] no fear of God before his eyes. 2. For he flatters Him” (*i.e.*, dissembles before Him), “in His sight, to attain his iniquitous purpose (=to fulfil his purpose), [viz.] to hate.” Lowe and Jennings suggest: “There is an oracle of transgression (=from transgression) to the wicked in the midst of *his* heart.” The accents show that “transgression” is to be construed, “of transgression.” v. 3. By the same is rendered: “For He (=God) has-dealt-smoothly with him—as he thinks—as regards discovering his iniquity [and] hating [it].” Vulgate may be paraphrased, “For he deals deceitfully

in His (God's) sight [well aware that God sees him], so that his iniquity becomes most hateful ;” so Thalhofer, LXX. v. 3 may be either, “ He (the wicked man) deludes *himself* with regard to the discovering of his iniquity, and with regard to hating it ;” or, “ He deceives himself, in that he thinks that God discovers not his iniquity and hates it not ” (hates it, but will not punish it [?]); or, again : the wicked man is self-deluded, in that he discovers not his own iniquity, and so hates it not. The former is the rendering of Symmachus (*τοῦ εὑρεθῆναι καὶ μισηθῆναι, τοῦ hevretheenai kai miseetheenai*), *i.e.*, with regard to its being discovered and hated, and is conformable with the rendering of LXX. ; the latter is found in St. Augustine, in the Roman Psalter, “ut inveniret iniquitatem suam *et* odium (that he may discover his iniquity and hatred [of it ?]). LXX. plainly means, “he fears not God, for that he dreams that though God is well aware of his wrong-doing, He punishes it not.” God’s “finding,” discovering sin is equivalent to His *taking cognizance* thereof, cf. Gen. xliv. 16. vv. 6, 7. God’s loving-goodness to man, His faithfulness to promises, are boundless. His judgments, *i.e.*, expressions of His purposes concerning mankind, are unfathomable. “Mountains of God” (*'El*). The Divine Names (*'El*, *'Elōhîm*, *YahWéH*) are appended to a noun to express superlative excellence; *e.g.*, Gen. xiii. 10, *a garden of YH*“=a very fertile garden; “*a prince of 'Elōhîm*”=a most powerful prince; “cedars of 'El” = goodly cedars; cf. Jonas iii. 3; Acts vii. 20. “Mountains of God” = lofty, vast mountains; cf. Greek *thespésios* (divinely sounding). v. 9. “Drunk with the fatness,” &c., so literally for—“they are plentifully filled with the inexhaustible abundance of,” &c. v. 10. “Life,” *literally*, “lives ;” in Hebrew and Syriac, “life” is designated by a Plural noun, cf. English “riches,” hence in Psalm lxii. (63) 4, “Better is Thy loving-kindness than *lives*” (*vitas* in Latin)=life. v. 12. “Foot . . . come against,” “come upon me,” Let me not be trampled upon by the proud oppressor. v. 13. “There,” the poet beholds in anticipation the overthrow of these persecutors, and sets vividly before us the time and place thereof.

PSALM 36 (37).

1. To David. (Aleph). Be not incensed because of evil-doers : Envy not the doers of iniquity.

2. For like the grass they shall soon be - cut - down : And like the greenness of grass (i.e., green herb) shall-they-wither.

3. (Bêth). Trust in YaH-WeH, and do good : Dwell in the land, and cherish faithfulness.

4. Delight-thee also in YH“: And He-shall-give to thee the petitions of thy heart.

5. (Gîmel). Roll thy way upon YaHWeH, and trust in Him : And HE shall-work [in thy behalf].

6. And He shall make thy justice to go forth as the light : And thy right as the noon-day.

7. (Dâleth). Be-still to YH“, and wait for Him ; Be not incensed because of him-who-prospers in his way : At the man that makes plots.

8. (Hê). Cease from anger, and forsake wrath : Be not incensed, [it tends] but to evil-doing.

PSALM 36 (37).

1. [A Psalm] of David. Contend not with the wicked : Neither do-thou-envy the doers of iniquity.

2. For like grass they shall soon wither : And shall soon fall away like the green herbs.

3. Trust in the Lord, and do good : And dwell in the land, so shalt-thou-be-fed with the wealth thereof.

4. Delight in the Lord : And He-shall-grant thee the petitions (desires) of thy heart.

5. Disclose thy way to the Lord, and hope in Him : And HE shall-effect [it].

6. And He-shall-bring-forth thy justice as the light : And thy judgment as the noonday :

7. Submit thyself to the Lord, and supplicate Him. Contend not with him that prospers in his way : With a man that - does unjust-things.

8. Cease from anger, and forsake wrath : Contend not, so as to do evil.

9. For evil-doers shall-be-cut-off : But those-that-wait-on YH“, they shall-inherit the land (*or*, earth).

10. (Wâw). For yet a-little-while, and the wicked shall-not-be : Yea, thou-shalt - attentively - mark his place, and he (*or*, it) shall-not-be.

11. But the meek shall-inherit the land : And shall-delight-themselves in the abundance of peace.

12. (Za-yin). The wicked plots against the just : And gnashes upon him with his teeth.

13. 'Adônây shall-laugh at him : For He-sees that his day is-coming.

14. (Chêth). The wicked have-drawn (lit., opened) the sword, and have-bent their bow ; To cast - down the poor and needy : To-slay the upright of way (i.e., upright in conduct).

15. Their sword shall-enter into their own heart : And their bows shall-be-broken.

16. (Têth). Good (i.e., better) is a little [belonging] to the just-man : Than the abundance of many wicked.

9. For evil-doers shall-be-exterminated : But those-that-wait on the Lord, they shall-inherit the land.

10. For yet a-little-while, and the sinner shall not be : Yea, thou-shalt-seek for his place, and shalt not find [it].

11. But the meek shall-inherit the land :¹ And shall-delight-themselves in the abundance of peace.

12. The sinner watches the just-man : And gnashes his teeth upon him.

13. But the Lord shall-laugh at him : For He-foresees that his day is-coming.

14. Sinners have - un-sheathed the sword, they-have-bent their bow, To-cast-down the poor and needy : And to slay the upright in heart.

15. May their sword enter into their [own] heart : And may their bow be-broken.

16. Better is a little for the just-man : Than the abundant wealth of sinners.

¹ Cf. St. Matt. v. 4.

17. For the arms of the wicked shall - be - broken : But YaHWeH upholds the just.

18. (Yôdh). YaHWeH knows the days of the perfect : And their inheritance shall-be for ever.

19. They shall not be ashamed (disappointed) in the evil time : And in the days of famine they-shall-be-satisfied.

20. (Kaph). But the wicked shall-perish, And the enemies of YH“, like the beauty of the pastures (i.e., grass) : They - pass - away, like smoke they-pass-away.

21. (Lâmedh). The wicked borrows, and repays not : But the just deals-graciously, and gives.

22. For those-he-blesses shall-inherit the land : But those-he-curses shall-be cut-off.

23. (Mêm). By YH“ are the steps of a man established ; And He-delights in his way.

24. Though he-fall, he shall not be-utterly-cast-down : For YH“ upholds his hand.

25. (Nûn). I-have-been a lad, yea, I-am-grown-old ; Yet have-I-not-seen the

17. For the arms of sinners shall - be - broken : But the Lord upholds the just.

18. The Lord knows the days (LXX., ways) of the blameless-ones : Their inheritance shall-be for ever.

19. They shall not be ashamed in the evil time : And in the days of famine they-shall-be-satisfied.

20. For the sinners shall-perish ; But the enemies of the Lord, at the moment of their being honoured and exalted : Utterly vanish like smoke.

21. The sinner borrows, and repays not : But the just-man is - compassionate, and gives.

22. For they-that-bless him shall-inherit the land : And they-that-curse him shall-be-utterly-destroyed.

23. The steps of a man are-rightly-ordered by the Lord ; And He-delights in his way.

24. When he - falls, he shall-not-be-crushed : For the Lord holds His hand under [him].

25. I - have - been - young, indeed I-am-now-old ; Yet I have not seen the just-man

just-man forsaken: Nor his seed begging bread.

26. All the day-long he-deals-graciously, and lends: And his seed is for a blessing (i.e., is blessed).

27. (Sâmekh). Depart from evil, and do good: So shalt-thou-abide-securely for ever.

28. For YaHWeH loves judgment, And forsakes not His pious-ones; They-are-preserved for ever: But the seed of the wicked shall-be-cut-off.

29. The just shall-inherit the land: And shall-dwell-securely therein for ever.

30. (Pê). The mouth of the just-man utters wisdom: And his tongue speaks judgment.

31. The law of his God is in his heart: None of his steps shall-slide.

32. (Tsâdhê). The wicked watches the just: And seeks to slay him.

33. YaHWeH will not leave him in his hand: Nor condemn him when he-is-judged.

34. (Qôph). Wait on YH“, and keep His way, And He-shall-exalt thee to

forsaken : Nor his seed seeking bread.

26. He is ever compassionate, and lends: And his seed shall-be-blessed (*or*, for a blessing).

27. Turn-away from evil, and do good: And dwell for ever.

28. For the Lord loves judgment, and forsakes not His saints; They are preserved for ever: [The unjust shall-be-punished,] and the seed of the wicked shall-perish.

29. But the just shall-inherit the land: And dwell upon it for ever.

30. The mouth of the just-man utters wisdom: And his tongue speaks of judgment.

31. The law of his God is in his heart: And his steps shall not be tripped up.

32. The sinner is-on-the-watch for the just : And seeks to slay him.

33. But the Lord will not leave him in his hands: Nor condemn him when he-is-judged.

34. Wait for the Lord, and keep His way, And He-shall-exalt thee to inherit

inherit the land : When the wicked are-cut-off, thou-shalt-see [it].

35. (Rêsh). I-have-seen the wicked terrible : And spreading - himself like a green untransplanted tree ;

36. When one-passed-by, and, lo, he-was-not : Yea, I-sought him, but he-could-not-be-found.

37. (Shîn). Mark the blameless-man, and behold the upright : That a man of peace has a posterity.

38. As for transgressors, they-shall-be-destroyed altogether : The [very] posterity of the wicked [is] cut-off.

39. (Tâu). But the salvation of the just is of YH^WH : Their fortress in the time of trouble.

40. And YaHWeH helps them, and rescues them ; He rescues them from the wicked, and saves them : Because they - have - taken-refuge in Him.

the land : When sinners perish, thou-shalt-see [it].

35. I-have-seen the ungodly highly-exalting-himself : And lifting-himself-up like the cedars of Libanus.

36. And I-passed-by, and, lo, he was not : Yea, I-sought him, but his place could not be found.

37. Maintain innocence, and behold uprightness : For there is a posterity for the peaceable man.

38. As for the unjust, they-shall - be - utterly - destroyed together : The posterity of the ungodly shall-perish.

39. But the salvation of the just is from the Lord : And He is their defender in the time of trouble.

40. And the Lord shall-help them, and deliver them ; He-shall-rescue them from sinners, and save them : Because they-have-hoped in Him.

The theme of this Psalm is that of Ps. lxxii. (73), the justification of God's ways to man, the vindication of Providence from the unspoken charge of caprice in the distribution of the goods and ills of this life. Its alphabetical arrangement is not unsuited to its gnomic and didactic character. Its structure is, in the main, tetrastichic. Unless we suppose *Ayin* to be represented in *l'“ôlâm* (for ever) of v. 28, and count in the *Tâu* of

v. 39, preceded as it is by the copulative *Wâw* (=and), *Ayin* is omitted; *Tsâdhê* is repeated in vv. 29, 32. The poet is an aged man (v. 25), and for aught that can be alleged to the contrary, the ascription "to David" may stand.

v. 1. *Lit.*, "Do not get hot," heat not thyself. St. Jerome, "Noli contendere" (strive not). v. 3. "Follow after faithfulness," "cherish faithfulness;" St. Jerome, *pascere fide* (feed upon faith); Gesenius, "Seek after truth;" Targum, "Dwell in the land, and be strong *in faith*;" Anglican (Authorized Version), "[So] shalt thou dwell . . . and *verily* thou shalt be fed." Revised Version (in margin), "[So] shalt thou dwell . . . and feed *securely*;" American emendation, "and feed on [His] *faithfulness*." LXX., "wealth," "abundance;" they read *hamônâh* (=its multitude, abundance), instead of *emûnâh* (=truth, faithfulness) of present text. v. 5. "Roll [away from thyself] thy way upon the Lord," so too St. Jerome. LXX., instead of *gôl* (roll), read *gal* (reveal, discover), so too the Targum; cf. Ps. liv. (55) 23, "Commit thy cares . . . and He shall work [in thy behalf]." v. 7. "Be still," "be-silent to YH^u," so St. Jerome, "Tace Domino," *i.e.*, be quietly resigned to God's will. LXX., "*entreat* Him," as though from *chillâh* (he stroked, soothed, entreated). "Prosper in his way" = succeeds in his undertakings. St. Jerome, "Qui facit quod cogitat" (who does what he devises, realizes his purposes). v. 8. "[It tends] only to [thy] harm," or "to evil-doing." v. 10. *Wâw*, omitted in the alphabetical Ps. xxiv. (25), and in Ps. xxxiii. (34), is repeated some six times in this and v. 11. v. 13. "Day of the sinner's death," or retribution; Targum, "Day of his destruction." v. 14. "Have-drawn-out," *lit.*, "have opened." v. 16. "Than the [combined] riches of many wicked." *Rabbim* (many, great), Nominative Plural, agrees rather with, determines "wicked," than with the Singular noun *hâmôn* (crowd, noisy crowd, multitude, abundance). St. Jerome, "Quam divitiæ peccatorum multæ" (than the great riches of sinners); in some copies, however, *Quam divitiæ impiorum* (than the wealth of the ungodly); LXX. construe "much," "many" with *ploúton*, (wealth), cf. Prov. xv. 16. v. 18. "Knows," foreknowingly prepares a long and happy life for the upright. v. 20. "Beauty of the pastures," *i.e.*, grass, cf. v. 2; so Gesenius. By others,

"the fat of lambs," more literally, "the precious [part] of lambs," or "the precious lambs," *i.e.*, lambs in prime condition, fit to be set apart for the altar. Targum, "Like the glory of wethers, which first are fattened, and then slaughtered, (*or*) sacrificed." St. Jerome, "glorying like unicorns" (gloriantes ut monocerotes), reading *kârîm* (lambs, pastures) of text as *k'rêmîm*, and mistaking *ki y'qar* for a participle. v. 21. The wicked are impoverished, the just prosper. v. 22. St. Jerome agrees here with the text, "For the blessed by him," &c. v. 23. "*By* the Lord." SS. Jerome, Augustine, and several old Latin Psalters read here *A Domino* (by the Lord), which is exactly the *parà kyríou* of LXX. "Established," St. Jerome, "firmantur" (are made steady, strong). v. 24. "Upholds his hand," so LXX. and St. Jerome, or, alternative rendering, "upholds him [with] His hand." v. 25. "I have even lived to grow old." v. 26. "Lends," the Law enjoins lending to the poor, without exacting interest, Deut. xv. 3, 7—10. v. 26. "Is for a blessing," his race is a blessing to the world; see Gen. xii. 2. v. 27. "If you depart from evil, . . . in reward thereof, you shall abide-securely for ever;" cf. v. 3; Baruch. ii. 21. v. 28. "[The unjust shall-be-punished]," this clause is found in some copies of LXX. and nowhere else. The copies that have it present these variants: *Codex Vatican.*, "The blameless shall be avenged," (or) "cleared in judgment;" *Codex Alexandrin.*, "The lawless (*ánomoi*) shall be punished," (or) "driven forth." The verse ought to end with "His pious-ones," "His saints," v. 29 would then begin with *l'*"*ôlâm* (for ever), so as not to omit *Ayin*, the initial letter of "*ôlâm*; *l'* (*to, for, until*), being but a prefix, like the copulative conjunction *Wâw* at v. 39, is disregarded. This clause looks like an alternative rendering, and probably is the result of attempts to supply a verse with initial *Ayin*, which is wanting in the Psalm as it now stands. vv. 30, 31. He imparts with discretion the wisdom that is the main object of his thoughts and affections, the norm of his conduct. "Steps slide," St. Jerome, "non deficient" (shall not fail), implying the absence of moral fickleness. v. 35. St. Jerome, "Vidi impium robustum et fortissimum, sicut indigenam virentem" (I have seen the ungodly man strong and in full vigour, like a green [tree] in its native

soil), *i.e.*, a tree green, flourishing, with outspreading branches, not transplanted, but “indigenous,” growing in its native soil. Targum agrees with St. Jerome. LXX. may have had in their text, “cedars of Libanus,” the transposition of one, the mutilation of another letter (they read *'ar'zéy*, cedars, instead of *ez'râch*, a non-transplanted tree; the *r* of *ra'anân* (green, flourishing), may have been taken for *l*, whence *lbnn* = Lebanon).¹ v. 36. “I passed by,” so LXX. and St. Jerome, who thus evade the difficulty of “he passed by,” the subject whereof can hardly be “the wicked;” better then, to assume the indefinite, “*One* (=on, French, German, *man*) passed by.” Targum, “And he (the wicked) passed out of the world, and, lo, he was not.” vv. 37, 38. St. Jerome, “Custodi simplicitatem, et vide rectum: quia erit ad extremum viro pax” (“Keep single-mindedness, look to what is upright: for in the end a [good] man shall have peace”), a rendering identical with that of Symmachus. “Posterity,” in text *'acharîth*, which may mean “end,” “issue,” “future,” “reward,” “posterity,” cf. Ps. cviii. (109) 13. LXX., *'enkatáleimma*, “a remnant,” “posterity.” v. 38. “The [very] posterity of the wicked is cut off,” cf. the very same terms in Ps. cviii. (109) 13, 14. v. 39 begins with *Wâw* (=and), but as a mere prefix, it is not counted in the alphabetical series.

PSALM 37 (38).

1. A Psalm, to David; to bring-to-remembrance.

2. YaHWeH, rebuke me not in Thy wrath: Neither chasten me in Thy hot-anger.

3. For Thine arrows are-sent-down (driven) into me: And Thy hand lies-heavy upon me.

PSALM 37 (38).

1. A Psalm of David for remembrance [concerning the Sabbath].

2. Lord, rebuke me not in Thy wrath: Neither in Thy hot-anger chasten me.

3. For Thine arrows stick-fast in me: And Thy hand Thou-hast - pressed - heavily upon me.

¹ It may also be said that LXX. render here according to the implied, rather than to the literal meaning.

4. There is no soundness in my flesh because of Thy wrath: No rest in my bones because of my sins.

5. For mine iniquities are-gone-over my head: As a heavy burden they-are-too-heavy for me.

6. My bruises stink; they suppurate: Because of my folly.

7. I-writhe (*or, am-depressed [?]*), I am-bowed-down greatly: All the day long I-go mourning.

8. For my loins are-filled with burning: And there is no soundness in my flesh.

9. I-am-benumbed, and am-sore crushed: I-groan-aloud by reason of my heart's moaning.

10. 'Adônây, before Thee is all my desire: And my groaning is not hid from Thee.

11. My heart goes-round-and-round, my strength has-forsaken me: As for the light of mine eyes, they (*sic*) too [are] not with me.

12. My lovers and my friends stand aloof from my stroke: And my kinsmen stand afar-off.

13. They too that-seek-after my life lay-snares;

4. There is no health in my flesh because of Thine anger: There is no rest for my bones because of my sins.

5. For mine iniquities are-gone-over my head: And as a heavy burden they-press-heavily upon me.

6. My bruises stink and fester: Because of my folly.

7. I-am-wretched and bowed-down continually: I-go mourning all the day.

8. For my loins are filled with mockings: And there is no health in my flesh.

9. I - am - afflicted and brought-down very low: I-groan-aloud by reason of my heart's moaning.

10. Lord, all my desire is before Thee: And my moaning is not hid from Thee.

11. My heart palpitates, my strength fails me: As for the light of mine eyes, it too is-gone from me.

12. My friends and my neighbours draw-near before me and stand-still: And my next-of-kin stand afar-off.

13. While they that seek my life use violence; And

And they-that-seek my hurt speak mischievous - things : And imagine deceits all the day long.

14. But I-, as a deaf-man, I-would not hear: And [I was] as a dumb-man that opens not his mouth.

15. Thus was-I as a man that hears not : And in whose mouth are no retorts.

16. For in Thee, YaH-WeH, do-I-hope : THOU wilt-answer, Adônây 'Elôhây (Lord my God).

17. For I-said, Lest they-should - rejoice over me: When my foot stumbles, they - magnify - themselves against me.

18. For I am-ready to fall: And my grief is continually before me.

19. For I - will - declare mine iniquity : I-will-fear on account of my sin.

20. But mine enemies are-living, are - strong : And numerous-are-they that-hate me wrongfully.

21. They also that-render evil for good: They-oppose me, because of my pursuing good.

22. Forsake me not, YaHWeH: My God, go not far from me.

they that seek my hurt speak lies: And plan deceits all the day long.

14. But I-, as a deaf man, I-would not hear: And [I was] as a dumb-man that opens not his mouth.

15. Yea, I-was as a man that-hears not: And who-has no retorts in his mouth.

16. For in Thee, O Lord, do-I-hope : THOU wilt-hear [me], O Lord my God.

17. For I-said, Lest [mine enemies] rejoice over me: For when my feet stumble, they - speak - boastingly against me.

18. For I, I-am-ready for scourges: And my grief is continually before me.

19. For I - will - declare mine iniquity : And will-take-anxious-thought for my sin.

20. But mine enmies are-lively, and are stronger than I: And they that hate me wrongfully are numerous.

21. They that-render evil for good slandered me: Because I - followed - after goodness.

22. Forsake me not, O Lord, my God: Depart not from me.

23. Hasten to my help:
'Adônây, my salvation.

23. Exert Thee for mine
aid, Lord [God] of my salva-
tion.

This Psalm is appropriately ranked among the Penitential Psalms. Sickness, mental anguish, persecution sent in chastisement of sin are the burden of this Psalm, which opens with the same words as Ps. vi. What particular sin or sins were thus visited is uncertain, as neither the Psalm, nor the brief records of David's reign, speak with the fulness and precision that would enable us to assign the Psalm to any occasion mentioned in the annals of his chequered career. His sin with the wife of Urias will here suggest itself. The grief and anxiety he suffered, while the fruit of his criminal connection was hovering between life and death, may well have resulted in bodily disease (see 2 Kings (Sam.) xii. 16, and foll.). But the poet complains of "them that hate him *wrongfully*" (v. 20); of those "that opposed him because he pursued *good*." We are thus reduced to conjectures. Considering the tone and circumstances of this plaint, the original text exhibits an artificial arrangement the reader would hardly expect. The Psalm is throughout divided into sections, each of two verses. We meet therein with parallelisms, playing upon words, expressive, but unusual verb-forms, and the rhythm has been the object of special care.

v. 1. "To bring to remembrance"—either to God's, that He may be pleased to help him, or the title of a sacrificial hymn, which accompanied the *az'kârâh* (= the memorial sacrifice. See Lev. ii. 2, 9, 16; xxiv. 7; Numb. v. 26). It is read here and in Ps. lxix. (70) 1. LXX. add, "For,—concerning the Sabbath," which *may* refer to the ritual use of this Psalm on Sabbath, or else is unintelligible.

v. 3. "Arrows," inflictions of Divine justice, cf. Deut. xxxii. 32. "Sent down," "lies heavy," in text the Passive and Active of the same verb; *literally*, "Because Thine arrows are driven into me: And Thy hand drives-on to me," "comes down upon me [chastising me]."

v. 5. His sins and the punishment they entail he likens to an overwhelming flood, to a crushing burden.

v. 6. "Folly," i.e., wickedness in its natural connection therewith. "Bruises," weals, livid marks of stripes that, as yet, draw not blood.

v. 8. "Loins," the seat of strength, of generative power

especially; it may, like "heart," "bones," "reins," mean the person generally. "Burning," inflammation, not, as Aben Ezra renders it, a loathsome, nameless disease, or, with David Qimchi, R. Rashi, Aquila, and St. Jerome, "vileness," "ignominy." The rendering here adopted is that of the Chaldee Targum and of Joseph Qimchi. v. 9. His inner distress vents itself in audible groans. v. 11. "My heart palpitates." St. Jerome, "fluctuabat." "The light of mine eyes it also," in text, *gam hêm* ("they also"), plural by attraction. v. 12. "Stand aloof," "aloof," *lit.*, "from before," *i.e.*, "far away." "My stroke," "mine affliction," as sent by God. Hemistich 2, *lit.*, "And those-nigh me (=my near ones) stood at a distance." LXX., mistaking "from before," "aloof," as a verb ("drew near"), "opposite me," not "against me." They come near enough to gaze on my misery, but will not come nearer to relieve me, they stand at a discreet distance, as if I were a leper. vv. 14, 15. Cf. Isai. liii. 7. v. 17. He replies not to the taunts of his enemies, lest he should commit himself. LXX., "Let them not rejoice, . . . for if they boast at my stumbling merely, what can I expect at their hands, if I were utterly undone?" v. 18. "I am prone to fall," "to totter," "to tumble on one side," and am never free from grief and pain. LXX., "scourges," considering the poet's sufferings as inflicted on him in his defenceless state, by his enemies. v. 19. "For," his readiness to confess his sin shows why he acknowledges his danger of falling, and why his affliction is continual. "I will fear;" LXX., *μεριμνήσω* (= *merimneesō*, "take anxious thought"); St. Jerome, "sollicitus ero," (*al.*) *contristabor*, I will be anxious, *or*, I will be sorry. v. 20. "Live," "are-lively," flourishing. Jennings and Lowe suggest *chinnám*, "causelessly," instead of the present reading, *chayyím* (rendered "living"), and, with Hitzig, Houbigant, &c., render "But those that are *causelessly* mine enemies are strong [in number (?)]; And those that hate me wrongfully are numerous." v. 21. "Oppose me," are my adversaries, in text *yis'tenû-nî*, "adversabantur mihi" of St. Jerome; *lit.*, "*sataned* me," whence *Sâtân*, an enemy in war, adversary in court, the Adversary *par excellence*. "Good," deeds of kindness to his enemies, who feeling galled by being under obligation to him, persecute the Poet for his kindness.

PSALM 38 (39).

1. To the Chief-Musician [viz.,] to Idhûthûn : A Psalm, to David.

2. I-said, I-will-guard my ways, From sinning with my tongue ; I-will-keep a muzzle on my mouth : While the wicked is before me.

3. I made-myself-dumb in-silent-resignation, I-kept-silence without [getting any] good [thereby]: Nay, my pain was-intensified.

4. Hot-was my heart within me ; While I-was-musing, the fire burst-into-flame : I-spoke with my tongue :

5. Make - me - to - know, YâHWâH, mine end, And the measure of my days, what it is : May-I-know how frail I am.

6. Lo, Thou-hast-made my days [as] hand-breadths (palms) ; And my fleeting-life is as naught before Thee : Only altogether (i.e., naught but) a breath is any man, [even] at his best. Selâh.

7. Only as a phantom

PSALM 38 (39).

1. For the end, a Song of David, to Idithûn.

2. I said, "I-will-take-heed to my ways, That I-sin not with my tongue," I-will-set a guard on my mouth, While the sinner stands before me.

3. I was-dumbfounded, and afflicted, and kept-silence from good [words ?] : And my grief was renewed.

4. My heart grew-hot within me ; In my musing fire burst-into-flame :

5. I - spoke with my tongue ; Lord, make known to me mine end, And the number of my days, what it is : That I - may - know wherein I fall short (what I lack).

6. Lo, Thou-hast-made my days measurable [by a span] ; And mine existence is as naught before Thee : Surely every man living is vanity in every respect (i.e., altogether vanity).

7. Surely as a shadowy-

does each-one go-about ; Only in vain are - they-disquieted : He - heaps - up [riches], and knows not who is to be the gatherer of them.

8. And now, what can-I-look - for, 'Adônây? My hope, to Thee is it [directed].

9. Deliver me from all my transgressions : The reproach of the fool make me not.

10. I-made-myself-dumb, I-opened not my mouth : Because 'twas THOU didst [it].

11. Remove Thy stroke from me : Through contention with Thy hand I am-worn-out.

12. When by rebukes for iniquity Thou - chastenest man, Then Thou, like the moth, makest his delights to moulder away : Only a breath is all mankind. Selâh.

13. Hear my prayer, YâHWeH, and give-ear to my cry ; Hold not Thy peace at my tears ; For a stranger am I with Thee : A sojourner, like all my fathers.

image does man pass-by ; Nay, to no purpose is-he-disquieted : He-lays-up-store, and knows not for whom he-gathers it.

8. And now, what is mine expectation ? Is it not the Lord ? And my ground-of-hope is with Thee.

9. Deliver me from all mine iniquities : Thou-hast-made me the reproach of the foolish.

10. I-was-dumbfounded, and opened not my mouth : Because THOU didst [it].

11. Remove Thy strokes from me.

12. By reason of the strength of Thy hand in rebukes I am - worn - out : On account of iniquity Thou-chastenest man : And makest his life to waste-away like a spider : Truly every man is-disquieted in vain.

13. O Lord, hear my prayer, and my supplication, give-ear to my tears, hold not Thy peace ; For a stranger am I with Thee, and a sojourner, like all my fathers.

14. Turn-Thine-eyes from me, that I-may-brighten-up : I - may - be - refreshed : Ere Ere I-depart, and be no I-depart, and be no more. more.

This Psalm may be divided thus: (1) vv. 2—4; (2) 5, 6; (3) 7—11; (4) 12—14. Like Pss. xxxvi. (37) and lxxii (73), it deals with the contrast between men's lot and their deserts. His silent brooding increases his perplexity, which, at length, forces a vent in a prayer for light to see the shortness of life, the emptiness of worldly prosperity, of human effort and aspirations. He realizes that he is in God's hands ; to Him does he turn for relief. The pathos, aspiring faith, the depth of thought we discover in this Psalm can hardly be equalled in the Psalter.

v. 1. "Idithûn," or "Yedhûthûn," most probably one of the three chief directors of sacred music, in David's time (1 Paral. (Chron.) xvi. 38, foll. ; xxv. 1—6 ; 2 Paral. vi. 12 ; xxxv. 15). v. 2. "I said" in my heart, *i.e.*, I firmly resolved. "Sin . . . tongue," by murmuring against God in my trials. I refrained from murmuring, though the wicked, whom, to my mind, God should have long since humbled, paraded his prosperous lot in my presence—"before me." v. 3. "Obmutui silentio," I became dumb silently, *i.e.*, in silent resignation, so St. Jerome, who gives "tacui de bono," "I held my peace, concerning good ;" according to Thalhofer, "I got no good, no relief, no rest therefrom ;" or, "I held my peace, while I was far off good," *i.e.*, though racked with pain (bodily, or mental, or with both) ; or again, "I held my peace, turning away mine eyes from the to me offensive prosperity of the wicked. "Intensified," *lit.*, "stirred up," "troubled." v. 4. The heat of repressed indignation provoked by his silent musing over the contrast between his forlorn state and the prosperity of his persecutors. The drift of these burning utterances is set forth in the three next verses. The trials of life are soon over, as life is short. Hence, in v. 8, he casts himself in resignation on God's mercy, in hope of obtaining from Him some mitigation. vv. 5, 6. "Hand-breadths," as we see from the Alexandrian Codex of LXX., from SS. Gregory Nazianzen and Chrysostom, the true reading is *παλαιστάς* (*palaistas*), more correctly *παλαστάς* (*palastás*), palms of the hand, four fingers' breadth, not,

as the Vatican Codex, *παλαιάς* (*palaiás*), "old" (evidently a scribe's blunder). St. Jerome, "Ecce, *breves* posuisti dies meos" (Lo, Thou hast appointed my days *short*). "My fleeting-life," "mine age," St. Jerome, "Et *vita* mea quasi non sit in conspectu tuo" (and my *life*, as it were, is not in Thy sight); LXX., "Ὑπόστασις (*hypostasis*), substance, existence. Targum renders it, "body;" "duration," "longevity" were as good a rendering as any. "Only altogether," *i.e.*, "naught but a breath is every (=any) man at his best" (*lit.*, "set," "firmly fixed") = in perfect health, cf. Zach. xi. 16. St. Jerome, "Omnia enim vanitas, omnis homo stans" ("All things" [= *universa* of Vulgate] "are vanity, every man standing firm"). Text *lit.*, "Only in an image walks man" (= *'ish* = "each one," "everyone," referring not to any class, but to each individual, *individuum vagum*). "In an image," in text, *b'tselem*, *b* of *essence*, rather than of comparison; cf. French *en militaire*, as a military man, as if "each one is but a shadowy image, a phantom, soon to vanish." v. 8. "My hope," St. Jerome, "præstolatio mea tu es" (Thou art my expectation). LXX., *hypostasis*, Vulgate *substantia*, the ground, the foundation of my hope; hence, here, as elsewhere in LXX., equivalent to "faith," "trust," "reliance" (cf. Heb. iii. 14; xi. 1). "He lays up," "collects;" *riches* to be supplied (LXX., *theesaurizei*), as is shown by the "them" at the close of the verse, cf. Eccles. ii. 18, 19, where the same thought recurs. v. 9. "Make me not the reproach," &c.; the text corresponds with the parallelism far more closely than "*Thou hast* made me," &c. v. 10. Retrospective: long since have I been aware that my woes were sent by Thee, hence I replied not to the railings of mine enemies. v. 11. "Through conflict with Thy hand," &c., it comes to, "I-am-worn-out with resisting Thy [punishing] hand," *i.e.*, "Thy chastisement." v. 12. "His delights," *lit.*, "that which is *desirable* in him." LXX., "his soul," "his life" (*ψυχήν*, *psycheen*). St. Jerome, "Et posuisti quasi tineam desiderabilia ejus," (And (then) Thou hast made (makest) his desirable things like a moth). "Only a breath," &c., the refrain. v. 13. Ambrosian Psalter, "lacrimis meis ne sileas" (Hold not Thy peace at my tears). "Stranger," *gér*, one who travels about in a foreign land. "Sojourner," *tôshâbh*, a foreign settler, naturalized foreigner. A reminiscence of the *status*

of the patriarchs—"As all my fathers." v. 14. "Look away from me," Turn away from me Thine angry glance, so Thalhofer. St. Jerome, "*Parce mihi, ut rideam antequam vadam,*" &c. (Spare me, that I may laugh (cheer up, brighten) ere I depart). The old versions and commentators render "brighten, cheer up," "That I-may-recover-strength," which is pretty close to—"be refreshed" of LXX. and Vulgate, cf. Job. x. 20; xiv. 5, &c.

PSALM 39 (40).

1. To the Chief-Musician ;
to David, a Psalm.
2. Eagerly have-I-waited
for YaHWeH : And He-
inclined to me, and heard
my cry.

3. He-brought-me-up also
out of a pit of destruction,
out of the miry clay ; And
He-set my feet on a rock,
He-steadied my goings.

4. And He-has-put into
my mouth a new song, praise
to our God : Many shall-see
and shall-fear : And shall-
trust in YaHWeH.

5. O the happinesses of
(i.e., happy) the man who
makes YaHWeH his trust,
And turns not to the proud,
and to lying apostates.

6. Much hast THOU done,
YaHWeH my God, in Thy
wonders and thoughts on

PSALM 39 (40).

1. For the end, a Psalm
of David.
2. I-waited eagerly for the
Lord : And He-attended to
me,

3. And heard my prayers :
He brought me up also out
of a pit of misery, and out
of the slimy filth. And
He-set my feet upon a rock,
and ordered my goings
aright.

4. And He-has-put a new
song into my mouth, a
hymn to our God : Many
shall-see, and stand-in-awe,
and shall-trust in the Lord.

5. Blessed the man whose
hope is the Name of the
Lord, And turns not his
eyes to vanities and lying
phrenses (false delusions).

6. O Lord my God, THOU
hast-multiplied Thy won-
ders, and in Thy thoughts

our behalf; There is none to-be-compared with Thee; Would-I-declare and speak [of them], They - pass all telling.

7. Bloody-sacrifice and unbloody - sacrifice Thou - hast no delight in; Ears hast-Thou-bored for me: Burnt - offering and sin-offering Thou askest not for.

8. Then said-I, Lo, I-am-come: In the roll of the book it is written concerning me,

9. To do Thy good-pleasure, my God, I-delight: Yea, Thy law is in the midst of my bowels.

10. I-brought-glad-tidings of [Thy] justice into the great congregation; Lo, I will not refrain my lips: YaHWeH, THOU knowest.

11. Thy justice I have not covered up within (i.e., lit., in the midst of) my heart; I-have-declared Thy faithfulness and Thy salvation: I-have not hid Thy loving-goodness and Thy truth from the great assembly.

12. THOU, O YaHWeH, withhold not Thy tender-mercies from me: Let Thy loving-goodness and Thy truth continually guard me.

there is none like unto Thee: I-declared and spoke [of them ;] They-exceeded number.

7. Sacrifice and offering Thou-would'st not; But ears hast-Thou-prepared for me, Whole-burnt-offering and sin-offering Thou didst not require.

8. Then said-I, Behold, I-am-come: In the heading of the book it is written concerning me.

9. I-desire to do Thy will, O my God: And Thy law in the midst of my heart.

10. I - have - made - known Thy justice in the great congregation: Lo, I-will not refrain my lips : Lord, THOU knowest.

11. I have not hid Thy justice within my heart; I-have-declared Thy faithfulness and Thy salvation: I have not hid Thy mercy and Thy truth from the great assembly.

12. But THOU, O Lord, remove not Thy tender-mercies far from me: Thy mercy and Thy truth have-sustained me continually.

13. For evils up to no number (i.e., countless) have compassed me about; Mine iniquities have overtaken me, so that I am not able to see: They-are-more than the hairs of my head, and my heart has-forsaken me.

14. Be-pleased, Y_aH_{We}H, to deliver me, YH“ make-haste to help me.

15. Let-them-be-ashamed and confounded together that seek-after my soul to destroy it; Let-them-be-turned backward, and disgraced: That-delight in my hurt.

16. Let-them-be-desolate on-account of the reward tending to their shame: That-say to me, Heâch, Heâch!

17. Let all those - that seek Thee rejoice and be-glad in Thee; Let-such-as-love Thy salvation say continually: Y_aH_{We}H be-magnified.

18. But I am poor and needy; May 'Adônây think of me; My help and my deliverer art THOU: My God, do not delay.

13. For evils innumerable have-surrounded me; My transgressions have-taken-hold of me, so that I cannot see: They-are-multiplied more than the hairs of my head, and my heart has-failed (i.e., forsaken) me.

14. May-it-please Thee, O Lord, to rescue me: Lord, to help me take-thought.

15. Let them that seek my soul to destroy it, be-ashamed and confounded together; Let them that wish me evil be-turned backward and put-to-shame.

16. Let them that say to me, Well done! Well done! Forthwith receive shame for their reward.

17. Let all those-that-seek Thee exult and rejoice in Thee; And let such as love Thy salvation say continually, The Lord be-magnified.

18. But I am poor and needy; [Yet] the Lord cares for me: THOU art my helper and my defender: My God, delay not.

Whatever the events in David's career referred to in this Psalm as interpreted in its literal sense, whether to Saul's persecution, or, as some have inferred from v. 13, to Absalom's rebellion,

the inspired writer of the Epistle to the Hebrews warrants its application, in the typico-mystic sense at least, to the humiliations, the obedience unto death, to the life-long expiatory sacrifice of the Christ of God (Heb. x. 5—10).

The Psalm consists of two parts, (1) vv. 2—11, thanksgiving for recent deliverance from great peril, and the way of manifesting it. “Obedience better than sacrifice” (1 Kings (Sam.) xv. 22) is the key-note to this part; (2) vv. 12—18, prayer for deliverance from the snares of malignant foes. From v. 14 to the end, the Psalm is repeated in Ps. lxix (70), with a few slight variations. This is most probably their original place, as else v. 13 were an abrupt *finale*, and the variations in Ps. lxix. are more reasonably explained by this view than by its opposite. v. 2. “Eagerly,” patiently. v. 3. “Pit of,” &c. St. Jerome, “De lacu sonitus” (pit of a crashing noise). “Mire of clay,” cf. Plautus, Bacch., “*lutulento cœno*,” “Directed” of Vulgate rather, “He made my footsteps firm,” “gave me a firm foothold.” v. 4. “New song,” a hymn of thanksgiving, expression characteristic of post-Exilic Psalms. v. 5. “The Name,” LXX. read *shêm* (=name), instead of *sâm* (he put, made). St. Jerome, “Qui posuit Dominum confidentiam suam” (Who has put (=made) the Lord his trust). “Turn-aside” (*lit.*, turners aside) “to falsehood.” Lying follies, “false madness” of LXX. and Vulgate are probably “divination with its epileptic accompaniments.” v. 6. Stier, Hupfeld, St. Jerome, “There is no (impossible, none can) lay (set [them] in order) before Thee;” but better, “There is none to be compared,” &c. v. 7. *Zebhach* (=bloody sacrifice), *ū min'chāh* (=and meal-offering), unbloody sacrifice (cf. Malach. i. 11). “Ears hast Thou dug” (bored, pierced) “for me.” In Heb. x. 5, 10, and in several old Latin Psalters and Fathers, we read—“a *body* hast Thou prepared,” &c., as in LXX. The reading *ōtia*, *ōta* (*ōtia*, *ōta*, ears), occurs in three MSS. of LXX., and is Theodotion’s rendering. The hackneyed explanation of this variant, viz., that it is due to a scribe’s blunder will not hold. More probable is it that LXX., deeming the Hebrew clause unintelligible, eschewed the figure, and rendered the phrase in its equivalent sense, which is, “Thou hast made me capable of *hearing*, hence too, of *obeying* Thy law.” “Body” (= *σῶμα*, *sôma*) may possibly have originated in Heb. x. 5,

as it is required as the groundwork of the conclusion contained in v. 10, "Through the offering of the *body* of Jesus Christ." Further, in the Divine Idea, the purpose of the organic body is the fulfilment of the behests of the will conformed to the dictates of conscience, and God's commands, as St. Paul not obscurely hints, Rom. xii. 1. The allusion in the text is to the fashion and function of the ear (the auditory duct), but in nowise to the ceremony betokening lifelong bondage (see Exod. xxi. 6; Deut. xv. 17). v. 8. "Lo, I am come," here I am, *Adsum*, "In the scroll," or "roll." St. Jerome, "in volumine" (in the roll); LXX., ἐν κεφαλίδι (*en kephalidi*), the *head* of the roller around which the book was wound; frequently of precious metal, and highly ornamented; taken here, by synecdoche, for the volume whereof it was the most conspicuous part. "Book," the *Tôrâh*, the Law, the Mosaic Pentateuch, the Book *par excellence*. "Written," or, "prescribed to me," "enjoined upon me," cf. 4 (2) Kings xxii. 13. In Heb. v. 7, "Lo, I am come (In the roll of the book it is written of me) to do Thy will, O God," cf. v. 9. But better suited to the text and to the parallelism is the connection of "to do Thy will" with "volui" (=I delight). vv. 10, 11. Not only by obedience, by personal sacrifice, but by proclaiming the Divine mercies does he evince his gratitude. v. 11. "[Thy] justice," not vindictive justice, for which "judgment" is the usual term, but "beneficence," as frequently elsewhere. v. 13. He has been only partially relieved, being still surrounded by inveterate foes. "Iniquities," *i.e.*, the penalties they entail (cf. Gen. xix. 15), press so thick about me, that "I am in a fog," "I cannot see." As the representative man, bearing in His Body the sins of our disinherited, degraded race, these words apply to the unspeakable agony in Gethsemani. vv. 14—18 form a distinct poem (Ps. lxix. [70]). v. 16. St. Jerome, "Pereant post confusionem suam" (Let them perish after their confusion), "On account of the reward tending to their shame," *i.e.*, the reward consisting in their being put to shame.

PSALM 40 (41).

1. To the Chief-Musician ;
a Psalm, to David.

2. Oh, the happinesses
of him that regards-with-
compassion the poor : In the
day of evil YaHWeH will-
deliver him.

3. YH“ preserve him and
keep-him-alive, so that he-
shall-be-deemed-happy in
the land : And Thou wilt
not deliver him to the will
of his enemies.

4. YH“ will-support him
on the couch of languishing :
Thou-turnest all his bed in
his sickness.

5. I said, YaHWeH, be-
gracious to me : Heal my
soul ; for (though) I-have-
sinned against Thee.

6. Mine enemies speak
evil against-me : “ When
shall-he-die and his name
perish ? ”

7. And if he-come to see
(visit), He-speaks falsehood ;
His heart gathers iniquity to
itself : He-goes-forth out-
side, he-tells [it] (utters his
malice).

8. All that - hate me
mutter together against me :

PSALM 40 (41).

1. For the end, a Psalm
of David.

2. Blessed is he that
takes-thought for the needy
and the poor : In an evil
day the Lord will-deliver
him.

3. The Lord preserve
and keep - him - alive, and
bless him on the earth : And
deliver him not to the will
of his enemies.

4. The Lord bring him
help upon the bed of his
pain (i.e., sick-bed) : Thou-
changest all his bed in his
sickness.

5. I said, Lord be-merci-
ful to me : Heal my soul ;
for I-have-sinned against
Thee.

6. Mine enemies speak
evil against me : “ When
shall-he-die, and his name
perish ? ”

7. And if one-came to see
[me], he-spoke vain-things ;
His heart gathered iniquity
to itself : He-went outside,
and spoke,

8. In like manner all mine
enemies whispered together

Against me do-they-devise
my hurt.

9. A wicked purpose is-poured-out upon him: And may he-that-lies [sick] rise-up no more.

10. Yea, the man of my peace, in whom I-trusted, who did-eat of my bread: Has - lifted - up his heel against me!

11. But THOU, YaHWeH, be-gracious to me, and raise me up: That I-may-requite them.

12. By this I-know that Thou-delightest in me: In that mine enemy triumphs not over me.

13. And I-, in my soundness (i.e., full strength) Thou-didst-take hold of me: And didst - establish me before Thy face for ever.

14. Blessed be YaHWeH, the God of Yisrâél (i.e., Israël), From everlasting and to everlasting. Amén, and Amén.

Here, as in Psalm liv. (55), the Poet complains of a malevolent conspiracy, headed by one who had been his trusted friend and counsellor. We naturally revert to Absalom's rebellion, and to the treason of Achitophel (cf. 2 Kings (Sam.) xvii. 27). This, however, is at best conjectural. St. John Chrysostom brands as rash the denial of the Messianic import of this Psalm (cf. St. John xiii. 18). v. 2. "Well is it with him that attends to"

against me: Against me do-they-devise my hurt.

9. They spoke (lit., set down) against me a wicked word: Shall he that lies [sick] ever rise again?

10. For even my familiar friend, in whom I-trusted, who did-eat my bread: Has - lifted - up his heel against me. (St. John xiii. 18.)

11. But THOU, O Lord, have mercy upon me, and raise me up: And I-shall-requite them.

12. By this I-know that Thou-art-pleased with me: Because mine enemy shall not rejoice over me.

13. But Thou-didst-up-hold me because of [mine] innocence : And didst-set me before Thee for ever.

14. Blessed be the Lord God of Israël, from everlasting to everlasting. So-be-it, so-be-it.

(cf. 2 Esdras (Neh.) viii. 13), “regards with compassion the *dâl*,” rendered “the poor,” the afflicted by bodily disease, or in mind, or by loss of property; “sick” suits the context better. v. 3. “He shall be rewarded in this life.” St. Jerome renders all these verbs in vv. 3, 4 by the Future of the Indicative. “Blessed upon earth,” *K’tîbh* (or *written* text), “he shall be made happy.” *Qri* (or marginal emendation), “so that he shall be deemed happy.” Chaldee Targum—“may He do good to him,” in the active sense (= *beneficiat ei*). “Will,” *lit.*, “the soul,” “the desire.” v. 4. “Will support him;” or, “May the Lord support him.” Thou turnest all his bed; St. Jerome, “vertisti” (Thou has turned, changed), Preterite of *confidence* (so sure to come to pass, that it may be taken as done). “Make his bed” is excluded by “all his bed.” With Thalhofer, we may render, “Thou wilt soon change his bed of sickness into a couch of gladness,” or, “Thou wilt soon, when he is sick” (= in his sickness), “change all his lying down” (= his bed-ridden state, cf. Exod. xxi. 18; 2 Kings (Sam.) iv. 5) [“into full health”], “When he falls sick, Thou wilt soon turn the bed-ridden sufferer into a hale man.” v. 5. He regards his sickness as a punishment of sin. “My soul” may mean “me,” “my person.” From vv. 6 and 9, a dangerous malady may be inferred. v. 7. “If one,” “if he,” either some virulent enemy, or a covert reference to Achitophel. “In idipsum” (= in like manner, *epi tò avtó* of LXX.), in text and Vulgate begins v. 8, “Together against me all that hate me whisper-among-themselves,” &c. v. 9. *Lit.*, “A word (= thing) of Beliyya ‘al,’ i.e., “A matter of iniquity,” an evil caused by his crimes. Our rendering is that of Gesenius (s.v. *yâtsaq*), “Poured-out on him,” so Rashi, “is smelted into him,” so to speak, which comes close to the Targum, “will cleave fast to him;” so too Aben Ezra and Qimchi. St. Jerome, “Verbum diaboli infundebant sibi” (a word of the devil did they pour into themselves, he that lies down will never rise again). LXX., “They appointed” (*katéthento*) a wicked word against me. Vulgate, They set up (constituerunt) a spiteful word, &c. The “wicked word they utter against me” is the question, “Shall he that is lying [on his sick-bed] rise up again?” The particle (*meè*) which introduces the question requires a negative answer—“He will never recover,”

their malignant wish being father to their utterance. v. 10. "Mine own familiar friend," Achitophel (?), despite the sacred bond of hospitality, has given me a great kick, "has lifted up his heel against me." It is to be noted that in St. John xiii. 18, our Lord omits the clause, "In whom I trusted." St. Jerome, "levarit contra me plantam" (has lifted up the sole of his foot against me). In its *literal* sense, this Psalm applies to David, as vv. 5 and 9 exclude a Messianic interpretation. The Anointed Saviour applies v. 10 to the traitor in its typico-mystical sense, David being a type of Him. Targum, "He has magnified himself against me, with a view to underhand doings." v. 11. "Requite," as a divinely-appointed king, it was his duty to punish evil-doers; no revengeful utterance this. v. 12. A turn of fortune for the better is here indicated. "Triumph over," *lit.*, "shout over me." v. 13. "Soundness," in full health, and unalloyed prosperity. "Take hold of me," to stay, to support me. St. Jerome, "Ego autem in simplicitate mea adjutus sum a te, et statuas me," &c. (But I, in my single-mindedness have been helped by Thee, and Thou wilt set me, &c.) v. 14. This *b'râkâh*, "benediction," or doxology (cf. the "Glory be to the Father," &c., in the Church Psalmody), may have been added by the compiler. But as it is the conclusion the preceding verse leads up to, and without it, the Psalm would close abruptly, it is more reasonable to hold that this Psalm was chosen by the compiler to close the first of the five Books into which the Psalter is divided in the original text, because it had this ending.

Book Second.

PSALM 41 (42).

1. For the Chief-Musician,
a Mas'kil; to the sons of
Qôrach.

2. As a hart [which] pants
for water-courses: So my
soul pants for Thee, O God.

3. My soul thirsts for
God, for the living God;
When shall-I-come: And
appear before God?

4. My tears have-been
bread to me day and night:
While they continually say
to me, "Where is thy
God?"

5. These-things I-remem-
ber, and pour-out my soul
upon me, For I-used-to-go
with the throng, I-went-in-
procession with them to the
house of God, With the
voice of glad-shouting and
thanksgiving, a multitude
keeping-holiday.

6. Why dost-thou-bow-
thyself-down, my soul? And
moanest - thou upon me?

PSALM 41 (42).

1. For the end, [a Psalm]
of instruction for the sons
of Core.

2. As a hart longs for the
water-springs: So does my
soul long for Thee, O God.

3. My soul thirsts for God,
the Strong, the Living-
One; When shall-I-come:
And appear before God?

4. My tears have-been
bread to me day and night:
While they daily say to me,
"Where is thy God?"

5. These-things I-remem-
ber, and pour-out my soul
within me; For I-used-to-
go to the place of the
wondrous Tabernacle, [even]
to the house of God, With
a voice of exultation and
thanksgiving, the sound of-
those-at-a-banquet.

6. Why art-thou sad, O
my soul ? And why dost-
thou-trouble me ? Hope in

Hope in God; for I shall yet give Him thanks [Who is] the health of my countenance.

7. My God, my soul bows-itself-down upon me; Therefore do-I-remember Thee from the land of Yar'dēn, And the Hermons, from the hill Mits'âr.

8. Deep to deep is-calling at the noise of Thy cataracts: All thy breakers and Thy waves are - gone over me.

9. By day YaHWeH will-command His loving-goodness, And in the night His song shall be with me: A prayer to the God of my life.

10. I-will-say to God, my Rock, Why hast-Thou-forgotten me? Why go-I mourning because of the oppression of the enemy?

11. With a breakage in my bones, mine adversaries upbraid me: While they continually say to me, "Where is thy God?"

12. Why dost-thou-bow-thyself-down, my soul, and moanest-thou upon me? Hope-thou in God, for I shall yet give Him thanks: [Who is] the health of my countenance, and my God.

God, for I shall yet give thanks to Him; [He is] the salvation of my countenance,

7. And my God. My soul is-troubled within me; Therefore do - I - remember Thee from the land of Jordan, and the Hermônim, from the little hill.

8. Deep calls to deep at the noise of Thy cataracts: All Thy billows and Thy waves are-gone over me.

9. By day the Lord commands His mercy, And by night His song [shall be]. With me is prayer to the God of my life,

10. I-will-say to God, Thou art my helper. Why hast - Thou - forgotten me? And why go-I-about sad, while the enemy afflicts me?

11. While my bones were-breaking, mine enemies that afflict me upbraided me: While they daily say to me, "Where is thy God?"

12. Why art-thou sad, O my soul ? And why dost-thou-trouble me ? Hope-thou in God, for I shall yet give Him thanks. [He is] the salvation of my countenance, and my God.

PSALM 42 (43).

1. Judge me, O God, and plead my cause against a nation not godly: From the man of deceit and of iniquity deliver me.

2. For THOU art the God of my defence; Why hast-Thou-rejected me? Why go-I-mourning because of the oppression of the enemy?

3. Send-out Thy light and Thy truth; let them lead me: Let-them-bring me to the mount of Thy holiness, And to Thy tabernacles.

4. Then will-I- (That I may) go to the altar of God, To God ('El) the gladness of my joy: And I-will-give-thanks to Thee on a kinnôr, O God, my God.

5. Why dost-thou-bow-thyself-down, my soul? And why moanest-thou upon me? Hope-thou in God: for I shall yet give Him thanks, [Who is] the health of my countenance, and my God.

As Thalhofer observes, Pss. xli. and xlvi. (42, 43) formed originally but one Psalm; the diction and contents of both are decisive on this point. The affliction, the aspirations, and the expression thereof are identical in both Psalms. If we compare

PSALM 42 (43).

1. A Psalm of David. Judge me, O God, and plead my cause against an ungodly nation: From the unjust and deceitful man deliver me.

2. For THOU, O God, art my strength; why hast-Thou-repelled me? Why go-I-about sad, while the enemy oppresses me?

3. Send-forth Thy light and Thy truth; they have-led me; And have-brought me to Thy holy mountain, And to Thy tabernacles.

4. And I-will-go-in to the altar of God, To God who gladdens my youth. I-will-give-thanks to Thee on the harp, O God, my God.

5. Why art-thou sad, O my soul? And why dost-thou-trouble me? Hope in God; for I will yet give thanks to Him, The salvation of my countenance, and my God.

xli. (42) 10, with xlvi. (43) 2; xli. 5, with xlvi. 3, 4; xli. 6, 12, with xlvi. 5, we cannot but conclude that the latter is meant to be a continuation of the former. Indeed, we have here a single ode divided as follows, (1) xli. 2—6; (2) xli. 7—12; (3) xlvi. 1—5; each division closing with the refrain, “I shall yet give Him thanks who is . . . and my God.” The separation of part 3 from the two former cannot be accounted for; it is at least as old as the LXX. In 37 Hebrew MSS. collated by Kennicott, in 9 of De Rossi’s, Pss. xli. xlvi. are reckoned as a single Psalm. Of the Hebrew MSS. in which Ps. xlvi. (43) appears as a separate Psalm, 4 only prefix the Title—“To David,” which is to be found in LXX., Syriac, and Vulgate. The leading feature of Ps. xli. (42), yearning for communion with God in His sanctuary, is that of Ps. lxxxiii. (84) also, which may be considered as a hymn of thanks for the fulfilment of the yearnings contained in these two Psalms. The author of this didactic elegy is, in all probability, David himself (as for the ascription “to the (for the) sons of Qôrach,” cf. Introduction, § “Titles of Psalms”). The yearning for the centre of national worship corresponds to David’s utterances 2 Kings (Sam.) xv. 25, at the beginning of his flight; the taunts of his enemies recall the reproaches of Semei (*Ibid.* xvi. 7, 8). There is no solid objection to David’s authorship of this and of Ps. lxxxiii. (84).

v. 2. “As a hart,” the epicene *’ayyâl* is here followed by the feminine verb, as if *’ayyâl* were exclusively feminine. The Syriac version and Rashi understand it to mean the peculiar cry of the deer, but in Joel i. 20, it is predicated indiscriminately of “the beasts of the field.” “Desire,” “eager longing,” is the meaning adopted in Targum and LXX. St. Jerome is peculiar—“Sicut areola præparata ad irrigationes aquarum; sic anima mea præparata ad te, Deus” (As a small garden-bed prepared for water-courses; so [is] my soul prepared for Thee, O God). v. 3. For *’El*, “the living.” *’El*, besides being a Divine Name, means “might,” “power,” “mighty,” “powerful,” hence rendered in St. Jerome and Vulgate, “strong,” “mighty” (=fortem). Photius (*Bibliotheca*) observes that the Trisagion so often repeated in the Offices of the Greek Churches, but, in the West, sung with the Improperia, on Good Friday, is an adaptation of the “Strong,” and of the

“Living,” in this v. “Appear before ’Elôhîm,” the self-same expression occurs in the Law with reference to the three solemn feasts (cf. Exod. xxiii. 17; xxxiv. 23; 1 Kings (Sam.) i. 22). v. 4. “Where thy God?” a taunt equivalent to “God, whom thou art ever invoking, has forsaken thee” (cf. 2 Kings (Sam.) xvi. 7, 8). v. 5. These memories embitter my grief, “and I pour out my soul upon (within) me,” a figure expressing boundless sorrow, cf. Ps. xxi. (22) 15. As memory refers to the past, the following verbs, though rendered in Future by LXX., Vulgate, and St. Jerome, must be translated in the habitual Past. “I used to go,” as we read in several old Latin Psalters (*ingrediebar*, I used to go into). “With the throng” of pilgrims going up for the feasts; *bas-sâkh* (=with the throng) occurs only here. LXX. read *bas-sâkh* (in (into) the tabernacle); St. Jerome renders it, “Quia veniam ad *umbraculum*” (for I will come to the *arbour*), in agreement with Gesenius, who doubts not that primarily it is “a thicket of trees,” “a thick wood,” applied here to a dense crowd (Hebr. Lex. s.v.). Rashi suggests the alternative rendering, “the covered carts” in which the pilgrims were conveyed. Aben Ezra understands it of a tent on the Temple mount. LXX. and Vulgate are as likely to be right. “*Wondrous* tabernacle,” in present text *'eddaddêm* (=I will (used to) march-in-procession with them) as far as the house of God, or, “I used to lead them in procession,” &c. LXX. read (or had) *'addirîm*, or something similar; the change of *d* into *r* (two very similar letters in Hebrew script) would vindicate the rendering (“wondrous,” “magnificent”) of LXX. “Multitude . . .” Targum, “with the people who come to celebrate the feast.” St. Jerome, “in voce . . . *multitudinis* festa celebrantis” (with the voice (sound, noise) of a multitude celebrating festivals). *Sonus* of Vulgate is probably a corruption of St. Ambrose, *sonitus* (of the sound, noise); St. Augustine read *soni* (of the sound); LXX., *eechou* (of the sound of those who keep festival). “Epulantis” (banqueting) of Vulgate may refer to the sacrificial repasts (cf. Deut. xxi. 11, foll.). v. 6. “Why?” (“what about?”) “art thou downcast?” LXX., *tí perilypos ei* (why art thou very sad?), appropriated by the Christ, St. Matt. xxvi. 38. “Health of my countenance,” in present text, and in St. Jerome (“confitebor

ei, salutaribus vultus *eius*"), in Hebrew, "[For] the helps (= deliverances) of *His* countenance" (= "*His* presence"); "My God" heads the next verse. It seems, however, from v. 12 of this, and from v. 5 of the next Psalm, that the true reading is that adopted by LXX. (Cod. Alex.), Vulgate, and Syriac, which render ["Who is] the health of my faces (= countenance), *and* my God," taking the *Wâw* final of v. 6 (as in present text) for the copulative "and." This latter reading is now generally accepted. v. 7. LXX., "my soul is troubled" (*etaráchthee*), akin to the utterance of the Christ, St. John xii. 27. "Upon me," "within me" = "in meipso" of St. Jerome. He bethinks him of God in the land on the eastern bank of Jordan, in the N.E., the scene of his wanderings. "Hermonim" (in text *Cher'mônîm*), a spur of Antilibanus, near the source of Jordan, consisting of several mountains, and hence mentioned in Plural, "the Hermons," to denote either the three most conspicuous summits, or the whole range. *Mits'âr*, a common noun meaning "littleness," "fewness;" so taken by LXX. and by Symmachus; St. Jerome, "a monte *minimo*" (from the *very little* mount). Probably the name of a hill in N.E. territory, now unknown. vv. 8—12. Trust in God, despite present distress. v. 8. "Deep," &c., in the symbolism of the Divine Scriptures, water-floods are a figure of calamity. One affliction is followed by another, "calls to," summons a succeeding mishap. "Cataracts" (perhaps), the waterfalls at the source of Jordan, or the torrents flowing from the mountains into it. "All Thy breakers," Vulgate, "excelsa" (high waves); LXX. here, as in Ps. xcii. (93) 4, *meteôrismoi*, there rendered by Vulgate "elationes;" St. Augustine, "suspensiones," rain clouds suspended in the air; St. Jerome, "gurgites" (whirlpools). v. 9. God sends to him help in the counsels he executes, by day; at night, he will sing a hymn of thanksgiving ("His song," objective Genitive), and will offer a grateful prayer to the Source and Preserver "of my life." v. 11. The taunts of mine enemies are to me as a crushing blow that breaks the bones. Or, "When I am as helpless, as if my bones were crushed, mine enemies taunt me," &c. Or, "When reduced to dire extremity mine enemies," &c. v. 12. "I will yet," &c., the refrain as in v. 6, and v. 5 of next Psalm.

Psalm xlvi. (43). v. 1. "Judge me," right me, vindicate my right. "Plead," "strive [and deliver me] from an ungodly nation," that is without love or pity (revolutionary cruelty). "Deceitful, unjust man," (perhaps) Achitophel? v. 2. "My defence," refuge, stronghold, cf. v. 10 of preceding Psalm. "Rejected," the verb denotes discarding through loathing, disgust. v. 3. "Light," cf. Ps. xxvi. (27) 1. God's manifestation for the relief of the Poet's straits, cf. Ephes. v. 13. "Truth," faithfulness to covenanted promises. No reference here to '*Urîm* (=lights) and *Thummîm* (perfections, integrity, NOT "truth"). "Lead," "bring," that I may attend Thy worship; his banishment for which he mourns in v. 5 of foregoing Psalm. v. 4. St. Jerome, "ad Deum lætitiæ exultationis meæ" (=to the God of the joy of mine exultation). "Harp," in text *Kinnôr* (=lute, lyre). v. 5. Refrain, as in vv. 6, 12 of foregoing Psalm.

PSALM 43 (44).

1. For the Chief-Musician,
to the sons of Qôrach, a
Mas'kîl.

2. O God, with our ears
have-we-heard, our fathers
have-told us: The work
Thou-wroughtest in their
days, in the days of old.

3. THOU, with thy hand
didst-dispossess nations, and
plant them in: Thou-didst-
discomfort peoples, but
cause - them - to - spread-
abroad.

4. For not by their own
sword did they get the land
in possession, Neither did

PSALM 43 (44).

1. For the end, for the
sons of Core, for instruction.

2. O God, with our ears
have-we-heard, our fathers
have - told us. The work
which Thou-wroughtest in
their days, in the days of
old.

3. Thy hand utterly-
destroyed nations, but them
Thou - plantedst - in : Thou-
didst - afflict peoples, and
drive them forth.

4. For not by their own
sword did they get posses-
sion of the land, Neither did

their own arm work-deliverance for them; But Thy right-hand, and Thine arm, and the light of Thy countenance, Because Thou favouredst them.

5. THOU art HE, my King, O God: Command deliverances for Ya“aqôbh (i.e., victories for Jacob).

6. Through Thee will-we-thrust-down our adversaries with a horn: Through Thy Name will-we-tread-down them-that-rise-up-against us (lit., “our risers”).

7. For not in my bow will-I-trust: And my sword shall not save me.

8. But Thou -didst - save us from our adversaries: And them-that-hated us Thou-didst-put-to-shame.

9. By God do-we-offer-praise all the day long: And to Thy Name will-we-give-thanks for ever. Selâh.

10. But Thou-hast-rejected and disgraced us: And goest not forth with our hosts.

11. Thou-turnest us back from the foe: And they-that-hate us plunder for themselves.

12. Thou-hast-given us like sheep for meat: And

their own arm deliver them; But Thy right-hand, and Thine arm, and the illumination of Thy countenance, Because Thou - wert - well-pleased with them.

5. THOU art HE, my King and my God: Who commandest deliverances for Jacob.

6. Through Thee will-we-toss our enemies with the horn: In Thy Name will-we-set-at-nought them-that-rise-up against us.

7. For I-will not trust in my bow: Neither shall my sword save me.

8. For Thou - didst - save us from our oppressors: And put - to - shame them - that-hated us.

9. Through God will we continually offer praise: And to Thy Name will-we-give-thanks for ever.

10. But now Thou-hast-rejected and put us to shame: And goest not forth, [O God,] with our hosts.

11. Thou-hast-turned us back from pursuing our enemies: And they that hate us spoil for themselves (i.e., at their own whim).

12. Thou - hast - given us like sheep for meat. And

hast-scattered us among the nations.

13. Thou - sellest Thy people for nought: And didst not make much by their price.

14. Thou-makest us a reproach to our neighbours: A scorn and a laughing-stock to them - that - are-round-about us.

15. Thou makest us a by-word among the nations: A shaking of the head among the peoples.

16. All the day long is my disgrace before me: And the shame of my face covers me,

17. For the voice of the reviler, and blasphemer: Because of the enemy and the avenger.

18. All this is-come upon us; yet we have not forgotten Thee: Nor have-we-dealt - falsely with Thy covenant;

19. Our heart is not turned back: Nor has our step (*sic*) declined from Thy path;

20. But Thou - hast-crushed us into the place of jackals: And covered us with the shadow of death.

21. If we-have-forgotten

hast-scattered us among the nations.

13. Thou-hast-sold Thy people *gratis*: And there was no crowd at their sale. (*Or*, no profit by their exchange.)

14. Thou-makest us a reproach to our neighbours: A scorn and a derision to those around us.

15. Thou-makest us a by-word among the Gentiles: A shaking of the head among the peoples.

16. All the day is my confusion before me: And the shame of my face has-covered me,

17. For the voice of the reviler and the slanderer: Because of the enemy and persecutor.

18. All these-things are-come upon us; Yet we have not forgotten Thee: Nor have-we-dealt unjustly with Thy covenant;

19. Neither is our heart turned back: Nor hast Thou let our paths turn aside from Thy way;

20. But Thou-hast-laid us low in a place of affliction: And the shadow of death has-covered us.

21. If we have forgotten

the Name of our God: Or spread-out our palms to a strange god:

22. Shall not God inquire into this? For HE knows the secrets of the heart:

23. Yet for Thy sake are-we-slain all the day long: We-are-counted as sheep for the slaughter.

24. Awake, why sleepest- Thou, Adônây ? Uprose Thee, reject [us] not for ever.

25. Why hidest - Thou Thy face: Forgettest our affliction and oppression?

26. For our soul is-bowed-down to the dust: Our belly cleaves to the ground.

27. Rise-up for our help: And redeem us for Thy loving-goodness' sake.

the Name of our God: Or spread-forth our hands to a strange god:

22. Shall not God inquire into this ? For HE knows the secrets of the heart.

23. Yet for Thy sake are-we-slain all the day long: We are counted as sheep for slaughter. (Rom. viii. 36.)

24. Awake, why sleepest- Thou, O Lord? Arise, cast [us] not off for ever.

25. Why turnest - Thou Thy face away? Forgettest our poverty and affliction?

26. For our soul is-brought-down to the dust: Our belly cleaves to the ground.

27. Arise, [O Lord,] help us: And redeem us for Thy Name's sake.

A national plaint in time of oppression. Of the several periods to which this Psalm is assigned, none befits the Psalm but that of the Syrian persecution, which called forth the heroic resistance of the Machabees. At no other epoch in Jewish history could the disclaimer of national apostasy (vv. 18—23) have been in accordance with fact. v. 3. "Dispossess," in text, the verb means (1) "to take possession of for one's self," (2) hence, "to deprive," "to expel." LXX., "utterly destroyed;" St. Jerome, "delesti" (hast blotted out). "Nations," "peoples," cf. Josue; the Hittites, Canaanites, Amorrhites, with four others. "But *them* [=our fathers] Thou didst plant in"—the settlement of Israel in the Promised Land is in Ps. lxxix. (80), likened to the planting of a vine-stock.

"But them Thou didst spread abroad." St. Jerome, "emisisti eos" (hast sent them out), which will bear the LXX. rendering ("and hast cast them (the heathen) out"), but the parallelism demands that "Thou-didst send them out" be referred to the *spreading abroad* of Israel like a goodly tree. v. 4. "Light," cf. Josue xxiv. 12. v. 5. "Thou HE," may mean, "Thou [art] He who art my King," but, quite as likely, HE is a Divine title, cf. Deut. xxxii. 39; Ps. ci. (102) 28; Isai. later chapters *passim*. "Jacob" (cf. Ps. lxxviii. (79) 7; probably a Machabæan Psalm). "Jacob" = Israel. "My King," cf. Ps. lxxiii. (74) 12. v. 6. The notion here is that of an enraged bull goring and trampling down his opponent. LXX. renders the verb exactly ("thrust with the horn," *keratioūmen*); Vulgate takes it as "tossing with the horn," as also St. Jerome. "Spernemus" (we will spurn) is a too literal rendering of LXX., "we will bring to nought;" St. Jerome, with text, (conculcabimus) "we will tread down," like an enraged bull with his hoofs, cf. Deut. xxxiii. 17. vv. 7, 8. Cf. 1 Machab. iii. 19, foll. v. 9. St. Jerome, "In the Lord will we rejoice;" Aquila (fragments), "will we make boast," not indeed of our own strength, but for that we are His people. Better, "we will offer praise," not *to* precisely, but *through*, or *by* God. vv. 10—17 apply to the vigorous and chaste races who have kept the Faith despite persecution. v. 11. St. Jerome, "Thou hast turned our backs to the foe;" Roman Psalter, St. Augustine, "præ inimicis" ("at the sight of," or, "on account of," the enemies). Vulgate seems to imply, "we who formerly pursued the foe, are now compelled by Thee to flee before him." v. 12. "As a flock (sheep) of (= for) meat, food." St. Jerome, "Thou hast given us" (*i.e.*, made us) "as a flock to be devoured" (ad vorandum). v. 13. "For nought," in text, *b'lō-hōn* (without wealth, for no wealth, for a mere trifle). "And hast not increased [Thy gains] by their prices," or, as above, "Hast not made much," &c. Symmachus, "And hast not increased their price," *i.e.*, "Didst not set a high value upon them." Codex Vaticanus of LXX. and most Greek copies read instead of *allagais* (exchanges, barter), *alalágmasi*, rendered in old Psalters and St. Augustine, "in jubilationibus" (pæans of victory, shouts of joy), in which case we should take it to mean, "the enemies, who

celebrated their victory with a joyous shout, were few in number." The Latin versions, with most Latin Fathers, render *alalágmasi* in the sense of "barter," "truck." vv. 14, 15. Cf. Deut. xxviii. 37; Ps. xxi. (22) 7, 8; Lam. ii. 15, 16. v. 16. As in Lam. i. 12—16, the national complaint is uttered in first person singular. v. 17. "For the voice" = by reason of the voice. "Enemy and avenger," cf. Ps. viii. 3. "Persecutor (persequens) of Vulgate, is probably due to a scribe reading *ekdiôkontos* (= of the persecutor) for *ekdikoûntos*, the same as *ekdikeetéen* of Ps. viii. 3. vv. 18—23. Though to all seeming forsaken of Thee, to Thee we cling. v. 19 b. LXX. (Cod. Vatican.) and Vulgate lit. rendered, "Yet hast Thou turned aside our paths from Thy way;" but as in text, so in versions, the negative of first hemistich extends to the verb in second hemistich, as required by the parallelism, "Thou hast given us the grace *not* to turn aside," &c. v. 20. But Thou-hast-crushed-us down into the place of *tannîm* (by some rendered "of jackals"), *i.e.*, the waste, symbolizing a forlorn condition, "And covered upon us (= overwhelmed us) with deepest gloom." v. 21. "If" [on account of the ills we are suffering] we forget . . . Surely the Searcher of hearts will inquire into this. v. 23. "Far are we from swerving from Thee," *for on the contrary*, "we are daily suffering for Thy Name's sake," cf. Rom. viii. 36. vv. 24—27. Prayer for speedy relief and deliverance. v. 26. "Our soul," *i.e.*, we ourselves; sitting, lying prostrate in the dust, a mark of intense affliction. v. 27. St. Jerome, "Redeem us for Thy *mercy's* sake."

PSALM 44 (45).

1. For the Chief-Musician, upon Shôshannîm, to the sons of Qôrach: Mas'kîl, a Song of loves.

2. My heart wells-forth-gladsome the matter - I

PSALM 44 (45).

1. For the end, for them that shall be changed, to the sons of Core; for instruction, a Song concerning the beloved.

2. My heart casts-up a goodly matter. I address my

speak; My work is for a king: My tongue is a pen; A rapid writer.

3. Beautified - art - thou more than any other of the sons of man; Grace is-poured on thy lips: Therefore has God blessed thee for ever.

4. Gird thy sword on thy thigh, O mighty-one: [Gird on] thy glory and thy majesty,

5. And [in] thy majesty prosper-thou, ride-thou (i.e., ride on prosperously), In the cause of truth and meekness [and] justice: And thy right-hand shall-teach thee terrible-things (*or*, Let thy right-hand teach, &c.).

6. Thine arrows are sharpened, (Peoples shall-fall under thee): In the heart of the king's enemies.

7. Thy throne, O God, is for ever and ever: A sceptre of equity is the sceptre of thy kingdom.

8. Thou - lovest justice, and hatest wickedness: Therefore, God, thy God has-anointed thee with the oil of gladness above thy fellows.

9. Myrrh, and aloes [and] cassia are all thy garments; From out of ivory palaces

works to the king: My tongue is the pen of a rapid writer.

3. Fairer art thou in beauty than the sons of men; Grace is-poured-forth on thy lips: Therefore has God blessed thee for ever.

4. Gird thy sword on thy thigh, O most - mighty-warrior,

5. In thy comeliness and in thy beauty; bend [thy bow], press-forward-victoriously, and prove-thee-a-king; In behalf of truth, of meekness, and of justice: And thy right-hand shall-guide thee wondrously.

6. Thine arrows are sharp (Peoples shall - fall under thee): In the heart of the king's enemies.

7. Thy throne, O God, is for ever and ever: A sceptre of equity is the sceptre of thy kingdom.

8. Thou - lovest justice, and hatest iniquity: Therefore God, thy God, has-anointed thee with the oil of gladness above thy fellows. (Heb. i. 8, 9.)

9. Myrrh, and stacte, and cassia [exhale] from thy garments, From out of ivory

stringed-instruments make thee glad.

10. Kings' daughters are among thine honoured-women: The queen hastaken-her-stand at thy right-hand in gold of 'Ophîr.

11. Hearken, daughter, and consider, and incline thine ear: And forget thy people, and thy father's house;

12. And the king shall-delight-in thy beauty: For he is thy lord, and bow-thee-down to him.

13. And the daughter of Tsôr (i.e., Tyre) with a gift: Yea, the richest of the nation shall - intreat thy favour (lit., "stroke thy faces").

14. Altogether splendour is the king's daughter in the inner [apartment]: Of embroidery of gold is her clothing.

15. In embroidered apparel she-is-led to the king: Virgins, her companions, following her: Are-brought unto thee;

16. They - are - led with rejoicings and exultation: They-enter into the king's palace.

17. Instead of thy fathers

palaces, from which gladden thee

10. Kings' daughters for thine honour. The queen stands-by at thy right-hand in vesture inwrought-with-gold [arrayed in divers-colours].

11. Hearken, daughter, and see, and incline thine ear: Forget also thy people, and thy father's house;

12. So shall the king desire thy beauty: For he is the Lord [thy God], and they-shall-worship him.

13. And the daughters of Tyre, yea, the richest of the nation shall-intreat thy face (i.e., favour) with presents.

14. All her glory [is that] of the king's daughter from within: In golden fringed garments,

15. Arrayed in divers-colours. Virgins are-brought to the king after her: Her companions are-brought to thee; [i.e., to the king.]

16. They - are - brought with gladness and exultation: They are-led into the king's palace.

17. Instead of thy fathers

shall-be thy sons : Thou-shalt-establish them princes in all the land.

18. I-will-make thy name memorable in every generation and generation : Therefore shall the peoples give thee thanks for ever and ever.

sons are - born to Thee : Thou-shalt-establish them princes over all the earth.

18. They - shall - celebrate thy name in every generation : Therefore shall the nations give thee thanks for ever, and for evermore.

This Psalm may be viewed as an epitome of the Canticle of Canticles, and, most probably, in its direct and literal sense, or, at least, in its typico-mystic import, is unquestionably a bridal-song, wherein "the Spirit that spake by the Prophets" hymns the nuptials of Incarnate Wisdom with regenerate humanity, in the unity of His holy and Catholic Church. Not to mention the inspired writer of the Epistle to the Hebrews, or the unanimous consent of the Fathers, the Rabbinical authorities, with the exception of R. Rashi, agree with the Targum in referring it to David's Anointed Son. The title itself (*Mas'kil*, instruction, an instructive, or didactic poem) points to the same conclusion. If, with a modern school, we view it as a mere wedding-ode in honour of the marriage of Solomon, whose antecedents, history, matrimonial ventures, and peaceful reign suggest weighty objections to this view, or of Joram, a theory less open to exception, it is difficult to account for the insertion in the Psalter of a merely secular ode, as Ewald observes, "expressly dedicated to a king. For some prosperous King of Judah, not God, is the poet's theme, the object and aim of this eulogy. . . . The song is unparalleled in the Psalter, and savours rather of the poetry of this world."

v. 1. "Shôshannîm," *lit.*, "the lilies ;" according to A. Ezra, the initial words of a song, indicating the melody to which this Psalm was to be sung. R. Qimchi and certain Latins connect it with *shêsh* (Hebrew for "six"), and render it, "on a six-stringed lyre." LXX. have evidently vocalized the vowelless text from *shânâh* (=he repeated, changed). *Hyper tōn alloiôthesoménōn* (=for those who are to be changed), which *may* mean (for

alternate [strains]). Thalhofer, however, credits the LXX. with an insight into the Messianic import of the poem, and asserts that they refer hereby to the change to be wrought by the Christ in the mental, moral, and bodily sphere, and in Nature itself, a notion they might have gathered from the prophecies. "Song of loves," *y'dhîdhôth* (loves) may be a corruption for the Singular *y'dhîdhûth* (= delight). The Psalm is thus divided: (1) v. 2, a preface by the Poet, to which corresponds v. 18; (2) vv. 3—10, the kingly bridegroom's beauty, bravery, just rule, the splendour of his Court; (3) vv. 11—16, exhortation to the bride to behave dutifully—her wedding-gifts—dress, the procession which escorts her to the palace; (4) v. 17, the promise of a numerous posterity. v. 2. "Wells-forth," "overflows," "boils-over," "bubbles-up;" "My heart is brimfull," *râchash* in text, is read only here in the Hebrew Scriptures, a $\ddot{\alpha}\pi$ λεγόμ. "Gladsome the matter," *lit.*, "a good word" (or, subject-matter), "Speaking am I." "My works," *lit.*, "deeds," "doings"—*ποιήματα* (*poieemata* = poems), verses, or strophes of the song. By some taken for an emphatic Plural, "my poem, equal in excellence to numerous compositions." "Rapid," in Targum, "an accustomed" (*i.e.*, "trained by frequent exercise"), "a skilled scribe." v. 3. "Beautified" = "made beautiful;" in text a reduplicated passive form (*yoph-yâ-phîthâ*). Gesenius is of opinion that the initial reduplication (*yoph-*) is a scribe's blunder; LXX., with all the ancient versions, take this *initial* reduplication as adding emphasis to the meaning (so too Aben Ezra), hence do they seek to bring out its sense by such repetition as "beauteous in beauty" (cf. the counterpart, Isai. lii. 14). "Grace," courtesy of address, cf. Prov. xxii. 11; Eccles. x. 12; 3 (1) Kings x. 8; St. Luke iv. 22. "Grace," the charms of "the Manhood taken up into God," both in Its outward and moral aspects (cf. St. Jerome's Letter to Principia). It may be too the "glory" He claims, St. John xvii. *passim*. "Therefore," the gifts above-mentioned are tokens (not reasons) of the Divine blessing. vv. 4—6. Hardly compatible with the reign of Solomon, which, as his name (*Sh'lômôh* = peaceful) implies, was undisturbed by war. v. 4. "Glory," "majesty," the several insignia of military pomp. v. 5. "And in thy majesty," probably an unintentional repetition from the foregoing verse, to be rejected.

LXX. render it, *εὐτείνοις εντείνον* (bend [thy bow]); Vulgate, *intende*, reading it as the Imperative of *dârakh* (he trod, strung a bow). “Ride,” *r’khabh*, rather, “drive on,” *i.e.*, drive in thy war-chariot to victory (cf. 3 (1) Kings xxii.); the Hebrew kings went to battle in a chariot, not on horseback. “In the cause of,” “in behalf of,” “on account of” virtue generally. “Drive on,” as the champion of whatever is right. St. Jerome, “On account of the meekness of justice” = to vindicate oppressed innocence, to champion rights violated in the person of the lowly. *Or*, “Let thy right hand teach thee,” &c. v. 6. *Or*, “May thine arrows be-sharp.” “The king’s,” equivalent to “your,” “Your Majesty’s enemies.” v. 7. Both LXX. and Heb. i. 8. render “O God;” “Thy divinely constituted throne,” “thy throne is God” (*’Elôhîm* in text), and the like, are but arbitrary comments, invented to serve a purpose. v. 8. “God, Thy God,” St. Augustine, on the authority of the Greek version, holds that the former “God” is in the Vocative; so, too, St. Jerome (Letter to Principia). v. 9. “Aloes and cassia,” both Plural in text. “Palaces (temples) of ivory,” the walls whereof are inlaid with ivory (cf. 3 (1) Kings xxii. 39, “Achab’s ivory house”). “Whence,” *or*, “by which they have gladdened thee;” St. Jerome, “by which (quibus) they have gladdened thee;” LXX. *ἐξ ὧν (ex hô̄n)*; Vulgate, “ex quibus” (out of which, with which), in text, *minnî*, thus taken as a poetical form of *min* (from). Others interpret *minnî*, “more than I, have they gladdened thee.” Targum takes it for “Armenia,” as in Jer. li. 27 (“Minni”). Others prefer to see in *minnî* an allusion to the Minnæi, a tribe of South Arabia, who were said to have had houses adorned with ivory, and would render, “from palaces of Minnæan (Armenian [?]) ivory they have gladdened thee.” It is far more usual to take it to be either the apocopated form of *minnîm* (= “strings” [of a musical instrument], “slender threads”), cf. Syriac *mennô* (= hair), the Plural of which, *mennîn*, is the rendering in Syriac version for *kinnôr* (= harp), in Ps. xxxii. (33) 2; or it is a Singular noun, used as a noun of multitude, meaning “players on stringed instruments.” Gesenius (*s.v.*), “out of the ivory palaces the strings (*i.e.*, concerts of music) gladden thee.” LXX. and Vulgate take these words in connection with v. 10, “Honoured women,” not the “virgins” of v. 15, but

the ladies of the king's harem. "Queen" (in text, *shêghâl*), primarily "a concubine," but used here and in Neh. (2 Esdras) ii. 6 of the queen consort (cf. Dan. v. 3). "Gold of Ophir," St. Jerome, "in diadema aureo" (in a golden diadem). *'Ophîr*, a region in India, or in South Arabia. "[Arrayed . . . colours]," not in text, interpolated here from v. 15; wanting too in St. Jerome. v. 11. "Daughter," usual address by a teacher; Talmud, however, says that in Western Aramaic, *b'nath*, *b'rath* is used for "a bride." v. 12. "Delight in," preferable to "desire," no need to *desire* what he possesses. "Lord" (in text *'adhôن*, "lord," or "master"), frequently used of a husband. "[Thy *God*]," neither in text, nor in LXX., an interpolation of some scribe. "Bow down," "do homage," make open acknowledgment of his authority over thee. LXX. (Cod. Vatican.) connect this with v. 13, "And the daughters of Tyre shall-do-homage to him with presents." v. 13. "Daughter of Tyre," *i.e.*, the Tyrians, cf. "The virgin, the daughter of Sion," Isai. xxxvii. 22. Athalia was of the royal family of Tyre. "The rich of the nation" (either Tyrian or Jewish), may mean "the richest of the nation." v. 14. "In the inner," &c., *lit.*, "to within," corresponding to St. Jerome's *intrinsecus* (= inwardly); properly, according to Gesenius (*s.v.*), "to the wall" [of the room, or court], that is, opposite the door, so as to meet the eye of all coming in. He explains it, "All splendid [sits] the daughter of the king (*i.e.*, the queen) by the wall, *i.e.*, she is seated on the throne." LXX. (Cod. Vatican.), has "the daughter of the king of *Esebôn* (= Heshbon)," a blunder for $\xi\sigma\omega\theta\epsilon\nu$, *ésôthen* (within, from within) of Cod. Alexandrin. of LXX. vv. 17, 18, as the pronouns are Masculine, are addressed to the king. v. 18. The poet implies that this ode will perpetuate the king's memory, be a lasting memorial of his "name." Why did he not mention his name?

PSALM 45 (46).

I. For the Chief-Musician, to the sons of Qôrach: upon "alâmôth, a Song."

PSALM 45 (46).

I. For the end, for the sons of Core; concerning secret-things, a Psalm.

2. God is to us a refuge and strength: A help in afflictions, is-He-found constantly.

3. Therefore do we not fear, though the earth change-its-place: And the mountains totter [and fall] into the heart of [the] seas.

4. Let its waters roar, let-them-foam: Let the mountains quake at its swelling. Selâh.

5. A river [there is] the streams whereof gladden the city of God: The holy-place of the tabernacles of "El'yôn (i.e., Most High).

6. God is in the midst of her; she shall not be moved: God shall-help her at the dawn (appearance) of morning.

7. Nations were-clamouring, kingdoms tottered: He-uttered His voice,—the earth melts.

8. YaHWeH Ts'bhâôth is with us: A high-fortress to us is the God of Ya"aqôbh. Selâh.

9. Come-ye, behold the works of YaHWeH: Who makes devastations in the earth;

10. Making wars to cease to the end of the earth; He-breaks the bow, He - cuts

2. Our God is a refuge and strength: A help in the afflictions that have-come sorely upon us.

3. Therefore will we not fear, when the earth is-troubled: And the mountains are-removed into the heart of the ocean.

4. Their waters may-roar and be-stirred up : The mountains may-quake at its violence.

5. The streams of a river gladden the city of God: The Most High has-hallowed His tabernacle.

6. God is in the midst of her ; she shall not be moved: God shall-help her toward the morning dawn.

7. Nations were-troubled, kingdoms tottered : He-uttered His voice,—the earth quaked.

8. The Lord of hosts is with us: Our upholder is the God of Jacob.

9. Come, and behold the works of the Lord: What wonders He - has - achieved in the earth,

10. Putting-an-end to wars as far as the end of the earth; He-crushes the bow,

the spear in sunder : The chariots He-burns in the fire.

11. Let-be, and know that I am God : I-will-be-exalted among the nations, I-will-be-exalted in the earth.

12. YaHWeH Ts'bhâôth is with us : A high-fortress to us is the God of Ya“aqôbh. Selâh.

and breaks the weapons in pieces : And the bucklers He-burns with fire.

11. Leave-off [your attempts], and know that I am God : I - will - be - exalted among the nations, I will be exalted in the earth.

12. The Lord of hosts is with us : Our upholder is the God of Jacob.

The similarity in tone and style displayed by this and the two following Psalms justify our referring them to one and the self-same occasion. Hengstenberg and others suppose this to be the victory of Josaphat over the hostile confederacy of the neighbouring tribes, narrated in 2 Paral. (Chron.) xx. But there is much in these Psalms to remind us of the miraculous overthrow of Sennacherib's host, to which indeed Thalhofer refers it. The holy city itself is beleaguered by a foe who bade formal defiance to the God of Sion ; the threatened city is delivered by the direct intervention of Divine power, in fulfilment of the promise (Isai. xxxvii. 35). We may assert that Isaias had this invasion in his mind when uttering the prophecies, the burden whereof is “*immânû-’El* (= Emmanuel = God is with us). His challenge (viii. 9, 10) is an echo, nay, the very key-note of these triumphal odes (cf. vv. 6, 8, 12 of this Psalm). Their resemblance to Psalm lxxv. (76), regarded as far back as the days of the LXX. (cf. “Title” in LXX. and Vulgate) as written in thanksgiving for the Assyrian rout, is also to be noticed (cf. Ps. lxxv. 4 with v. 10 of this Psalm ; lxxv. 9 with v. 7 above). A cursory comparison of Ps. lxxv. with the two following that under present consideration, will bring to light other coincidences of thought and expression. The present Psalm is divided into three parts, each ending with *Selâh*. (1) vv. 2—4, God defends Israel, when the mighty ones of the earth band together for its utter ruin,

(2) vv. 5—8, description of His recent intervention. (3) vv. 9—12, He has proved Himself the God of armies.

v. 1. "Upon "alâmôth," connected by LXX. with "âlam (he hid). It may mean "for treble voices," or be the name of a musical instrument (cf. 1 Chron. xv. 20, "Psalteries on "alâmôth [set to "alâmoth"]). v. 2. Found, *lit.*, "exceedingly," *i.e.*, "ever present," "constantly." vv. 3, 4. The social convulsions resulting from invasions are here figured by a return to primæval chaos; "the changes of the earth," the mountains subsiding into the ocean, whence they emerged at the dawn of time. . . . v. 5. LXX. read *qâdash* (= he hallowed), present text has *q'dhôsh* (= holy). The metaphor is not unlike "the river of delights" in Ps. xxxv. (36) 9. v. 6. "Dawn," *lit.*, "at the turning itself (the drawing on) of morning," cf. Isai. xxxvii. 36, "at *early morn*, they were all corpses." LXX. (in Cod. Vatic.) render *tô prosôpô* (with [His] countenance), whence the *vultu suo* of the Breviary Response br. (Adjuvabit eam Ds. *vultu suo*). Cod. Alexandr. has *tô pròs prói prói* (towards the morning). v. 7. The clamour and dismay caused by the Assyrian invasion, which threatened not Judah only, but the mightiest kingdoms. "Voice," thunder, or His judgment, and in one night the Assyrian power was shattered; "the earth melts," for very fear (*i.e.*, the earthly powers), at the behest of God. The former part of the verse, "Nations were clamouring—Kingdoms tottered, may refer to the numerous countries that had fallen before the Assyrian host, cf. 4 (2) Kings xix. 12, 13, 17. v. 8. "With us," cf. Isai. viii. 9, 10, "A high-tower to us is the God of Jacob." v. 10. By His intervention He brings wars to a definitive issue. v. 11. Address to the heathen invaders. "Let be," "let alone." I have shown, and will show My might among the Gentiles, even as I have given proof thereof by the overthrow of the Assyrians.

PSALM 46 (47).

1. For the Chief - Mu-
sician ; to the sons of
Qôrach, a Psalm.

2. All ye peoples, clap

PSALM 46 (47).

1. For the end, for the
sons of Core, a Psalm.

2. Clap your hands, all ye

[the] hand : Shout to God, with the voice of triumph.

3. For YaHWeH Most-High is terrible : A great King over all the earth.

4. He-subdues the peoples under us : And the nations under our feet !

5. He-chooses for us our inheritance : The glory of Jacob whom He-loves. Selâh.

6. God is-gone-up with a shout : YaHWeH with the sound of a trumpet.

7. Sing-praises to God, sing-praises : Sing-praises to our King, sing-praises.

8. For God is King of all the earth : Sing-ye mas'kîl (a fitting psalm [?]).

9. God is king over the nations : God has - taken-His-seat upon the throne of His holiness (i.e., His holy throne).

10. The princes of nations are - gathered - together [to be] a people of the God of Abh-râhâm ; For to God [belong] the shields of the earth : He is highly exalted.

Qimchi and other authorities refer this Psalm to the Messianic age. Taken in its historical import, its theme may be the solemn translation of the Ark (2 Kings (Sam.) vi. 5 ; 1 Par.

nations : Shout-joyously to God with the voice of exultation.

3. For the Lord Most-High is terrible : A great King [is He] over all the earth.

4. He-subdues the peoples under us : And the nations under our feet.

5. He-chooses for us His inheritance : The beauty of Jacob which He-loves.

6. God is-gone-up with a shout-of joy : And the Lord with the sound of a trumpet.

7. Sing-praises to our God, sing-praises : Sing-praises to our King, sing-praises.

8. For God is King of all the earth : Sing-ye with understanding.

9. God reigns over the nations : God sits upon His holy throne.

10. The princes of peoples are-gathered-together with the God of Abraham ; For the mighty gods of the earth are greatly exalted.

(Chron.) xiii. xvi.). It may, however, with equal probability, be assigned to the same occasion as the foregoing and following Psalm.

v. 2. *Lit.*, “Strike-ye [the] palm” = “clap hands.” “Peoples,” *i.e.*, Gentiles called upon to glorify God for Israël’s success, cf. Pss. xcv. (96)—xcvii. (98). Both here, and in v. 4, “peoples” are the heathen. v. 3. *Or*, “YH“ is most high [and] terrible.” v. 5. St. Jerome exactly as in text, as to first hemistich—“Gloriam Jacob *quam dilexit*” (= “the glory of Jacob which [*glory*, to wit] He loved”). Instead of *αὐτοῦ, avtoū* (His), many MSS. of LXX. have *ἑαυτῷ, heavtō* (for Himself); the Roman Psalter, “elegit nos in hereditatem sibi” (He chose us as an inheritance for Himself). “Glory of Jacob” in apposition with “inheritance,” both meaning the Promised Land granted anew to Israël, by the overthrow of the would-be spoiler. v. 6. “Gone up” to Heaven, whence He had descended for the rescue of His people, who with the voice of thanksgiving and triumphant exultation greet His return. v. 7. St. Jerome “Canite” (sing-ye). v. 8. St. Jerome, “Canite *erudite* (= sing skilfully), either as regards the chant, or the contents of the song. *Mas’kil* may be used adverbially here, then the Vulgate is right, or it may be a noun, then it will mean a Psalm composed (as regards melody, or wording) with skill. v. 10. St. Jerome, “Principes populorum congregati sunt; populus Dei Abraham: quoniam Dii scuta terræ vehementer elevati sunt” (= The princes of nations are gathered together; a people of the God of A.: for the gods the shields of the earth are greatly exalted). LXX. read “*im* (with) for “*am* of present text, hence, “*with* the God of Abraham: For of God (*θεοῦ, theoū*) are the mighty ones of the earth, they are greatly exalted.” *Dii* (the gods) of Vulgate may be a *lapsus styli* for *Dei* (= of God, God’s). “Shields” = rulers, cf. Osee iv. 18. “Exalted” repeats “He is gone up” of v. 6. The old Italic Psalter reads, “For to God (= *Deo*) [belong] the mighty ones of the earth, they are greatly exalted;” LXX. (Cod. Vatican.) will bear the same rendering, “For God’s mighty-ones,” &c.

PSALM 47 (48).

1. A Song, a Psalm ; to the sons of Qôrach.

2. Great is YâHWeH, and to be highly praised : In the city of our God, in the mountain of His holiness.

3. Beauteously elevated, the joy of the whole earth, are Mount Tsîyyôn, [and] the angle of the north : The city of the great King.

4. God makes - Himself-known in her palaces for a high-tower.

5. For, lo, the kings met : They-passed-along together.

6. They saw, then were-they - astounded : They-were - confounded, bewildered ;

7. Trembling took-hold of them there : Pain, as of a woman-in-travail.

8. With an East wind : Didst - Thou - shatter the ships of Tar'shîsh.

9. As we-have-heard, so have-we-seen in the city of YâHWeH Ts'bhâôth, in the city of our God : God will-establish her for ever. Selâh.

10. We-have-thought of

PSALM 47 (48).

1. A Psalm of praise for the sons of Core, on the second [day] of the week.

2. Great is the Lord, and greatly to-be-praised : In the city of our God, in His holy mountain.

3. Firmly-stands Mount Sion, to the joy of the whole earth, [on] the sides of the north : The city of the great King.

4. God is-known in her palaces, when He-under-takes-to-protect her.

5. For, lo, the kings of the earth were-assembled : They-came together.

6. [When] they saw, then were-they amazed ; They-were troubled, terrified ;

7. Trembling seized them, There were pangs ; As of a woman-in-travail.

8. With a furious gale didst-Thou-shatter the ships of Tharsis.

9. As we-have-heard, so have-we-seen in the city of the Lord of hosts, in the city of our God : God has-founded her for ever.

10. We-have-thought of

Thy loving - goodness, O God : In the midst of Thy temple.

11. As is Thy Name, O God, So is Thy praise to the ends of the earth : Thy right-hand is-full of justice.

12. Let Mount Sion be-glad, Let the daughters of Y'hûdhâh rejoice : Because of Thy judgments.

13. Walk-round Sion, and make - the - circuit thereof : Tell-ye her towers.

14. Set your heart (i.e., Mark-well) to her outwork, Pass-through her palaces : That you may-tell [it] to a generation following ;

15. That such is our God for ever and aye : HE will-guide us-[unto] death (?).

Thy mercy, O God : In the midst of Thy temple.

11. As is Thy Name, O God, So too is Thy praise to the ends of the earth : Thy right-hand is full of justice.

12. Let Mount Sion rejoice, And let the daughters of Juda exult : Because of Thy judgments, [O Lord].

13. Walk-round Sion, and make - the - circuit thereof : Tell-ye of her towers. (Tell ye her towers.)

14. Mark - well her strength, contemplate - in - detail her palaces : That you-may-tell the next generation ;

15. That such is our God for ever and aye : HE shall-guide us for evermore.

This Psalm dwells on the details of the deliverance commemorated in the two foregoing poems. The city miraculously preserved from imminent destruction, the hallowed Mount crowned with the Temple are a standing manifestation of God's might, of His grandeur, and call for grateful praise. Next, we are told (vv. 4—9) of a hostile league banded together against Sion, but forced to retire panic-stricken ; a fresh confirmation of the records of God's ever watchful care over Israel. This deliverance is celebrated with festive rejoicings and thanksgiving (vv. 10—12). Great as was the peril, the towns of Juda, the walls and palaces of their metropolis, will be seen to be unscathed. Such mercies may not be forgotten, but are to be recorded for future generations (vv. 13—15).

v. 1. "A song" (= *Shîr*) implies "praise." "Second of the

week," in LXX. may refer to the custom (if such there were) of the Greek-speaking synagogues, who may have sung this Psalm on Mondays. v. 3. "Beautiful in height," *i.e.*, "Mount Sion rises beautifully," is one of many guesses, *nôph* (=height?) occurring here only in the Hebrew Scriptures. Targum, "Fair as a bridegroom." With Joseph Qimchi *nôph* is "climate," hence he renders it as referring to the salubrity of Mount Sion and of the city. David Qimchi takes it to mean "track," "region"—the most beautiful spot on earth. St. Jerome (*specioso germine*) seems to agree with the view that *nôph nûph* (in Talmud = "branch") refers to the olive-groves planted around the city. LXX. translate freely—The city of the great king is well-rooted (well-planted), &c. "Angle," *lit.*, "the two sides (*Dual*) of the north." By some this verse is understood to set forth the three main features of the city; (1) Mount Sion; (2) the N.E. side, including Mount Moriah and the Temple; (3) the city taken as a whole. "City of the . . . King," cf. St. Matt. v. 35. vv. 5—8 describe the enemies' overthrow. The allied kings (the vassals, may be, of Sennacherib) joined their forces, "crossed" the Euphrates, or "passed through Palestine." v. 6. "They saw," they soon *experienced* what God had in store for them, "then were they astounded." &c. v. 7. "Terror" (St. Jerome, "horror") made them suffer the pangs of parturition. v. 8. "Ships" (cf. Isai. ii. 16); the proud and arrogant enemy swept away by the wrath of God, as by a gale from the East. *Literally*, these were large ships of burden trading to the Phœnician settlement of Tarshish, Tharsis, or Tartessus (=several variants of the same name), situated near Cadiz. In the Hamitic tongue (probably that of the Phœnician sea-board, when the early settlers sailed to Spain), it is said to mean "a younger brother," a meet name for a colony. vv. 9, 10. The present deliverances vouch for all that is recorded of God's special love for Israel. He has preserved, and will continue to preserve, "the city of our God," cf. Job xlvi. 5. v. 10. "Thought on," *lit.*, "compared," compared present mercies with those handed down to us by tradition. "Suscepimus" of Vulgate comes from too literal a rendering of ὑπελάβομεν (*hypelábomen*) of LXX. v. 11. All who hear of our deliverance ("Thy Name") will praise Thee, who hast executed righteous

vengeance on our foes. v. 12. "Mount Sion," Jerusalem and its inhabitants. "Daughters of Judah," towns and villages saved from devastation by the overthrow of Sennacherib. "Daughters" for "towns," cf. Numb. xxi. 25; Jos. xvii. 16. vv. 13—15. Go and see for yourself that Jerusalem is unscathed, and, under God's protection, and will evermore so abide. "Tell ye *in* her towers," "*in*" of LXX. and Vulgate (not in text), may mean, "when standing *on* her towers, you survey, &c., tell what has met your eye." Pass through (*pass'gu* of text), occurs nowhere else in the Hebrew Scriptures; in Chaldee it means "divide into pieces;" but "division" applied to mental acts passes into the meaning of discerning, distinguishing. Gesenius, "divide her palaces," *i.e.*, "go-round them," *or*, "accurately contemplate," &c. v. 15. "Unto (until) death." LXX., "for evermore;" perhaps, only a musical direction?

PSALM 48 (49).

1. For the Chief-Musician ; to the sons of Qôrach, a Psalm.

2. Hear this, all ye peoples : Give-ear, all ye inhabitants of the world :

3. Both sons of man (*i.e.*, low) and sons of some-one (*i.e.*, high): Rich and poor alike.

4. My mouth shall-speak wisdom : And the meditation of my heart understanding.

5. I-will-incline mine ear to a parable : I-will-disclose my dark-saying on [*i.e.*, to the accompaniment of] the harp.

PSALM 48 (49).

1. For the end, to the sons of Core, a Psalm.

2. Hear these [words,] all ye peoples : Hearken, all ye that dwell in the world :

3. Both sons of [mean] men, and sons-of [great] men : Rich and poor alike.

4. My mouth shall-speak wisdom : And the meditation of my heart understanding.

5. I-will-incline mine ear to a parable : I-will-solve my problem on the harp.

6. Why should-I-fear in the days of evil : [When] the iniquity of them-that-dog-my-heels compasses me?

7. Who trust in their wealth : And boast-themselves in the abundance of their riches ;

8. One of them can in no wise redeem another (i.e., lit., a brother) : He-cannot-give to God a ransom for him :

9. (For too dear is their life's redemption, And it-fails for ever ; or, he-must-let-it-alone for ever) :

10. So that he-should-live-on interminably : Not see the pit (or, corruption).

11. For he-must-see [it] ; Wise-men must-die ; Alike the fool and brutish-man must-perish : And leave their wealth to others.

12. Their inward [conviction] is [that] their houses [are to last] for ever, Their dwellings to generation and generation : They-proclaim their names over lands.

13. Nevertheless man abides not in honour : He-is-like the beasts that perish.

14. This is the way of

6. Why should-I-fear in the evil day? The iniquity of my heel shall-compass me :

7. They that trust in their strength : And boast-themselves in the abundance of their riches.

8. A brother cannot redeem, shall a man redeem? He-cannot-give to God a ransom for himself,

9. Or his life's redemp-tion-price, Though he labour for ever,

10. And live to the end.

11. Shall he not see cor-ruption, When he-sees wise-men dying ? Alike the senseless-man and the fool must - perish : And they-must-leave their riches to strangers :

12. And their sepulchres are their houses for ever ; Their abodes in all genera-tions : They - have - called their lands after their own names.

13. But man, being in honour, understands not : He-puts - himself - on-a-level with senseless cattle, and is like to them.

14. This way of theirs

them whose [attribute is] folly: Yet their posterity approve their sayings; Selâh.

15. Like sheep they-are-folded in Sheôl; Death is-their-shepherd; And the upright shall-rule over them in the morning; And their form is for corruption, Sheôl shall be its dwelling.

16. Yet God will-redeem my life from the power of Sheôl: For He-will-take me. Selâh.

17. Fear not, when one is-enriched: When the glory (i.e., wealth) of his house is-increased:

18. For when he-dies he-shall - take nothing: His glory shall not descend after him.

19. Though in his lifetime he-bless his soul: And men-praise thee when thou prosperest;

20. [Yet] shall-it-come to the generation of his fathers: Who nevermore see the light.

21. Man that is in honour, and understands not: Is comparable to the beasts [that] perish.

leads them to a fall: Yet afterwards men will-approve their sayings.

15. Like sheep, they are laid in the nether-world; Death shall-be-their-shepherd; And the just shall-rule over them in the morning; And their help shall - wear - away in the nether-world far off from their glory (*or*, so as to have no longer any glory).

16. Yet God will-redeem my life from the power of the grave: When He-shall-take me.

17. Fear not when one is enriched: And when the glory of his house is increased.

18. For when he-dies, he-shall - take nothing: Nor shall his glory descend with him.

19. His soul is indeed blessed in his lifetime: He-will-praise thee, when thou-dost-good to him:

20. He - shall - go to the generation of his fathers: He shall nevermore see light.

21. Man, being in honour, understands not: He is comparable to the senseless cattle, and is like them.

Both in the text and in the versions (LXX. and Vulgate) a Psalm most difficult to understand. Its close connection with Pss. xxxvi. (37) and lxxii. (73) is obvious at a glance ; they deal with the anomalies of this life, the prosperity of the wicked, the afflictions of the just. But, while in Ps. xxxvi. (cf. vv. 25, 29), the rectification is looked for in some turn of fortune brought about by God's fatherly care for His faithful servants, in this, and in lxxii., the issue, which is to justify God's ways to men, is protracted to the life to come. In both Psalms we are impressed with the poet's firm conviction that, in the next world, there will be a due apportionment of rewards and of punishments. A comparison of the two Psalms will bring to light several striking coincidences of thought and expression. Still there are differences ; in lxxii. the author unveils to us his inner conflict with unbelief ; while here, the poet's faith is firmly established ; his utterance is that of a teacher, whose line of thought and forecasts belong rather to the late Prophetic, than to David's time.

After an exordium (vv. 2—6) comes a "parable" setting forth the hopes and aspirations of the worldly-minded and of the godly (vv. 7—15) ; the Psalm closes with an epilogue dealing with the drawbacks of worldly prosperity. v. 2. He addresses thoughtful men of all countries and conditions, "Both *b'nêy'âdâm* (=sons of man, sons of the ground ?), and *b'nêy'ish* (sons of man, of somebody)" = "low and high," in a word, all dwellers in this transitory state (*cheled* = fleeting life). "Ye that dwell in *time*" were as good a rendering ; cf. 1 St. John ii. 17—*κόσμος*, *kósmos* (=the world). v. 4. "Wisdom," "understanding." Plurals ("emphatic Plurals") in text ; wisdom both theoretical and practical. v. 5. The poet here speaks, not in his own, but in the person of all perplexed inquirers. "I will-incline," &c. I will keep mine ear open to the Divine inspiration imparting to me the true view of the lot of the oppressors and the oppressed ; or, I will prepare to deal adequately with my subject-matter. "Parable" (in text *mâshâl*), not a mere "similitude," but meaning here a hortatory illustration. "My dark-saying," *chîdhâthî*; St. Jerome, "my enigma;" LXX., *πρόβλημα* (*próbleema*); Vulgate, "propositionem" (=subject-matter, theme) ; *chîdhâh* (here = the knotty problem so difficult to solve by unaided human reason ; or, "an utterance

full of deep meaning"). v. 6. The beginning of the "parable," wherein are set forth and contrasted the respective hopes of the just and of the well-to-do worldlings. "Iniquity of my heels," *i.e.*, of them that lie in wait for me, "dog *my heels*," persecute me. v. 7 characterizes these persecutors, their haughty insolence, and arrogant bearing towards the poet. *Chēl*, rendered "strength" by LXX., St. Jerome, and Vulgate (that is one of its meanings), but the parallelism requires "wealth." vv. 8—11. *Literally*, "A man" (= "one," cf. German *man*) "cannot redeeming redeem" (= can in nowise redeem) a brother (= a fellow-man)," *i.e.*, "though never so rich, he cannot redeem his fellow from death." v. 9 may be taken as a parenthesis. LXX. had the same text, but have vocalized it somewhat differently, *e.g.*, *y'qâr* (price) for *yêqâr* (it will be costly = "too dear"). LXX. seem to have taken *ekopiasen* (*kopiān* = *kopazein*) in the sense of "leaving off" (*quiescat* of St. Jerome), which is pretty close to the text, "he-must-let-it-alone"—or "it fails for ever," *i.e.*, the attempt to save any man from death must surely fail. Vulgate takes it to mean getting worn out by toil or trouble, and may (perhaps) mean—"Nor the ransom-price of his life" (death being the penalty of sin), labour as he may (in amassing wealth ?), though he live and strive for ever. v. 10 is the apodosis of v. 8. v. 11. "Wise men," "fools," "the brutish (carnal, sensual) man" designate the universality of mankind. v. 12. A description of the arrogant worldlings of v. 7. For *qîr'bâm* (their innermost thought, conviction) of present text, LXX., Targum, and many Rabbis, read *qib'râm* (their grave). "They proclaim," &c. (perhaps) "they would fain immortalize their names by calling their lands by their names." St. Jerome—"they have called lands by their own names." v. 13. Rather, "Man [being] in honour, abides not" (in text *bal-yâlin*), instead of which LXX. read as in v. 21, *yâbin* (he understands, considers not = *ou syneêke*). This *may* mean that man, be he who he may, despite the pomp of his surroundings, must perish like the beast, *nidh-mû* ([that] perish), which, as R. Qimchi allows, may mean "likened to;" St. Jerome's "exaequatus est" (is put on a level). Targum, "The sinner shall not abide in honour with the just: he is like the brute which is held in no account." v. 14. *lit.*, "This their way to whom is

folly." "This" refers to v. 12. "Approve," R. Qimchi, St. Jerome, and others, prefer "run" (*current*), i.e., "their posterity run" (= regulate their conduct) by their maxims. Another rendering of hemistich *a*, "This the way of theirs is their confidence." For "folly," "confidence," LXX. have *skándalon* (scandal, stumbling-block, an occasion of fall), probably reading *mikh'shôl* (stumbling-block) instead of *kesel* of the present text. Targum, "But at their death, they shall pay with their mouth the penalty of their sins in the world to come," evidently eluding the difficulty. v. 15. "Like sheep they place [them] in Sheôl," i.e., they thrust them down thither. "Morning," when the just are released from the gloom of death, *they* shall be left a prey to corruption; cf. Malac. iv. 3. "Their form" (*tsûrâm*), *tsûr* (stone, rock; hence, refuge), here rendered *figura* (= shape) by St. Jerome, *charakteer* (distinctive mark) by Aquila, *tò krataíon* (might) by Symmachus, agreeing with "strength" of R. Qimchi, and approximating to *boétheia* (auxilium, help) of LXX. and Vulgate. Revised Version renders, "And their beauty (*al.* form) shall be for Sheôl to consume, that there be no dwelling for it." LXX. and Vulgate render *miz'bûl* (dwelling-place) "glory," may be in the sense of a magnificent abode. In Vetus Itala and some few Greek MSS. we read, "a gloria sua expulsi sunt" (they are driven forth from their glory). v. 16 replies to "What (why) should I fear?" &c., contrasts the lot of the worldling with that awaiting the upright; cf. Ps. lxii. (73) 24. "Take," "receive," may perhaps refer to the assumption of Enoch, of Elias (Gen. v. 24; 4 (2) Kings ii. 10). vv. 17—21. An epilogue. "Fear not," &c., for God's dealings with man are not confined to this life. v. 18. "Nothing," *lit.*, "not the all" (*lô hakkôl*), common Hebraism. v. 19. "Bless his soul" = bless himself, congratulate himself on his wealth (cf. St. Luke xii. 19; xvi. 25). Be not dazzled by the prosperity of the ungodly, nor by the flattery that usually pays homage to it. v. 20. "It" = his soul, himself. "Light" of life, cf. lv. (56) 14. v. 21. "Understands not," whose thoughts and aspirations are limited to this life.

PSALM 49 (50).

1. A Psalm, to Asâph. 'El, 'Elôhîm, YâHWeH, has-spoken, and called the earth : From the rising of the sun, unto the going-down thereof.

2. Out of Tsiyyôn, the perfection of beauty, God has-shone-forth.

3. Our God shall-come, and shall by no means keep silence ; A fire shall-devour before-Him ; And around Him it-is-stormed exceedingly (i.e., it shall be very stormy).

4. He - shall - call to the heavens above : And to the earth, that He-may-judge His people : (Heb. x. 30.)

5. Gather My pious-ones together unto Me : That have-made a covenant with Me over sacrifice.

6. And the heavens declare His justice : For God HE is judge. Selâh.

7. Hear, My people, and I-will-speak ; Israel, and I-will - testify against thee : God, [even] thy God am I.

8. Not for thy sacrifices can-I-find-fault with thee : Nay, thy burnt-offerings are before Me continually.

PSALM 49 (50).

1. A Psalm of Asaph. The God of gods, the Lord has-spoken, and summoned the earth from the rising of the sun to [its] going-down :

2. Out of Sion [comes] the excellence of His beauty ;

3. God, our God shall-come manifestly, and shall not be silent ; A fire shall-be-kindled before Him ; And around Him [shall rage] a violent storm.

4. He-shall-summon the heaven above : And the earth, that He-may-judge His people : (Heb. x. 30.)

5. Gather-ye His saints together unto Him : That made a covenant with Him upon sacrifices.

6. And the heavens declare His justice : For God is judge.

7. Hear, My people, and I-will-speak, Israel, and I-will-testify to thee ; I am God, thy God.

8. I-cannot-find-fault with thee on account of thy sacrifices : For thy holocausts are before Me continually.

9. I-will-take no young-bull out of thy house: [Nor] he-goats out of thy folds;

10. For to Me (i.e., Mine) is every beast of the forest: The quadrupeds on the hills of a thousand (*or*, where a thousand are).

11. I-know every fowl of the mountains: And the wild-beasts of the field are with (beside) Me (in My mind [?]).

12. If I-were-hungry, I would not tell thee: For the world is Mine and the fulness thereof.

13. Will-I-eat the flesh of bulls? Or drink the blood of he-goats?

14. Offer to God the sacrifice of thanksgiving: And pay thy vows to "El'yôn (i.e., Most High):

15. And call upon Me in the day of trouble: I-will-deliver thee, and thou-shalt-glorify Me.

16. But to the wicked God saith, "What to thee to declare My statutes: And that-thou-takest My covenant upon (i.e., in) thy mouth?

17. "Since thou hatest correction: And castest My words behind thee.

18. "When thou - seest

9. I-will-take no bullocks out of thy house: Nor he-goats from thy flocks.

10. For all the beasts of the forests are Mine: The cattle on the mountains and oxen.

11. I-know all the fowls of the sky: And the beauty of the field is with Me (i.e., Mine).

12. Were - I - hungry, I would not tell thee: For Mine is the world and the fulness thereof.

13. Will-I-eat the flesh of bulls? Or drink the blood of goats?

14. Offer to God the sacrifice of praise: And pay thy vows to the Most-High:

15. And call upon Me in the day of trouble: I-will-deliver thee, and thou-shalt-honour Me.

16. But to the sinner God says, "Why dost-thou-declare My precepts: And take-up My testament in thy mouth?

17. "Whereas thou-hatest instruction: And castest My words behind [thee].

18. "If thou - sawest a

a thief, thou - hast - thy- pleasure along with him : And with adulterers is thy portion ;

19. "Thou - givest thy mouth to evil : And thy tongue frames deceit.

20. "Thou - sittest [and] speakest against Thy brother : Against the son of thy mother thou-givest a thrust (i.e., slanderest).

21. "These - things hast-thou-done, and I-was-silent ; Thou-deemedst that I was altogether like thee : I-will-confute thee, and set-proofs-in-order before thine eyes."

22. Now do-consider this, ye-that-forget God : Lest I-rend [you]-in-pieces, and there be no deliverer.

23. Whoso - offers - the-sacrifice of thanksgiving glorifies Me : And [such a one] prepares a way [whereby] I-will-show him the salvation of God.

thief, thou - rannest - along with him : And didst-cast-in thy lot with adulterers. (Cf. 1 St. Peter iv. 4.)

19. "Thy mouth over-flows with wickedness, And thy tongue frames deceit.

20. "Thou - sittest and speakest against thy brother : And didst-set a stigma on thine own mother's son ;

21. "These-things hast-thou-done, and I-was-silent ; Thou - thoughtest wickedly that I-should-be like thee : I-will-confute thee, and set [thine offences] before thine eyes."

22. Look to this, ye that forget God : Lest He-carry [you] off, and there be none to deliver.

23. The sacrifice of praise honours Me : And there is the way wherein I-will-show him the salvation of God.

A Divine rebuke of sheer routine and of spiritless formalism in public worship. The tone and contents of the Psalm harmonize with Isai. i. and Micheas vi. 6—8. The superscription "To (for) Asaph"—Targum, "By the hand of Asaph"—does not necessarily imply authorship, though this be not wholly improbable. In 2 Paral. (Chron.) xxix. 30, Asaph is mentioned as an author, which, however, is no certain proof that his works are still extant. The form and character of the Psalm seem

incompatible with so early a date as the Davidic period, and favour the view that the Title and its rendering in the Targum may be taken to imply that the Psalm was handed to an Asaphite musical guild to be set to music, and sung by them. That such a guild, or school, was instituted by David, is stated in Paral. (Chron.) vi. 31—39; xv. 16, 17. In the proem (vv. 1—6), God appears in fire and storm, summoning the nations from the ends of the earth to witness His judgment of His people. vv. 7—15. He needs not external sacrifices, but accepts hearts detached from sinful affections, the sacrifice of thanksgiving, and the due fulfilment of vows. vv. 16—21. He rebukes such as, under a pretence of zeal for ritual observance, lead abominable lives. vv. 22, 23 sum up the menaces against hypocrites, and demand the inner self-renouncement of a grateful heart.

v. 1. “*El, ’Elôhîm, YaHWeH*,” hardly translateable ; a triplet of Divine Titles in apposition. ‘*El*, the God of sovereign might ; ‘*Elôhîm*, the Judge, the object of worship ; *YHWH*, the Eternal, Immutable, the covenant God. Targum, “The mighty God, the Lord ;” R. Qimchi, “The Judge of judges ;” cf. Jos. xxii. 22, for the same accumulation of Titles. v. 2. “Perfection of beauty” is said of Sion, cf. Lam. ii. 15 ; i Machab. ii. 12. LXX., Vulgate, and St. Jerome (?) apply it to God ; LXX., “The excellence of *His* beauty ;” St. Jerome, “From Sion with perfect beauty (*perfecto decore*) God has appeared.” LXX., Vulgate, render “shone forth,” “shall come manifestly,” and run it into v. 3. v. 3. “Keep silence,” an emphatic negative. “Fire,” *i.e.*, lightnings, “storm,” the usual accompaniments of a Theophany ; cf. Exod. xix ; Pss. xvii. (18) 8—16 ; lxxvi. (77) 17—19 ; xcvi. (97) 4. vv. 4—6. Preparation for judgment. v. 4. The universe is summoned to witness the justice of God’s judgment. “To judge,” &c., that He may judge, cf. Heb. x. 30. v. 5. “Saints,” *i.e.*, Israel. “Saints” is the usual designation of the faithful in the Apostolic writings ; cf. Exod. xix. 6. “By (*lit.*, “over”) sacrifice,” “Made covenant,” *lit.*, “Cutting, striking My covenant” (cf. “*strike* a bargain”), from the custom of slaying and dividing victims, when forming any solemn league, or covenant. v. 6. An anticipatory glance at the issue of this Divine assize. v. 7. “Hear” recalls the *Sh’ma* (“Hear”) of Deut.

vi. 4, and introduces a Divine exhortation. v. 8. Cf. Isai. i. 11 — 14. v. 10. "Cattle," in text, *b'hémôth* (= "quadrupeds"), tame beasts grazing on the hills, differing from those which serve for daily use, and are kept near the homestead; "Oxen," the rendering of *'eleph* in text by R. Moses, LXX., Syriac, Vulgate, but by St. Jerome, "in montibus *millium*" (=on the mountains of *thousands*). In Singular, *'eleph* = "a thousand," a round number here indefinitely put. *'Alâphîm* (Plural of *'eleph*) is used for "cattle," *'eleph* never. The construction in text is, however, very anomalous; the rendering "upon a thousand hills" (*lit.*, "hills of a thousand") may pass; "hills where a thousand (=thousands) [are, graze, feed]." v. 11. "Wild beast," in text *zîz*; LXX. seem to have read *zîv*, which, in the Talmud, is used for "splendour," and render "the beauty of the field," a reference, may be, to the produce that was the matter of unbloody offerings (*minchâh*). "With, beside Me," *i.e.*, I know them, and can take them when and where I please. St. Jerome renders "wild beast," &c., "Universitas agri" (all that is in the field). v. 14. Whatever the sacrifice, the preparation and disposition of heart required for its acceptance ever praises, magnifies God, whether the offerer, conscious of guilt, implores the Divine mercy, or craves help from above, or pours forth his thanks. "Praise," "thanksgiving," here are the several acts of interior worship. v. 16. A transition from the warning of such as have over-valued outward, material sacrifices, to the reproof and threatening of hypocrites. "Upon thy mouth," ever speaking of it, continually admonishing others. "Covenant," *i.e.*, My commandments, cf. Ps. xxiv. (25) 14. v. 18. "Pleasure along with him;" St. Jerome, "thou consentedst with him," but LXX., Targum, RR. Rashi, Qimchi, Aben Ezra, "thou rannest along with him," cf. 1 St. Peter iv. 4. "And with adulterers thy portion," as their companion and accomplice. v. 19. St. Jerome, "Os tuum dimisisti ad malitiam," "Thou lettest thy mouth go (as if unbridled) to evil, thy tongue binds together, frames," &c. v. 20. "Sittest"—not in judgment; deliberate action is here meant. "Thrust," or "wound," in text *dôphî*, which is ἀπ. λεγ, *i.e.*, occurs not elsewhere; rendered (conjecturally) "a thrust," "wound;" St. Jerome, "thou didst fabricate reproach" (fabricaris opprobrium). The "scandal,"

"stumbling-block" of LXX. is as likely to be correct as the other guesses. "Thou didst set a stigma on thy mother's son" is suggested by the parallelism. v. 21. "Silent." Targum, "I waited for thy conversion," "Thou thoughtest," &c. Aben Ezra, Qimchi, "thou fanciedst that thy secret sins were hid from Me," "Thou thoughtest wickedly" (*inique* of Vulgate, *anomian* of LXX.), whence, "existimasti iniquitatem" (thou thoughtest the wicked-thought, &c., of Vetus Itala). "Wickedly" comes from confounding two very similar words by LXX., "iniquity" (= *haωωθ*), and "to be," "being" (= *heyθ*), easily confounded in the unpointed text—"Thou thoughtest that being I shall-be" (= essendo ero), *i.e.*, "that I *really* was like thee." St. Jerome, "Existimasti me futurum similem tui" (thou thoughtest that I would be such as thou). vv. 22, 23. Epilogue. Punishment threatened, and the essence of acceptable sacrifice set forth. v. 23. "There." LXX. read *shām* (there), for *sām* (= placing, disposing). St. Jerome, "And whoso orders [his] way" (qui ordinat viam), to him will I show, &c.

Notandum.—In Codex Alexandrin. of LXX., thirty Psalms are lacking, from Ps. xlix. (50) 19, exclusive, to lxxix. 11.

PSALM 50 (51).

1. For the Chief - Musician; a Psalm, to David,
2. At the coming to him of Nâthân the prophet; After he-had-gone-in to Bath-shâbha."
3. Be-gracious to me, O God, according to Thy loving-goodness: According to the multitude of Thy tender-mercies blot-out my transgressions.
4. Wash me thoroughly

PSALM 50 (51).

1. For the end, a Psalm of David,
2. When Nathan the prophet came to him, after he - had - gone - in to Beth-sabee.
3. Have-mercy on me, O God, according to Thy great mercy: And according to the multitude of Thy tender-mercies blot-out mine iniquity.
4. Wash me yet more

(frequently) from mine iniquity: And cleanse me from my sin.

5. For I am-continually-conscious of my transgressions: And my sin is ever before me.

6. Against Thee, [against] Thee, the only-One, have-I-sinned, and have-done the evil-thing in Thy sight: So that Thou-wilt-be-justified, when Thou-speakest, And be-clear when Thou-judgeth.

7. Behold, I-was-brought-forth in iniquity: And in sin did my mother conceive me.

8. Behold, Thou-desirest (*or*, Thou delightest in) truth in the reins: And in the hidden - part Thou - shalt-make-me-to-know wisdom.

9. Unsin me with hyssop, and I-shall-be-clean: Wash me, and I-shall-be-whiter than snow.

10. Make-me-to-hear joy and gladness. Let the bones rejoice [which] Thou-hast-crushed.

11. Hide Thy face from my sins: And blot-out all mine iniquities.

12. Create for me a clean heart, O God: And renew

from mine iniquity: And cleanse me from my sin.

5. For I am-conscious of mine iniquity: And my sin is continually before me.

6. Against Thee only have-I-sinned, and have-done evil before Thee: That Thou - mightest - be-justified in Thy sayings, and mightest - overcome, when Thou - art - judged. (Rom. iii. 4.)

7. For, behold, I-was-conceived in iniquities, and in sins did my mother conceive me.

8. For, behold, Thou-lovest truth: the unascertained and hidden-things of Thy wisdom Thou-hast-manifested to me.

9. Thou-shalt-sprinkle me with hyssop, and I-shall-be-cleansed; Thou-shalt-wash me, and I-shall-be-made-whiter than snow.

10. Thou-shalt-make me to hear joy and gladness, [And] the afflicted bones shall-rejoice.

11. Turn-away Thy face from my sins: And blot-out all mine iniquities.

12. Create a clean heart in me, O God: And renew

a steadfast spirit in mine interior.

13. Cast me not away from Thy presence : And take not Thy holy Spirit from me.

14. Restore to me the joy of Thy salvation : And uphold me with a willing spirit.

15. [Then] will-I-teach transgressors Thy ways : And sinners to Thee shall-return.

16. Deliver me from blood - guiltiness, O God, Thou God of my salvation : My tongue shall-sing-aloud of Thy justice.

17. 'Adônây, open-Thou my lips : And my mouth shall-declare Thy praise.

18. For Thou-delightest not in sacrifice ; else would-I-give [it] : In burnt-offering Thou-takest no pleasure.

19. The sacrifices of God are a broken spirit ; A broken and contrite heart : O God, Thou wilt not despise.

20. Do - good in Thy favour to Tsiyyôن : Build-Thou the walls of Yerû-shâlâim.

a right spirit within my bowels.

13. Cast me not forth from Thy presence : And remove not Thy holy Spirit from me.

14. Restore to me the joy of Thy salvation : And strengthen me with the ruling Spirit.

15. [Then] will - I - teach the unjust Thy ways : And ungodly-men shall-turn to Thee.

16. Deliver me from blood-guiltiness, O God, Thou God of my salvation : And my tongue shall-joyfully-declare Thy justice.

17. Lord, Thou - shalt-open my lips : And my mouth shall-declare Thy praise.

18. For if Thou-desiredst sacrifice, I would surely have given [it] : Thou takest no pleasure in whole-burnt-offerings.

19. Sacrifice to God is an afflicted spirit ; A contrite and humbled heart, O God, Thou wilt not despise (LXX., "God will not despise").

20. Do-good, [O Lord,] in Thy favour to Sion : That the walls of Jerusalem may-be-rebuilt.

21. Then shalt-Thou-delight in sacrifices of justice, burnt-offering, and whole-burnt-offering: Then shall-they-offer young-bulls upon Thine altar.

21. Then shalt - Thou-accept a sacrifice of justice, offerings, and holocausts: Then shall-they-lay bull-calves upon Thine altar.

With the exception of the two last verses, probably added to the Psalm during the Babylonian captivity, there is no valid reason for assigning this Psalm to a poet of a later age, who undertook to set forth the thoughts and emotions of David, on the occasion mentioned in the Title. The facts referred to in v. 2 are recorded in 2 Kings (Sam.) xi. xii. v. 3. "Transgressions," my deliberate acts of rebellion against Thee. David had flagrantly violated the Fifth, Sixth, and Ninth Commandments. v. 4. In the footnote, or marginal emendation of the text, the *Ketibh* (the written text, is directed to be *read* (*Q'ri*, to be *read*), so as to give two Imperatives. "Multiply thou, wash thou me," the former qualifying the latter adverbially, i.e., "Wash me much." St. Jerome, "Multum lava me." "Wash," the verb applies properly to the washing of garments, not to that of the body, cf. the Greek *płynein*, *loúein*. On this v. R. D. Qimchi observes, "Sin is on the soul what a foul blot is on a garment." v. 6. "Against Thee, the only One" = "Thou only Self-existent One" (cf. Job. xiv. 4); or, "against Thee alone," as the wrong done to Urias, so far forth as it was sin, was an affront done to God alone. "Done evil," &c., that which was evil in Thy sight. "That Thou . . . be justified," &c. "That" here may well be taken as "that" final, "so that no one may deem Thy sentence (2 Kings (Sam.) xii. 10—14) too severe. "Be clear." Targum, "Make me clean." LXX., St. Jerome, "Mayest overcome," taking the verb in the Syriac meaning (*z'ko*, to overcome). "Art judged," LXX. and St. Jerome make the pronominal suffix the object, instead of the subject. v. 8. "Truth," man's conformity with his Ideal. "Reins" (*tuchóth*, read only here, and in Job. xxxviii. 36), to be taken ethically, "in the conscience," synonymous with "the hidden-part" of hemistich *b*, which may be rendered, "And so Thou wilt impart to me wisdom inwardly," or, "And inwardly may

(shall) wisdom instruct me." St. Jerome here agrees with LXX. vv. 9, 10. As the imperatives which follow show, the verbs are to be rendered as optatives. v. 9. "Unsin" (*sic*), cf. "to skin," "to weed." "Hyssop," figurative reference to the Mosaic rite of purification from leprosy (Lev. xiv. 6. seqq.), from contact with a corpse (Num. xix. 6). v. 10. St. Jerome, "Ossa quæ confregisti" (the bones which Thou hast broken), "crushed" rather in text, denoting complete prostration of mind and body from remorse, and fear of God's judgments. v. 12. "Right spirit," steadfast, "stabilem" (stable, steady) of St. Jerome, proof against the allurements of passion, "upright" (= *rectum*). v. 13. "Holy Spirit," not the Third Person, but the spirit of the kingly dignity (cf. I Kings (Sam.) xvi. 13); or Divine grace (Isai. lxiii. 11). v. 14. "And with [Thy] freely bestowed Spirit uphold Thou me." Gesenius (*s.v.*), "ready spirit;" LXX., "governing, directing spirit;" St. Jerome, "Spiritu *potenti*," and strengthen me (*confirmame*, with Thy powerful spirit). v. 16. "Deliver me from (*lit.*) bloods," in text, *dāmīm* = blood violently shed, the murder of Urias, and, may be, of those that fell with him. v. 18. St. Jerome, "Non enim vis ut victimam feriam; nec holocaustum tibi placet" (For Thou desirest not that I should slay a victim, nor does a holocaust please Thee). In text the verb rendered "desirest," is the same as in v. 8. "Thou desirest (delightest in) truth." v. 19. "Sacrifices of God," *i.e.*, pleasing to God. vv. 20, 21. Probably a later addition, as is said above. "Jerusalem" is but seldom named in the Davidic Psalms, but far more frequently in the later ones. Build = *re-build*. v. 20. "Sacrifices of justice," such as the Law requires, hence offered in the spirit of true piety; by Aben Ezra interpreted, peace-offerings. "Burnt-offering and whole-burnt-offering," in text, "*ôlâh v' khâlîl* (= *kâlîl* = "complete," "entire"), a sacrifice in which the *whole* was burnt. Qimchi and Gesenius hold that both words mean the same.

For a homiletic paraphrase of this Psalm, called by St. Augustine, a "Psalm of penance," see P. Calabre, A.D. 1723.

PSALM 51 (52).

1. To the Chief - Musician ; a Mas'kîl, to David.

2. When Dôêgh the Edomite came and told to Shâûl (i.e., Saul) and said to him : "David is-come into the house of Achî-melekh."

3. Why boastest-thou of mischief, O mighty-man ? The loving-kindness of God [endures] all the day.

4. Thy tongue devises mischiefs : Like a sharpened razor, thou worker of deceit.

5. Thou-lovest evil more than good : Lying rather than to speak justice. Selâh.

6. Thou-lovest all words of swallowing-up, Thou deceitful tongue.

7. God also shall-demolish thee for ever, He-shall-snatch thee away, and pluck thee out of [thy] tent : And root thee out of the land of the living. Selâh.

8. The just also shall-see [it], and fear, And shall-laugh at him,

9. Behold the man that has not made God his stronghold ; But trusted in

PSALM 51 (52).

1. For the end, an instruction by David.

2. When Doëg the Idu-mæan came and told Saul, and said to him : "David is-come into the house of Achimelech." (I Kings (Sam.) xxii. 9, foll.)

3. Why boastest-thou of wickedness, thou mighty-one for wrong-doing ?

4. All day long thy tongue devises injustice : Like a sharpened razor, Thou-workest deceit.

5. Thou-lovest evil more than good : Injustice rather than to speak justice.

6. Thou-lovest all words of destruction, Thou deceitful tongue.

7. Wherefore God shall-destroy thee for ever, He-shall-pluck thee out, and utterly-remove thee from thy dwelling : And thy root from the land of the living.

8. The just shall-see and fear, and shall-laugh at him, [and say,]

9. Behold the man that has not made God his helper ; But trusted in the

the abundance of his wealth : [And] strengthened-himself in his iniquity.

10. But as for me, [I am] like a green olive-tree in the house of God : I-trust in the loving-goodness of God for ever and ever.

11. I - will - give - Thee-thanks for ever, because Thou-hast-done [it] : And I-will-proclaim before Thy pious-ones Thy Name that it is good.

abundance of his wealth : And was-strengthened in his vanity.

10. But as for me, [I am] like a fruitful olive-tree in the house of God : I-trust in the mercy of God for ever and evermore.

11. I - will - give - Thee-thanks for ever, because Thou-hast-done [it] : And I-will-wait on Thy Name ; for [it is] good, in the presence of Thy saints.

Though addressed to an individual, this Psalm conveys to the just this *instruction*, to wit, that, despite the malice and the gainsayings of the mighty, their trust in God should never waver. The merely negative objections alleged against the title need not detain us. It is allowed that the language of the poem is thoroughly Davidic. It opens with a scathing rebuke of Doëg (v. 7). His plots will turn to his own undoing, a matter of rejoicing to the just (vv. 8, 9) ; but David will prosper and proclaim God's loving goodness.

v. 3. "Mighty-man," in text *gibbôr*, rendered in Psalm xliv. (45) 4, "Potentissime" (=thou most mighty), used here sarcastically. The goodness of God, working "daily" or "all the day," "continually," in David's behalf, will show the emptiness of his boast. LXX. here have taken *chesedh* ("loving-kindness") in its secondary sense, "envy," "reproach," as in Prov. xiv. 34; Lev. xx. 17. v. 4. "Mischiefs." St. Jerome, "insidias" (ambushes); he carries out his crafty plots with pitiless cruelty. "Worker of deceit," in text refers to Doëg, not to "tongue." v. 6. "Words of swallowing up." St. Jerome, "verba ad devorandum" (=devouring words); his report to Saul which brought about the massacre of Achimelech and his family. LXX., *kataponismoû* (*lit.*, of drowning in the sea). "Deceitful tongue" may be rendered in Vocative, as in Vulgate, or, as by LXX., SS. Jerome, Augustine, and Qimchi, in the Accusative, "[And]

the deceitful tongue." v. 7. As he dealt with others, so shall God effectually deal with him. "Demolish," "pull down," said of buildings. "Snatch away," better, "seize," except here, used of raking away fire from a hearth, taking up live coals. St. Jerome, terrebit (shall terrify). "Pluck out," so St. Jerome, LXX., and Targum, "remove," "transfer." "Uproot." LXX. have taken it for the noun, "and thy root" (=thy posterity), as might easily occur with an unpointed text. "Tent," his dwelling, but Aben Ezra infers from 1 Kings (Sam.) xxi. 7, the Tabernacle of the Lord. *Valeat quantum!* v. 9. "Iniquity"—the same word is rendered "mischiefs" in v. 4. "In his iniquity." St. Jerome, "Confortatus est in insidiis suis" (has strengthened himself in his crafty plots). But Targum, "In his riches." vv. 10, 11, applied in the Divine Liturgy to the holy Apostles (Introit of Mass for Eves of Apostles), as they have "borne fruit" here below, and flourish for ever in "the House of God." "*I will wait on . . . Name,*" so LXX., St. Jerome, Vulgate, "expectabo" (same meaning), but Thalhofer (*Erklärung, &c.*, p. 313) quotes, with seeming approval, an emendation proposed by Hitzig, consisting in a change of the first radical letter of "I will wait" ('aqavveh, in text), instead of which 'achavveh (=I will proclaim), which makes better sense than "**I** will wait on (trust in) Thy Name, for it is good, in the sight of Thy pious-ones," or, "**It** (Thy Name) is good," &c.

PSALM 52 (53).

1. To the Chief-Musician,
upon (i.e., set to [?]) Macha-
lath; a Mas'kil, to David:

2. Saith the fool in his
heart, "There is no God :"
They - have - committed-cor-
rupt and abominable wicked-
ness; There is none that
does good.

N

PSALM 52 (53).

1. For the end, for Mae-
lath; [a song] of instruction
of David. Saith the fool in
his heart, "There is no
God :"

2. Corrupt are-they, and
are become abominable in
iniquities; There is none
that does good.

3. God looked-down from the heavens upon the sons of man, To see if there were any that did-wisely: That sought God.

4. Every one of them is-gone-back, they are together become-putrid; There is none that does good; Not even one.

5. Have the workers of iniquity no knowledge? Who devour My people [as] they-would-eat bread: [And] call not upon God.

6. There were - they - exceedingly - afraid, [where] there was no [cause of] fear: For God has-scattered the bones of him-that-encamped against thee: Thou-hast-put-[them] to-shame, for God has-despised them.

7. Oh, that the deliverance of Is'râ'el were come out of Sion! When God restores the captivity of His people: Ya"aqôbh shall-rejoice, Israel shall-be-glad.

3. God looked-down from heaven upon the sons of men, To see if there were any that-understood: [or] that-sought-after God.

4. All have-deviated, they are together become un-profitable: There is none that does good: There is not even one.

5. Will none of the workers of iniquity know? Who devour My people like a morsel of bread.

6. They have not called upon God. There were they greatly afraid, where there was no [cause of] fear. For God has-scattered the bones of men - pleasers: They-are-put-to-shame, for God despised them.

7. Who will-bring the salvation of Israël out of Sion? When God turns the captivity of His people: Jacob shall-exult, Israël shall-be-glad.

This Psalm is for the most part a mere repetition of Psalm xiii. (14), and, most probably, is an adaptation of the latter to some signal overthrow of a *Gentile* invader, may be, to that recorded in 4 (2) Kings xix. (cf. especially vv. 10—12). It is, however, referred by De Muis and others to the Syrian persecution, (cf. 1, 2 Machabees). “Machalath,” the instrument on which the accompaniment to the Psalm was to be played—or, the subject-matter, “sickness,” “punishment for blasphemy”—

so Targum. v. 2. Or, "They have committed corrupt and abominable wickedness." Instead of "doing" of Psalm xiii. (14), here we have "wickedness." v. 3. "God," in Ps. xiii. (*'Elôhîm*) occurs thrice, "YHWH" four times, here we have "God" (*'Elôhîm*) seven times. v. 5. "All," which, in the former Psalm, stands before "workers of iniquity," is omitted here. "No knowledge," think they to escape punishment? v. 6. "Who encamped against thee" (in text, *chônâkh*). LXX. probably read *chânâan* (was gracious), or *chânêph* (twice by them rendered "hypocrite"). The similarity of final *k*, *n*, *p*, may easily mislead readers and scribes.

PSALM 53 (54).

1. To the Chief-Musician
on negînôth, a Mas'kîl, to
David;

2. When the Ziphîm came
and said to Shâûl: "Is not
David hiding-himself with
us?"

3. O God, by Thy Name
save me: And in Thy might
vindicate me.

4. O God, hear my prayer:
Give-ear to the words of my
mouth.

5. For strangers are-risen-
up against me, And fierce-
men have-sought my life:
They have not set God
before them. Selâh.

6. Lo, God is my helper:
Adôñây is with them-that-
uphold my soul.

7. He-shall-(may-He) re-
quite the evil to mine ene-

PSALM 53 (54).

1. For the end, among
the hymns of instruction by
David.

2. When the Ziphites
came and said to Saul: "Is
not David hid with us?"
(I Kings (Sam.) xxiii. 19;
xxvi. 1.)

3. Save me, O God, by
Thy Name: and by Thy
might judge me.

4. O God, hear my
prayer: Give ear to the
words of my mouth.

5. For strangers are-
risen-up against me, And
mighty-men have-sought my
life: They have not set God
before them.

6. For lo! God assists
me: And the Lord is the
helper of my soul.

7. Let the evils [threat-
ened] revert upon mine

mies : Destroy them in Thy truth.

8. With willing-heart will-I-sacrifice to Thee : I-will-give-thanks to Thy Name, YaHWeH, for it is good.

9. For He-has-delivered me out of all trouble : And mine eye has-seen [my desire] upon mine enemies.

enemies : Utterly-destroy them in Thy truth.

8. Willingly will-I-sacrifice to Thee : And I-will-give-thanks to Thy Name, O Lord ; for it is good.

9. For out of all affliction hast - Thou - delivered me : And mine eye has-looked-down upon mine enemies.

The Inscription is borne out by the tenor and context of the Psalm, the main divisions of which are marked by the *Selâh*, v. 5 ; (1) a prayer for deliverance (vv. 3—5) is followed (2) by a protestation of grateful trust in God's favour. This Psalm is invariably the first at Prime, which Amalarius accounts for as follows : “Quando inchoamus in prima hora diei vitare persecutio[n]es et insidias diaboli, cantamus hunc Psalmum pro toto itinere diei.” v. 3. “Name,” His essence and power as known to us by His gracious manifestations. v. 5. “Strangers,” probably the Ziphites who had dealt so treacherously with him. “Fierce,” “violent.” LXX., St. Jerome, Talmud, with Vulgate, “fortes,” “mighty-men,” *i.e.*, Saul and his armed bands. v. 6. “Upholds my soul,” *i.e.*, “guards my life ;” “soul” here, as in v. 5, is synonymous with “life.” v. 7. In text (*K'tîbh* = *written*) we read, “Let the evil [threatened] revert upon mine enemies ;” LXX., following the *Q'rî*, “He shall return (=cause evils to revert) evils upon mine enemies.” St. Jerome, “Redde malum insidiatoribus meis” (= Render evil to them that lie in wait for me). Vetus Itala follows LXX., “avertit” (He makes to revert). “Truth,” in token of Thy faithfulness to Thy promises to me. v. 8. “Free-will offering,” in text, *bin'-dhâ-bhâh*: which betokens, either a willing heart, or the third class of peace-offerings, to which one was bound, neither by precept, nor by vow, but were wholly spontaneous. “It is good,” “so to do,” or, “Thy Name is good.” v. 9. The verb may be rendered by the habitual Present; it denotes the confidence and scorn of perfect security. Targum, “Mine eye has seen vengeance upon,” &c.

PSALM 54 (55).

1. To the Chief-Musician, on negînoth ; a Mas'kîl, to David.

2. Give ear to my prayer, O God : And hide-Thee not from my supplication :

3. Attend to me, and answer me : [When] I-am-troubled in my meditation, and moan ;

4. Because of the voice of the enemy, on account of the oppression of the wicked ; For they set mischief in motion against me, And in wrath they-persecute me.

5. My heart writhes within me : And the terrors of death are-fallen upon me.

6. Fear and trembling are-come upon me : So that horror has-overwhelmed me.

7. Then said-I, Would that I had wings like the dove ! [Then] would-I-fly-away, and settle-down [at will :]

8. Lo, [then] would-I-wander afar - off : [And] lodge in the desert. Selâh.

9. I - would - hasten my escape : From stormy wind, from tempest.

10. Frustrate [them], O

PSALM 54 (55).

1. For the end, among Songs of instruction by David.

2. Hear my prayer, O God : And disregard not my supplication :

3. Attend to me, and hearken to me. I am grieved in my brooding, and troubled ;

4. At the voice of the enemy, because of the oppression of the sinner. For they-bring iniquity against me, and wrathfully vex me.

5. My heart is sore-pained within me : And the fear of death is-fallen upon me.

6. Fear and trembling are-come upon me : And darkness has-enveloped me.

7. Then said-I, Would that I had wings like a dove's ! Then would-I-fly-away, and be-at-rest.

8. Lo, I-flee afar-off ; And have - taken - up-mine-abode in the wilderness.

9. I-wait for Him, who can-deliver me from faint-heartedness and tempest.

10. Cast [them] down, O

Lord, divide their tongue :
For I-have-seen violence
and strife in the city.

11. Day and night they-
[i.e., the factious] go-about
it on its walls : Iniquity also
and mischief are in the midst
thereof.

12. Destruction is in the
midst thereof : And oppres-
sion and fraud depart not
from its streets.

13. For 'tis not an enemy
who reproaches me, else I-
could-bear [it]; 'tis not one-
who-hates me that has-mag-
nified-himself against me ;
Or I - should - have - hidden
from him.

14. But thou ! a man mine
equal : Attached to me (*or*,
my companion), and mine
intimate-friend.

15. [We] who together
used-to-hold-sweet familiar-
intercourse ; In the house of
God we-walked in the
throng (we-used-to-walk).

16. Let death seize-them-
unawares, Let - them - go-
down alive into Sheôl : For
wickedness is in their
dwelling, in their heart.

17. As for me, I-will-call
upon God : And YâHWâH
shall-save me.

18. Evening, morning, and
at noon, I-will-entreat and

Lord, divide their tongues :
For I-have-seen injustice
and strife in the city.

11. Day and night ini-
quity goes-round-about it on
its walls : Mischief also is in
the midst thereof,

12. And wrong. And
usury and fraud depart not
from its streets.

13. For had mine enemy
upbraided me, I-could-have-
borne it ; And if one that
hated me had-spoken vaunt-
ingly against me : I could-
have-hid myself from him.

14. But thou ! O man like-
minded, my guide and mine
acquaintance,

15. Who together with me
usedst-to-partake of dainty-
meats : We-used-to-walk in
the house of God in concord.

16. Let death come upon
them, Let-them-go-down
alive into Hades : For ini-
quity is in their dwellings, in
the midst of them.

17. But I cried to God :
And the Lord shall-save me.

18. Evening, morning, and
at noon, I-will-declare and

moan: And He-shall-hear my voice.

19. He-has-redeemed my soul in peace, so that none may-approach me: Though numerous were those against me.

20. God shall - hear, and afflict them [*or, answer them*], even He-that-sits-enthroned of old. Selâh. [Those] who have no changes, and fear not God.

21. He-has-put-forth his hands against those-who-were-at-peace with him: He-has-violated his covenant.

22. Smooth-were the oily utterances of his mouth, But his heart was war: Softer than oil were his words, Yet were they drawn-swords.

23. Cast thy burden upon YâHWeH, and HE shall-sustain thee; He will never suffer the just-man to-be-moved.

24. But THOU, O God, shalt-bring-them-down to the pit of destruction; Bloodthirsty and crafty men shall not halve their days [Shall not live out half their days]: But I will-trust in Thee.

proclaim [my distress]: And He-shall-hear my voice.

19. He-shall-redeem my soul in peace from them-that draw-nigh to me: For many were against me.

20. God shall-hear and humble them, Even He that exists before the ages. For they suffer no reverse, And they-fear not God.

21. He-has-reached-forth his hand for retribution. They - have - profaned His covenant.

22. They - were - scattered at the wrath of His countenance ; And his heart drew - nigh [them (?)]. Smoother than oil were his words, yet are they darts.

23. Cast thy care upon the Lord, and HE shall-feed thee; He shall never suffer the just man to-be-tossed-to-and-fro.

24. But THOU, O God, shalt-bring-them-down to the pit of destruction; Bloodthirsty and crafty men shall not live out half their days: But I will-trust in Thee, O Lord.

The main divisions of the Psalm may be thus briefly indicated : (1) Supplication and complaint (vv. 2—9); (2) a sketch of the demoralization of the city, of Achitophel's treason, with occasional imprecations (vv. 11—16); (3) the Psalm closes with a cheering soliloquy, interrupted, here and there, by the plaint of outraged friendship, and an expression of trust that God will intervene in the poet's behalf, for his vindication and the undoing of his enemies. A certain resemblance between v. 8 of this Psalm and Jeremias ix. 2, has misled Hitzig into assigning it to Jeremias. To his mind, the "false friend" (vv. 14, 15) is Phassur (Pashur). The more general, and by far the more plausible, view ascribes it to David, at the time of Absalom's rebellion (2 Kings (Sam.) xv.). The treacherous ingrate is Achitophel, the whilom trusted counsellor and favourite. The reference to Saul's inveterate enmity is barred by vv. 7, 8.

v. 2. "Hide Thee not," by disregarding, cf. Isaias lviii. 7.
 v. 3. "Troubled," *lit.*, "tossed up and down by anxieties."
 v. 4. "Voice of . . . enemy," the reproaches cast at him, or the openly proclaimed designs of Absalom. "Oppression," more *lit.* "pressure." v. 7. "Wings," in text, *'ēbher*, *lit.*, a wing-feather.
 v. 8. "Wander far," *lit.*, "I-would-go-far to flee, to wander;" "go far" is used abverbially; cf. *phthánô*, *lanthánô* with participles.
 "Desert," incompatible with the period of Saul's persecution.
 v. 9. "Hasten," LXX. read here a verb meaning confident expectation. "Escape" (*miph'lât*, a noun in the pointed text) they read as a participle ("enabling-to-escape—delivering"). "Stormy wind," in text, "wind of storm" (*Rûach sô'âh*, Gesenius, "a rushing wind"), but as *sô'âh* occurs nowhere else in the Hebrew Scriptures, LXX. are quite as likely to have conjectured the meaning; they refer it to a psychical condition; *Rûach*, means "spirit" also. v. 10. "Frustate [them]," *lit.*, "swallow up," cf. Isaias xix. 3, where it occurs in exactly the same meaning.
 "Divide . . . tongue," *lit.*, "slit their tongue," a reference to Gen. xi. 7, 9, "Send them confusion of tongues," bring their counsels to naught by discord, which will sap their strength—cf. David's prayer, on hearing of Achitophel's defection (2 Kings (Sam.) xv. 31). "City," Jerusalem, the demoralized state of which forced him to leave it. v. 12. Destruction, *havvôth* in text,

mostly used in plural (= "destructions"). "Violence," perhaps, "Oppression" were better. v. 13. LXX. have taken the negative *lō* in the sense of *lū* (if). "Magnified," Targum, "risen up against me." v. 14. But [it was] Thou! emphatic. "Equal," whom I reckoned equal with myself; as dear to me as myself. "Attached to me," mine associate, intimate, familiar friend; in text, *'allūph*, meaning also, "leader," in which sense LXX. seem to take it (*heegemōn*); Targum, "My preceptor, who didst teach me;" St. Jerome, "dux" (guide, leader). v. 15. "Sweet intercourse," in text (*lit.*) "[We] who together *sweetened* intercourse," i.e., "who, as being familiar friends, held sweet discourse." LXX. have rendered *sôdh* (=familiar—conversation), as synonymous with *tsaîdh* (food, provision); "who together (=in company with me) didst sweeten meats," i.e., "who wast my most agreeable messmate." St. Jerome, taking *sôdh* in one of its meanings ("secret"), renders "Qui simul habuimus dulce secretum" (We who had together sweet confidential-discourse), to whom I imparted all my secrets. "Throng," the crowd hastening to the Tabernacle, on the festivals. Aben Ezra and Qimchi render "in company;" Ewald, with LXX., "in concord," i.e., we were close companions in private and public life. v. 16. "Let death," &c., so the *Qerî*, or marginal correction. "Seize," *lit.*, deceive [and rush] upon them, i.e., "let it surprise them." The text (*Ketîbh*), however, is preferred, "Desolations [come] upon them!" "*Sheôl*," rendered "hell," not in its usual connotation, rather, "the grave," the nether world; a tacit reference, probably, to Num. xvi. 32, foll. v. 17. Confident-recourse to God. v. 18. "Evening," &c., i.e., "continually," or at the times fixed for prayer; cf. the Angelus bell. v. 19. "Has redeemed," Preterite of confidence, "He will assuredly redeem." "From them that approach me," so too St. Jerome, who continues, "Multi enim fuerunt *adversum me*" (for many were they *against* me). LXX. renders word for word, "for they were *with* me in many [cases?]." "With me," Aben Ezra interprets to mean angelic protection; by others, his partisans among the priests and magnates, but the tenor of the Psalm is at variance with such explanations. v. 20. "Shall hear" judicially. "Afflict." LXX., St. Jerome, "humble them." Revised V., "answer them;" "answer," "afflict," or "humble,"

are easily confounded in Hebrew script. “Sits enthroned,” implies judgment, hence St. Jerome’s “Qui judex est ab initio” (who is Judge from the beginning). “Of old,” *qedhem*, eternity without beginning. “Changes” from prosperity to evil fortune; by Targum, taken of change of mind, repentance. A somewhat strained explanation, “they can give naught in *exchange*, to redeem their souls (?).” v. 21. Syriac, “They” (*i.e.*, the rebels) “stretched forth the hand against their neighbour and profaned his covenant.” The text has evidently the traitor in view; LXX. and Vulgate refer it to God. “In requiting” of LXX. arises from their having read a word but slightly differing from that in present text, with which St. Jerome agrees. “Covenant” of friendship and fealty. v. 22. Text (*lit.*), “They-made-smooth [as] butters (*sic*) his mouth, but his heart war; softer than oil his words, but they drawn-swords,” *i.e.*, “His mouth was as smooth as butter, but his heart was war; softer-were his words than oil, yet were they drawn swords.” “His,” either the traitor’s of vv. 13—15, or a collective singular, the factious, who, while resolved on David’s undoing, sought to beguile him with honeyed words. This rendering is based on that of Targum, Symmachus, St. Jerome, Aben Ezra; Lowe and Jennings suggest an emendation in the pointing (vowel-pointing) of the initial *m* of “butters,” “buttered things” as favoured by the parallelism—“Smoothen than butter,” &c. LXX. have rendered the initial verb (*châl’qû*=they divided) in passive sense, “They were divided (scattered);” for *mach’mâðth* (= buttered things, cates) of present text, *mê chamath* (from hot-anger); for *q’râbh* (war), they read *vay-yiq’rabh* (he drew nigh); they had no *vowels* in their text, and the *letters* of “butter,” and “from (by) wrath,” differ but slightly. v. 23. Perhaps, a covert taunt. “Burden,” “Commit to God [that which] He has given thee (or) laid upon thee,” *i.e.*, “thy lot.” “Thy wealth” is another suggestion by Lee (*Hebr. Lex. s.v.*). Cf. *Al Wahhâbu* (Arab. The Munificent), hence, “Thy benefactor.” “Cast [thyself] upon YH“, thy benefactor;” Targum, “Thy hope;” LXX., “care,” *i.e.*, anxiety for wants and desires; but more usually rendered “burden” (= cares) by Jewish authorities. St. Jerome, “Projice super Dominum *caritatem tuam*” (Cast . . . thy dearth [?]). If this be a specimen of the

"*buttered words*," "*just*" is a sneer at David's claim to righteousness, despite his grievous fall. v. 24. The poet, instead of rebutting the taunt, turns to God.

PSALM 55 (56).

1. To the Chief-Musician,
upon Yônath 'êlem r'chôqîm,
To David, a mik'tâm : When
the Pelish'tîm laid-hold of
him in Gath.

2. Be-gracious to me, O
God, for man pants for me :
All day long he, fighting,
oppresses me.

3. Mine enemies pant [for
me] all day long : For many
are proudly fighting against
me.

4. What time I-am-afraid :
I will-trust in Thee.

5. In God I-will-praise
His word ; In God have-I-
put-my-trust, I will not fear :
What can flesh do to me ?

6. All day long they-dis-
tort my words : All their
thoughts are against me for
evil.

7. They-gather-together,
they-lurk, They mark my
steps : While they-waited
for my soul.

PSALM 55 (56).

1. For the end, concerning
the people that is removed
far from the Sanctuary, by
David, for a memorial-
inscription, when the Philis-
tines laid-hold of him in
Geth.

2. Have-mercy on me, O
God, for man has-trodden
me down : All day long he,
warring, afflicts me.

3. Mine enemies have-
trodden me down all day
long : For there are many
warring against me.

4. I-am-afraid of the
height of the day : Yet do
I trust in Thee.

5. In (through) God I-
will-praise my words : In
God have-I-put-my-trust, I
will not be afraid ; What
can flesh do to me ?

6. All day long they-exe-
cute my words : All their
devices are against me for
evil.

7. They-dwell-near, and
lurk, They mark my steps.
Even as they-have-waited
for my soul,

8. For [such] iniquity is there escape for them? In wrath bring - down the nations, O God.

9. Thou - notest my moving-about [wandering]; put THOU my tears in Thy bottle: Are they not in Thy reckoning ?

10. Then shall mine enemies turn back in the day I-call; This I-know, that (since) God is for me.

11. In God will-I-praise [His] word: In YaHWeH will I praise [His] word.

12. In God have-I-put-my-trust, I-will not be afraid: What can man do to me?

13. Upon me, O God, are Thy vows : I-will-render thank-offerings to Thee.

14. For Thou-hast-delivered my soul from death; [Hast Thou] not [delivered] my feet from thrusting-down? That I-may-walk before God in the light of the living (*or*) life.

8. Thou wilt on no account save them: In anger crush the peoples. O God,

9. I-have-declared my life to Thee; Thou-hast-set my tears before Thee. Even according to Thy promise,

10. Then shall mine enemies be-turned back, in what day soever I-call-upon Thee : Lo, I-know that Thou-art my God.

11. In God will-I-praise the word, In the Lord will-I-praise the saying: I-have-hoped in God, I-fear not; what can man do to me?

12. Upon me, O God, are Thy vows, Which I-will-fulfil by thank-offerings to Thee;

13. For Thou-hast-delivered my soul from death, and my feet from sliding, That I - might - be - well-pleasing before God in the light of the living.

This Psalm is the utterance of a warm-hearted man, whose sense of fair dealing is stung to the quick by the ingratitude of Saul. It were impossible, therefore, to break it up into distinct parts. The historical situation to which it corresponds is David's first visit to Achis (= Achish), King of Geth (1 Kings (Sam.) xxi. 10—15); to this, rather than to his later visit (1 Sam. xxvii.) the Inscription seems to refer. The words *Yônah*, &c., are variously rendered. Aben Ezra takes them for the indication of a popular tune. “The dove of silence (= silent dove) of those far off (= exiles),” or of “distant places,” by LXX., Aquila, Symmachus, and Qimchi, is supposed to figure captive Israël far from the Sanctuary, and unable to sing the songs of Sion. LXX. for “dove” render “people,” referring to Ps. lxxiii. (74) 19; cf. Osee. vii. 11. St. Jerome’s rendering, “For the dumb dove,” &c., confines its reference to David. This Psalm follows liv. (55) in the Psalter, apparently on account of vv. 7, 8 of liv., a later composition, but not sung in public worship, as it seems, till sometime after the present Psalm.

Vv. 2, 3. “Pants,” like a wild beast hastening in pursuit of its prey. LXX., Targum, St. Jerome, “treads me down,” reading the verb, as if from *shûph* (perhaps = “he bruised, crushed”), instead of *shâ-aph* (= “he breathed hard, panted, hastened”).
v. 3. “Mârôm,” rendered “proudly,” “with *height* of spirit;” in Ps. xci. (92) 9, a Divine title (“Height”), and so taken here by Targum, Aquila, and (perhaps) by St. Jerome (altissime), which *may* be rendered as “on a vantage-ground,” cf. Ps. lxxii. (73) 8. Our Vulgate runs it into the next verse, but Cod. Vatican of LXX., Roman Psalter, that of Verona, Cassiodorus, Augustine, Arnobius, render, “Mine enemies have trod me down all the day *from the height* of the day; for many are they that war against me; They shall be afraid, but I,” &c. St. Hilary, “From the height of days I will *not* fear, for the many, that war against me, shall fear.” “Height of day” may mean, either the dawn, or noon, and Vulgate may be explained, “I fear the light of day, as it enables my foes to track me, yet do I trust in Thee.” **v. 5.** “His words.” Symmachus, “Through God will I praise His word,” *i.e.*, the Promise made to him at his unction by Samuel. “*My words*” of LXX. and Vulgate, as the promise was made to him.

“Flesh” = mankind = “man” (*'âdâm*) in v. 12. v. 6. “My words.” St. Jerome, “Sermonibus me affligebant” (they vexed me with words). “Words” often means “things,” “concerns,” “interests,” whence, with Hitzig, we may render, “they injure my interests,” “they thwart my purpose.” v. 7. Symmachus, “They gathered themselves together privily,” so too St. Jerome. LXX., “They dwell near,” settle in the neighbourhood (*parâ*) of their intended victim to spy his movements, while lying in wait, &c. “They lurk,” “they hide [themselves],” or “they set men in ambush.” “Even as (according as) they waited,” &c., is by Vulgate referred to next verse; in text it belongs to v. 7, a connection which the several attempts at explanation fail to justify. v. 8. Syriac, “They said, For him there is no deliverer, wherefore in the wrath of nations do Thou judge them.” St. Jerome, “For no one among them is saved; in wrath God shall bring down (detrahet) the peoples.” Mendelssohn, taking it assertively, “In vain is their escape,” “On account of wickedness [there is, as they fancy,] escape for them.” “Crush” of Vulgate comes from mistaking *katáxeis* (Thou shalt bring down) of LXX. for an inflection of *katágnymi* (I shatter), a blunder St. Jerome notices in his letter “*ad Suniam.*” “O God,” in LXX. begins v. 9. v. 9. “Moving about,” “wanderings,” the several stages of my flight from Saul. LXX. evade the literal rendering—“my life,” [wretched as it is]. In text, “Thou countest (=keepest account of) my wandering;” Symmachus and St. Jerome—“mine inner things” (*interiora, al. secretiora mea*), may be, from confounding *nôdhî* (=my wandering) of text with *sôdhî* (=my secret). St. Jerome, “Set my tear in Thy sight,” equivalent to “before Thee” (*enôpión sou*) of LXX. and Symmachus, which renders the sense; “storing them in a skin-bottle,” is equivalent to bearing his tears and griefs in mind. “[Are they] not in Thy reckoning (record)?” as if to say, “Why should I entreat Thee not to forget my tears, since Thou recordest them so as never to lose remembrance;” interrogation equivalent to emphatic assertion. “Surely my tears are registered in Thy book.” LXX., not knowing what to make of the *hap. legóm.* [*literally, “once said,” occurs nowhere else,*] *siphrâthékhâ* (=Thy book? Thy register? reckoning?), render it, “even according to

Thy *promise*,” referring it to a gracious promise to bear in mind the woes of the persecuted fugitive. While LXX. connect this clause with v. 9, Vulgate joins it to the next verse. Targum, “Is not the sum of my misery in Thy reckoning?” St. Jerome, “My more secret [things] hast Thou numbered, set (put) my tear (lacrymam) in Thy sight” (in conspectu tuo, *al.* in utre tuo, “in Thy skin-bottle”); “but not in Thy narrative” (=sed non in narratione tua). v. 10. The construction is somewhat awkward. St. Jerome, “This I know that (because) Thou art my God.” v. 11. “Word,” God’s promise. v. 12. “What can man,” &c., neither LXX. nor St. Jerome render this interrogatively, which, however, is required by the present text. v. 13. “Upon me. . . . Thy vows,” *i.e.*, the vows I have made to Thee are incumbent upon me. Syriac reverses this, “Upon *Thee* are *my* vows;” LXX., “The vows of Thy praise, which I will pay, are upon me;” so many old Latin Psalters (*laudationis tuæ, tibi*, “of Thy praise,” “of praise to Thee;” St. Augustine, *laudis tibi*, of praise to Thee). “Which I will pay,” &c., is not, nor is it to be rendered interrogatively. v. 14. “[Hast Thou] not [delivered] my feet from an overthrow [a thrusting down?],” equivalent to “Surely Thou hast delivered.” “Walk before God,” LXX., both here, and in Ps. cxiv. (116) 9, have in view the tenor of a godly life the Hebrew verb implies, and render accordingly. “In the light of the living,” or, may be, “of life;” cf. St. John viii. 12, Ps. cxiv. (116) 9, “in the land of the living.”

PSALM 56 (57).

1. To the Chief-Musician,
al tash’chêth; to David, a
mikh’tâm : When he-fled
from the face of Shâûl into
the cave.

2. Be-gracious to me, O
God, be-gracious to me; For
in Thee my soul takes-
refuge; Yea, in the shadow

PSALM 56 (57).

1. For the end, Destroy
not: by David, for inscrip-
tion-on-a-monument, when
he-fled before Saul into the
cave.

2. Have-mercy on me, O
God, have-mercy on me, For
in Thee has my soul
trusted; And in the shadow

of Thy wings will-I-take-refuge: Until hostility (wickednesses) have-passed-away.

3. I-will-cry to 'Elôhîm "El'yôn: To God that-perfects [all things] for me.

4. He-shall-send from the heavens, and save me, [He whom] my panting-foe blasphemers—Selâh: God shall-send His grace and His truth.

5. My soul (i.e., as for me), amid lions am-I-prostrate; Devouring-flames are the sons of man; their teeth are spears and arrows: And their tongue a sharp sword.

6. Be-Thou-exalted above the heavens, O God: [Be] Thy glory above all the earth.

7. A net have-they-prepared for my steps; One-has-bowed-down my soul; They-have-dug a pit before me; They-are-fallen into the midst-thereof. Selâh.

8. Fixed-is my heart, O God, fixed-is my heart: I-will-sing, yea, will - sing-psalms.

9. Wake-up, my glory; awake, nêbhel and kinnôr: I-will-awake the dawn.

of Thy wings will-I-hope: Until the iniquity have-passed-away.

3. I-will-cry to God Most-High: To God who has-benefited me.

4. He-sends from heaven and delivers me, He-gives to shame them-that-trampled upon me: God has-sent-forth His mercy and His faithfulness,

5. [And has-delivered] my soul from the midst of lions' whelps: I - lay - down - to-sleep, [though] troubled. The sons of men—their teeth are arms and darts, and their tongue a sharp sword.

6. Be-Thou-exalted above the heavens, O God, And Thy glory above all the earth.

7. They-have-prepared a snare for my feet; and have-bowed-down my soul; They-have-dug a pit before me: And are-fallen into it [themselves].

8. My heart, O God, is ready, my heart is ready: I-will-sing, yea, I-will-sing-a-psalm.

9. Wake-up, my glory; awake, psaltery and harp: I-will-awake early.

10. I-will-give-thanks to Thee, 'Adônây, among the peoples: I-will-sing-psalms to Thee among the nations.

11. For great is Thy loving-goodness unto the heavens: And Thy truth unto the skies.

12. Be - Thou - exalted above the heavens, O God: [Be] Thy glory above all the earth.

10. I-will-give-thanks to Thee, O Lord, among the peoples: And sing-a-psalm to Thee among the Gentiles.

11. For great is Thy mercy even to the heavens: And Thy truth to the clouds.

12. Be - Thou - exalted above the heavens, O God, And Thy glory above all the earth.

The diction and tone of this Psalm are unquestionably Davidic, and remind one of those which are assigned to the period of Saul's persecution. With Thalhofer, we refer it to David's taking refuge in the cave of Odollam (1 Kings (Sam.) xxii. 1), rather than to his sojourn in the wilderness of Engaddi (*Ibid.* xxiv. 4, ff.). It is difficult to distribute the contents of the Psalm under consecutive headings, or marked divisions, but after the second *Selah* (v. 7), confidence increases, and complaint and entreaty give place to praise. Psalm cvii. (108) reproduces parts of this Psalm and of Ps. lix. (60). The Hebrew text presents considerable difficulties, especially at vv. 4—8. The parallelism of the several verses is far more apparent in the LXX. than in the *present* text.

v. 1. '*Al task'chêth*, "Destroy not," Targum. "Upon affliction, at the time when David said, Destroy not," &c., Rashi and Qimchi take it for the burden of the poem. Aben Ezra deems it a mere indication of the tune. It occurs in the title of the two following Psalms, and that of Ps. lxxv. (76). St. Jerome, "To the conqueror; that thou destroy not David lowly and simple, when he fled," &c. v. 3. "Perfected," i.e., completes, completely performs all that is needed on my behalf. LXX. read, instead of *gômér* (perfecting) of present text, *gômêl* (requiting). St. Jerome, "To God mine avenger" (*ultorem meum*). v. 4. Text, *chérêph shôaphî* (he has reproached my panting [foe]); for "panting," cf. vv. 2, 3 of foregoing Psalm. *Or*, "Should my panting [foe] have reviled

me," so Gesenius. *Chérêph* denotes blasphemy (Isai. xxxvii. 23, 24), it never occurs with God as the subject. Thus much may be urged in favour of the rendering adopted above, despite its awkward ellipsis. The abrupt transition and unchastened style, corresponding to mental agitation and anguish, account for the difficulties met with in this, and in the next verse, which, to a great extent, render the translation a matter of conjecture. v. 5. LXX. here supply ["And He rescued"]. The present text, *word for word*, "My soul, in the midst of lions will I (do I) lie-down, flaming-ones (*i.e.*, breathing out fire and flames), the sons of man; Their teeth," &c. Aquila and Symmachus render, "My soul," (= "as for me," "I") : "flaming ones" they join as an epithet to "lions," rendering it respectively, by "fierce," or "greedy," and by "bold" (*al.* "flaming"). St. Jerome, "My soul has slept (*dormivit*)¹ in the midst of raging (*ferocientium*) lions: The sons of men their teeth," &c. LXX. can hardly have read *lôhatîm* (flaming-ones) in their text; as they render, "I lay down to sleep *troubled*," while in Ps. ciii. (104) 4, *πῦρ φλέγον, πῦρ φλέγον* (a flaming fire) is their correct rendering. With Syriac and Theodotion, LXX. connect "I slept troubled" with "among [lions'] whelps." Syriac, "And He has rescued my soul from dogs: Because I slept troubled." "The teeth of the sons of man [are] spears and arrows," &c. v. 7. *Literally*, "One-has-bowed-down my soul," an instance of the frequent use of the impersonal active for the passive, "my soul is bowed down." "Dug a pit," cf. Ps. vii. 16. v. 8. "Fixed," as in Ps. l. (51) 12, the firm and ready disposition of the will. This, with vv. 9—12, recurs in Ps. cvii. (108) 1—5, with but slight differences. v. 9. "Psaltery and harp," approximate rendering of the corresponding names in text. "I will awake the dawn," so Rashi, cf. Ps. cxviii. (119) 147; a not unusual poetic figure. St. Jerome, "I will rise at morn" (*surgam mane*). A psychological gradation may be here indicated. "Soul" (my soul, *naphshî*), the emotional and passive part of his nature. "Heart," his mind, which, enlightened by faith, is established in confidence. "Glory," his spirit, his higher nature.

PSALM 57 (58).

1. For the Chief-Musician, 'al-tash'chêth ; to David, a mikh'tâm.

2. Is it true that justice is silence (i.e., silent [?]). Speak-ye : Do-ye-judge uprightly the sons of man ?

3. Nay, in heart ye-work wickedness in the land : Ye-weigh-out the violence of your hands (i.e., your violent deeds).

4. The wicked are-apostate from the womb : They-go-astray from the belly, speaking falsehood.

5. Their venom is like the venom of a serpent : As of the deaf asp (*or*, adder) [that] stops its ear ;

6. Which will not hearken to the voice of charmers : [Nor] of the enchanter versed in spells.

7. O God, break their teeth in their mouth : The jaw-teeth of young-lions do - Thou - wrench - out, YaHWeH.

8. Let-them-melt-away as waters [which] are-taking-themselves-off : [When] he-shoots-out his arrows, [let them be] as if they-were-blunted.

PSALM 57 (58).

1. For the end, Destroy not ; by David, for inscription-on-a-monument.

2. If ye indeed be judges : Judge uprightly, ye sons of men.

3. For in heart ye-work iniquities : Your hands contrive wrongs in the land.

4. Sinners are-estranged from the womb : They-go-astray from the birth ; they-speak lies.

5. Their venom is-like [that] of a serpent ; As of a deaf asp that stops its ears ;

6. Which will not hearken to the voice of charmers : Or of enchanters enchanting skilfully.

7. God shall-crush their teeth in their mouth : The Lord shall - break the jaw-teeth of lions.

8. They - shall - come to naught like running water : He-bends His bow, until they-be-undone.

9. [Let them be] as a slug which dissolves as it-goes-along : [As] the abortion of a woman, [which] can never see the sun (*or*, can in no wise see, etc.).

10. Ere your pots can-feel [the heat of] the bramble : He-shall-whirl it away, alike, the green [wood], and the glowing [fuel].

11. The just shall-rejoice, when he-sees the vengeance : He-shall-bathe his footsteps in the blood of the wicked.

12. So that [every]-man shall-say, There is indeed a reward for the just-man : There is truly a God that judges in the earth.

9. As melted wax they-shall-be-destroyed : The fire is-fallen, and they never see the sun.

10. Ere your thorns feel the white-thorn, He shall swallow them up as living, as in wrath.

11. The just-man shall-rejoice, when he - beholds the vengeance : He-shall-wash his hands in the blood of the sinner,

12. So that each one shall-say, There is indeed a reward (lit., fruit) for the just-man : Truly there is a God that judges them in the earth.

The title assigns this Psalm to David, but mentions no particular occasion in his life. Among the several more or less probable guesses as to the date of its composition, v. 2, illustrated by 2 Kings (Sam.) xv. 2—6, may be reasonably taken as an answer to Absalom's disparagement of his father's judicial methods, whereby he paved the way for his rebellion. We may divide the Psalm as follows : (1) The denunciation of the flagrant wrongs perpetrated by the pretended zealots for justice (vv. 2, 3). (2) A forcible picture of Absalom's early wickedness and hardness of heart (vv. 4—6). (3) Prayer for swift vengeance on the factious (vv. 7—10). (4) Their punishment will show that justice is not a mere name, but that there is One who judges justly in the earth (vv. 11, 12).

v. 2. The present pointed text bears rendering only thus : “ Is there indeed that silence of justice ye speak of? Would

ye judge fairly (uprightly) the sons of men?" (cf. 2 Sam. xv. 3, 4.) '*Elel*, the second word in text, is thus rendered "silence," silencing—"Is justice indeed *dumb?*" Qimchi renders it "congregation," viz., Saul's counsellors who approved of his murderous intent. But, in the *unpointed* text, it may well stand for '*êlim* (=gods, judges), and then, with Mendelssohn, we may render, "Do ye indeed speak justice, ye gods? Do ye judge uprightly the sons of men?" LXX., instead of '*êlem*, read '*ulâm* (indeed). The Syriac evidently takes it as an ironical expostulation, "Thus in truth do ye speak justice, do ye judge equitably, ye sons of men." Targum, "Whether in truth, because the just are silent in the time of strife do you appear to yourselves to speak justice? In uprightness judge ye the sons of men. Behold ye all of you speak unrighteousness in the land," &c. St. Jerome's rendering is, word for word, that of Vulgate. v. 3. "In the land," openly, publicly. "Violence . . . hands" = violent actions. Secretly scheming injustice, they openly override the claims of justice by sheer violence. Syriac, "And your hands are engaged (*implicatæ*) in crime." A reply to the preceding question. v. 4. If this refer to Absalom and his set, the poet may be understood to say that he had forewarnings of Absalom's perverseness from his earliest years. "Apostate" = turned away from godliness and morality. v. 5. "Their venom," *lit.*, "venom to them," *i.e.*, "venom have they;" *chamath* in text means "hot-anger," hence LXX. and St. Jerome eschew the figure of speech, and render "rage" (*furor*). v. 6. "Charmers," *lit.*, "whisperers," "mutterers" of magic formulæ. "Deaf," not naturally, but untameable, savagely intractable. v. 7. A transition from reptiles to the hunting of beasts of prey. v. 8. Syriac, "Be they contemned as waters spilt, and he shall shoot forth his arrows, until they be destroyed." Rashi agrees with Syriac in rendering "melt away," in the sense of "contemned," "despised," "brought to naught;" he further agrees with LXX. and Syriac in taking God as the subjects of "shoots his arrows;" in text, "he treads his arrows," pregnant construction, the bow is strung by putting the foot on, or against it (cf. "fire a shot"). Rashi, "Until they be cut off." Gesenius, "[When] he sends his arrows [they shall be] as if cut off at the point, blunted, headless."

v. 9. *Shab'lūl* (rendered “slug,” St. Jerome “worm;” “wax” by LXX., Syriac, and Ewald) is a ἄπ. λεγόμ, occurs nowhere else. “Dissolves,” in text a noun = “melting,” “liquefaction;” in-a-state-of-melting it goes along. “[Let them melt away] as a slug that melts as it goes,” i.e., it emits slime, moistening its path, so that (according to the vulgar belief) the longer it goes, the more it dissolves, until at last it wastes away. Targum, “As a crawling snail which slavers its path.” “Abortion,” “untimely birth.” LXX. and Syriac have read *n-ph-l'-sh-th* of the original vowelless text, *nāphal' ēshshāh*, (“there fell [upon them] fire”); present text, *nēphel' ēsheth* (= untimely-birth of a woman). Targum, “As an abortion and a blind mole which sees not the sun.” v. 10. A very obscure verse, an apostrophe to the factious, warning them that God will confound their plots, even as a sudden blast sweeps away the green (“living”) and glowing (old twigs easily catching fire) thorn-fuel under the traveller’s camp-kettle. Vulgate gives the rendering of LXX. (but “He shall swallow *you* up,” Vulgate “them”), which, in the main, is adopted by Symmachus. *Sirōthēy-khem* (Plur. of *sīr* = a thorn, a pot, *Sirōth*, feminine form of Plural) repeatedly means “pots;” *sīrim*, Masc. form (with the doubtful exception of Amos iv. 2), means “thorns,” “briers.” Qimchi, “Ere your pots can feel [the heat of the kindled] buckthorn.” Rashi, “Ere your thorns feel [themselves to have grown into] a buckthorn, living (fresh, flourishing) as they will then be, so shall fury as a whirlwind sweep it away.” Ab. Ezra reports as current in the Jewish school, “Ere [men] perceive that your thorns are a buckthorn, as one living (i.e., as an angry man is wont) so, in wrath, as a whirlwind, shall (God) sweep them away.” He adopts as his own, “Ere your thorns grow into a buckthorn bush, in their greenness (=as living-ones) God shall uproot them, as one *in anger* is wont to uproot, and cast away a sapling.” LXX. have in view a husbandman promptly uprooting an intrusive bramble, ere it puts forth thorns. St. Jerome, “Ere your thorns grow into a blackthorn; as living-ones, as in wrath, a storm shall sweep them away.” Syriac (v. 9), “As wax that melts and disappears before fire, they shall be destroyed; the fire is fallen, and they beheld not the sun.” (v. 10), “Let their thorns become thorn-bushes, and let their anger thrust them away.”

v. 11. "Bathe in blood," *i.e.*, the foe shall flee before him bleeding.
 v. 12. "Reward," *lit.*, "fruit," "God judging," text *'Elôhîm shôph'îm* (=judicantes, Participle Plural), which renders admissible, "Truly there are gods (=judges) that judge in the earth."

PSALM 58 (59).

1. To the Chief-Musician,
 'al tash'chêth, to David, a
 mikh'tâm; When Shâûl sent
 [men]: And they-watched
 the house to kill him.

2. Deliver me from mine
 enemies, O my God: Set
 me-on-high out-of-the-reach
 of - them-that-rise-up-against
 me.

3. Deliver me from the
 workers of iniquity: And
 save me from bloodthirsty
 men.

4. For, lo, they-lay-snares
 for my life; The violent
 gather - themselves-together
 against me: Not for my
 transgression, and not for
 my sin, YâHWeH!

5. Without fault [of mine]
 they run and marshal-
 themselves: Awake to meet
 me, and see!

6. Yea, THOU, YâHWeH,
 God of hosts, the God of
 Israël, Rouse-Thee to visit
 all the nations: Show not

PSALM 58 (59).

1. For the end, Destroy
 not; by David for inscrip-
 tion-on-a-monument; when
 Saul sent, and watched his
 house, to kill him. (I Kings
 (Sam.) xix. 11.)

2. Deliver me from mine
 enemies, O God: and from
 them-that-rise-up against
 me rescue me.

3. Deliver me from the
 workers of iniquity: And
 save me from bloodthirsty
 men.

4. For, lo, they-hunt-after
 my soul; Mighty-men have-
 rushed-in upon me.

5. Not my wrong-doing,
 or my sin [is the cause
 thereof], O Lord: Without
 iniquity I-ran and directed
 [my course aright]:

6. Awake to meet me, and
 behold. And THOU, O
 Lord God of hosts, God of
 Israel, prepare-Thee to visit

mercy to any that commit iniquity treacherously. Selâh.

7. They-return at evening, they-growl like the dog : And go-round-about the city.

8. Lo, they-foam at the mouth ; Swords are in their lips : "For who hears ?" [say they].

9. But THOU, YaHWéH, dost-laugh at them : Thou-mockest at all the Gentiles.

10. O my strength, for Thee will-I-watch : For God is my high-tower.

11. My God with His loving-kindness shall-meet me : God shall-let-me-see [my desire] upon them-that-lie-in-wait for me.

12. Slay them not, lest my people forget ; Make-them-wanderers by Thy power, and bring - them - down : 'Adônây, our shield.

13. Let the utterance of their lips [be accounted] sin of their mouth ; And let-them - be - taken in their pride ; And for the cursing and lying they-utter.

all the Gentiles. Have no pity on any that-work iniquity.

7. They-shall-return at evening and hunger like dogs, and go-round-about the city.

8. Lo, they-utter [a lie] with their mouth, but a sword is in their lips : For [say they], Who hears ?

9. But THOU, O Lord, shalt-laugh at them : Thou-shalt-set-at-nought all the nations.

10. My strength will - I-keep [looking] to Thee : For Thou, O God, art mine upholder ;

11. [As for] my God, His mercy shall - come - to - meet me ;

12. God shall-show me [vengeance] upon mine enemies. Slay them not, lest my people forget : Scatter them by Thy power, and bring-them-down, O Lord, my defender.

13. [For] the sin of their mouth, and the utterance of their lips ; let them even be taken in their pride ; And for [their] cursing and lying they - shall - be - denounced,

14. Exterminate, in wrath ! exterminate, that they-be-no-more : And that men-may-know that God is ruling in Ya“aqôbh, Unto the ends of the earth. Selâh.

15. Aye, they-return at evening, they-growl like the dog : And go-round-about the city.

16. As for them, they-wander-about for food : If they be not satisfied, then they-murmur.

17. But as for me, I-will-sing of Thy strength ; And will-exult every morning over Thy loving-goodness : For Thou-art my high-tower, and my refuge in the day of my trouble.

18. My strength, to Thee will-I-sing-praise : For God is my high-tower, my gracious God.

14. In the utter destruction ; [they shall perish] in the wrath of utter destruction, and shall-be no more : So shall men know that God rules over Jacob, and the ends of the earth.

15. They-shall-return at evening, and hunger like dogs, and go-round-about the city.

16. As for them, they-roam-to-and-fro for food : If they be not filled, then they-murmur.

17. But as for me, I-will-sing of Thy strength ; And will-exult every morning over Thy mercy : For Thou art my supporter and my refuge in the day of my distress.

18. My helper, to Thee will - I - sing - praise : For Thou, O God, art my supporter, my God, my mercy.

In tone and diction, this Psalm has much in common with the four preceding Psalms. There is no reason for questioning that it was composed at the time of David's persecution by Saul, and it seems certain that it was occasioned by some attempts on the life of the poet. If the accuracy of the title (which, by the way, is disputed) be admitted, the history is given in 1 Kings (Sam.) xix. 11—18. The Psalm opens with a prayer for deliverance from murderous foes (vv. 2—8); (2) vv. 9—14, confidence that his prayer will be heard; (3) he again describes the machinations of his foes (vv. 15, 16); (4) a renewed expression of trust in God's protection (vv. 17, 18).

v. 1. LXX and Vulgate render "watched" in singular, implying that what Saul did by others was his own act and deed. v. 4. "Lay-snares," or "weave plots," or "lie in ambush." LXX., "they have hunted." v. 5. "Run," "marshal," military terms, the latter denoting the array of troops for executing a plan determined upon. LXX., "I ran and directed," possibly the final *n* dropped from *katevthyna* (= I directed), *katevthyna[n]* (= they directed). St. Jerome, "I have not acted wickedly, but they run and prepare themselves." v. 6. "Gentiles," in text *gôyîm*; an appeal to God as *universal* judge. On the strength of this term, certain commentators refer the Psalm to the struggle of the Jews with the Seleucidæ. The view that David applies this word to those of his race who were no better than *gôyîm* (= heathens) is unsupported by the *usus loquendi*. "Selâh" here marks the close of the prayer. v. 7. "They return of an evening" (every evening), "like the dogs," the scavengers of Eastern cities. v. 8. "Foam," the verb properly means "to gush out," like water; it occurs in Ps. xviii. (19) 3. "Day to day *pours forth*," &c. St. Jerome, "Loquuntur in ore suo" (they speak [utter] with their mouth, swords are in their lips), "quasi nemo audiat" (= as if no one could hear); the expression of their fancied impunity. v. 9. But not so, they will soon learn their mistake. v. 10. "*His* strength" is unintelligible, and at variance with the ancient versions. St. Jerome and Vulgate render it "fortitudinem *meam*," in Accusative; *tò krátos mou* (my strength) of LXX. might well be taken as Vocative, so Thalhofer, and may thus be rendered as the text. v. 11. The text (*k'thíbh, written*), "The God of *His* gracious-goodness shall meet me;" the marginal correction (*Q'rî, read*), "The God of *my* loving-kindness (gracious goodness)," &c. "God shall let me see," &c. (*Or*)—"God shall cause me to look [calmly] on mine enemies." v. 12. "Lest my people forget." LXX., "Lest they forget *Thy law*," in some MSS., "*Thy people*." Thalhofer renders "my people" as the object, the complement, not the subject of "forget." "Cause them to wander to and fro." Targum, "Drive them from their homes." v. 13. In text and in Vulgate, "On account of" has to be supplied, as is done in Targum, and by Aben Ezra. Targum, "For the sin of their mouth, and the

utterance of their lips, let them be taken in their pride" (dropping "and" before "let . . . taken" as redundant). "Sin of mouth" = "sin of the tongue." Text as it stands—"The sin of their mouth [is] the utterance of their lips," *i.e.*, "every word they speak is a sin." "Be denounced," so LXX., or, with Thalhofer, "Let them be spoken of" (they shall be spoken of) as examples of Divine vengeance, when the end, the consummation thereof, which advances by slow degrees, shall be made manifest in "the wrath of consummation" (=consummate, unmitigated wrath). v. 14. As his indignation grows in intensity, from "Slay not" (v. 12), he passes unwittingly to "Exterminate [them]." "Unto the ends of the earth," according to the accent, should be connected with "may know," not taken as asserting God's universal dominion. Cf. 1 Kings (Sam.) xvii. 46. v. 18. A refrain differing but slightly from v. 10. LXX. read 'Elôhay (=my God), in present text 'Elôhêy (*God* of "my loving-kindness"), *i.e.*, "my gracious God." St. Jerome—"Deus misericordia mea" (*God my mercy*), *i.e.*, "Who has mercy on me," even as "my salvation" means "my Saviour."

PSALM 59 (60).

1. For the Chief-Musician upon Shûshan "Edûth ; a mikh'tâm to David, to teach.

2. When he-waged-war with 'Aram naharayim, and with 'Aram of Tsôbhâh, and Yôâbh returned and smote of 'Edhôm in the Valley of Salt twelve thousand [men].

3. O God, Thou-hast-cast us-off, Thou-hast-broken us-

PSALM 59 (60).

1. For the end, for them that shall-be-changed; for inscription-on - a - monument by David himself, for instruction.

2. When he-had-burned Mesopotamia of Syria and Sobal, and Joab had-returned, and smitten Idumæa in the valley of salt—twelve thousand. (2 Kings (Sam.) viii. 3, foll.)

3. O God, Thou-hast-cast us - off, Thou - hast - broken-

up : Thou-hast-been-angry ;
grant us restoration.

4. Thou hast made the land to quake, Thou-hast-rent it : Heal the breaches thereof, for it-quakes (it is shaken).

5. Thou hast made Thy people experience hardship : Thou - hast - made-us-drink the wine of reeling.

6. Thou - hast - given a banner to them-that-fear Thee, For fleeing [to it] from before the bow. Selâh.

7. That Thy beloved may-be-delivered : Save [with] Thy right-hand, and answer me.

8. God has spoken in [by (?)] His holiness ; I-will-exult, I will-divide Shekhem : And the valley of Sukkôth will-I-measure-out.

9. To me [i.e., Mine is] Gil'âdh, and mine Menashsheh ; 'Eph'râyim too is the defence of my head : Yehûdhâh is my lawgiver ;

10. Môâbh is the pot of my washing ; Upon Edom will-I-cast my shoe : Pelesheth, shout-aloud because of me.

us-down : Thou-hast-been angry ; yet hast-Thou-pitied us.

4. Thou hast made the land to quake, and hast-troubled it : Heal the breaches thereof, for it-has-been shaken.

5. Thou-hast-shown Thy people hardships : Thou-hast-made-us-drink the wine of sorrow (*or*, of stupor, amazement).

6. Thou - hast - given to them - that - fear Thee a banner, That they-might-flee from before the bow : That Thy beloved may-be-delivered :

7. Save with Thy right-hand, and hear me.

8. God has spoken in His holiness (sanctuary [?]) ; I-will - rejoice, and divide Sichem : And measure-out the valley of tents.

9. Mine is Galaad, and mine is Manasses ; Ephraïm also is the strength of my head : Juda is my king :

10. Moab is the caldron of my hope ; Over Idumæa will-I-stretch-out my shoe : The foreigners are subjected to me.

11. Who will-escort me into the fortified city? Who has-led me to Edom?

12. Was it not THOU, O God, [who] hadst-cast us off? And wouldest not, O God, go forth with our hosts?

13. Give us help from trouble: For vain is the salvation (help, deliverance) of man.

14. Through God we-shall-do valiantly: For 'tis HE that shall-tread-down our adversaries.

11. Who will-escort me into the fortified city? Who will - escort me as far as Idumæa ?

12. Wilt not THOU, O God, who-hast-cast us off? And wilt Thou not, O God, go forth with our forces ?

13. Give us help from trouble : For vain is the help of man.

14. Through God we-shall-do valiantly: For 'tis HE that shall - bring - to-nought them-that-harass us.

"Al shûshan " *"êdhuth*, either, according to Aben Ezra, the name of a familiar air [*or*, to be sung to the air of the song known as] the "Lily of Testimony," or, as Gesenius (*Hebr. Lex. s.v. shûshan*), "pipes of song," as it were, a lyric poem. LXX. connect *shûshan*, in some way, with *shânah* (= he changed). The contents of the Psalm agree with the date of its composition, as assigned in the Title. The annals of David's reign record two successful wars against the Syrians (2 Kings (Sam.) viii. 3, ff; x. 7, ff.; cf. 1 Chron. xviii.); the former is most probably that referred to here. At its close, Joab and Ab'shay (= Abisai) led David's forces against the Edomites, who, probably, had availed themselves of the absence of the army, to invade, or to threaten Judah. They were routed in the Valley of Salt (to the south of the Dead Sea). The Title assigns the victory to Joab; in 2 Sam. viii. 13, David is the victor; but in 1 Chron. xviii. 12, the victory is ascribed to Abishai (Abisai), Joab's brother. This discrepancy involves no contradiction, as the success of David's arms may well be credited to him, and, though Joab was commander-in-chief of the detachment sent to ward off the Edomites, it may well be that his brother led the troops that routed the invaders, so that the victory

might well be credited to each. Aram (*lit.*, “highland”), Syria “of the two rivers,” *i.e.*, Mesopotamia, whose kings seem to have been vassals of the King of Soba (between the Orontes and Euphrates, N.E. of Damascus), so that a war with him would involve hostilities with Syria. In 2 Sam. viii. 13, 18,000 (not 12,000) is the number of the slain; a discrepancy not unfrequent in these matters. The Title may have been based on a book of Annals, nor is it unlikely that some scribe blundered in copying the figures.

v. 3. “Broken,” as the ranks of a defeated army are broken, cf. 2 Kings (Sam.) v. 20; Judges xxi. 15. “Grant restoration,” “restore [us] again,” restore to us Thy favour. “Pitied” of LXX. is perhaps suggested by the recent Syrian victories. v. 4. The danger threatening Israel is here figured by an earthquake cleaving the ground into rifts and chasms. v. 5. “Experience,” *lit.*, “Thou hast shown,” “made Thy people to see.” “Wine of reeling.” “Wine,” “reeling,” “staggering,” is all that the present text allows; “wine of reeling” is a construction not admitted by the vowel-points of “*wine*.” If the accuracy of the Masoretic text be asserted, the only sense to be made of the hemistich is—“Thou hast given us wine [of wrath] to drink, intoxication-wise,” *i.e.*, to intoxication, taking “reeling” (=intoxication) in the sense of a noun used adverbially. St. Jerome, “Potasti nos vino consopiente” (Thou hast drenched us with stupefying wine). *Katanyxeōs* of LXX. apparently means “of torpor,” “of stupefaction,” wine inducing torpor, cf. Rom. xi. 8, *πνεῦμα* (*pneuma* or *pneūma*) *κατανύξεως* (a spirit of torpor). Aquila, *oīnon karōseōs* (wine of heaviness, drowsiness). “Wine of compunction,” “of sorrow,” “of remorse,” so-called, may be, with reference to its after-effects. v. 6. “That they may muster [around it] from before the bow,” so rendered by LXX., Syriac, Symmachus, St. Jerome, and Vulgate. But Targum, “Because of His truth,” in text, *mip-p’ney qôshet* (*lit.*, “from the faces of,” *i.e.*, “from before”), “the bow.” The main objection to the latter rendering (that of Targum, Anglican Version, &c.), is that *mip-p’ney* never bears the meaning “because,” “for the sake of,” which the Targum here affixes to it. Thou hast given to them that fear Thee a banner to lift up for themselves *for the sake of* [Thy] truth, *i.e.*, “to show forth

Thy faithfulness to Thy promises." "Selâh," if not a musical direction, is here out of place, as v. 7 is closely connected with v. 6, as an ejaculatory prayer to a thanksgiving. "Thy beloved," as in Deut. xxxiii. 12; and the name given to Solomon. vv. 7—14 are, with slight variations, repeated in Ps. cvii. (108), from v. 7 to the end. v. 8. "In His holiness." St. Jerome, "in His sanctuary," alluding, perhaps, to an oracle received from the High Priest, by means of 'Urîm and Thummîm; but cf. Ps. lxxxviii. (89) 36. "By My holiness," so that it is to be understood rather of the promise made by God through Nathan (2 Kings (Sam.) vii. 12—16). vv. 8—10 are taken by some interpreters as an utterance of God, who as King and Leader of Israel identifies Himself with them. "Portion out," or "divide" [into lots], refers to the division of Chanaan by Joshua, so too "measure," "mete out." "Sichem," a city in Mount Ephraïm, between Mounts Ebal and Gerizim, where now stands Nablous; probably mentioned here as the central town of the region west of Jordan. "Valley of tents" ("huts," "booths" = "Succôth"), Jacob's first halting-place on his return from Mesopotamia (Gen. xxxiii. 17, 18); in the tribe of Gad (Josh. xiii. 27), apparently near Peniel; any closer identification is conjectural. "Galaad" (= Gilead), the name of a mountain district south of the River Jabbok, with a city of same name, in the tribe of Manasses (Num. xxvi. 29). It is applied to the mountain tracts between Arnon and Bâshân, inhabited by the tribes of Gad, Reuben, and by the half-tribe of Manasses. "Galaad" and "Manasses" may be taken to denote the trans-Jordanic region, "Ephraïm" and "Juda," the leading tribes to the west of Jordan (cis-Jordanic). These two last tribes were, politically, the most important, Ephraim in the north, Juda in the south; by these four names the whole land and nation are, so to speak, summed up. v. 9. "Strength" [of head], *i.e.*, helmet, with an allusion, perhaps, to Deut. xxxiii. 17. "Lawgiver," so St. Jerome; "leader," "sceptre," or staff (*baton*) of command. St. Jerome is justified by Deut. xxxiii. 21. "Sceptre," "staff," suggests a reference to Gen. xl ix. 10; Num. xxi. LXX. render the word in the concrete sense, "King" (*Βασιλεύς*, *vasileus* = king). v. 10. The neighbouring nations, who had so frequently harassed the chosen race, are to be reduced to the most abject subser-

vience. In Moab he will wash the filth from his hands and feet. "The pan of my trampling down," as a Greek translator renders it. "Pot of my hope," Symmachus (*lébees tees amerimnías mou*, the caldron of my freedom from care) comes pretty close to it. The commentators on Vulgate may explain it (if they can). It seems that LXX. mistook *rach'sî* (my washing) of text, for the Chaldee *r'chats* (he hoped). "Upon Edom," his dirty shoe will be thrown. "Moab," "Edom," seats of hostile power, so far forth as the *direct* meaning is concerned, will be the place, as it were, the out-of-the-way parts of the house, where all that decency would hide is stowed out of sight. "Casting a shoe upon," implies not taking possession of land. In Ruth iv. 7, taking off the shoe signifies the cession, the transference of a right, as is plain from the explanation there given. "P'lesheth." St. Jerome, "Palæstina" (= Palestine); LXX., *allóphyloî* ("those of *another tribe*," in Vulgate "alienigeni," foreign-born, foreigners). Philistia, the country of the Philistines along the sea-coast. Shout aloud ("jubila super me," shout-for joy over me, of St. Jerome), a scornful taunt justified by David's crushing victories over the Philistines. "Triumph over me [now], if you can." "Moab," "Edom," "Philistia," mark the course of conquest from east, along the south, to the west, or sea-coast. In the parallel passage (Ps. cvii. (108) 10), "Over Philistia will-I-shout-aloud." v. 11. "Fortified city," may mean any of the Syrian strongholds, such as Rabbah (cf. 2 Kings (Sam.) xii.), or, if Edom be the poet's aim, then Petra, Bosra. v. 12. David answers the question. v. 13. "Help from trouble," or, "from the adversary." v. 14. By this help we shall achieve strength, "do valiantly."

PSALM 60 (61).

1. For the Chief-Musician upon Neghînath. To David.
2. Hear, O God, my plaintive-cry : Attend to my prayer.
3. From the extremity of

PSALM 60 (61).

1. For the end, among the Hymns of David.
2. O God, hearken to my supplication : Attend to my prayer.
3. From the ends of the

the land to Thee will-I-cry,
when my heart languishes :
To a rock higher than I lead
me,

4. For Thou-hast-been a
refuge for me ; A strong
tower from the enemy.

5. I-will-dwell in Thy tent
for ever : I-will-take-refuge
in the shelter of Thy wings.
Selâh.

6. For THOU, O God,
hast-heard my vows : Thou-
hast-given the inheritance of
those-that-fear Thy Name.

7. Days to the days of the
king wilt-Thou-add : His
years [wilt Thou prolong] as
a generation and a genera-
tion.

8. He-shall-abide for ever
in the presence of God :
Appoint loving - goodness
and truth, [that] they-may-
preserve him.

9. So will-I-hymn Thy
Name for ever : At my ful-
filling my vows day by day
(i.e., When I shall daily fulfil
my vows, or, That I-may-
fulfil, &c.).

earth to Thee have-I-cried,
when my heart was-in-
anguish : Thou - didst - lift
me-up on a rock—Thou
didst-guide me ;

4. For Thou-hast-been
my hope : A strong tower
from the enemy.

5. I-will-dwell in Thy
Tabernacle for ever : I-will-
take-shelter under the covert
of Thy wings.

6. For THOU, O God,
hast - heard my prayer :
Thou-hast-given an inheri-
tance to those-that-fear Thy
Name.

7. Days to the days of
the king wilt-Thou-add :
And [wilt prolong] his years
to the time of two genera-
tions.

8. He-shall-abide for ever
before God : Who may-
search into His mercy and
truth ?

9. So will-I-sing to Thy
Name for ever and ever :
That I may daily fulfil my
vows.

The Davidic authorship of this Psalm may be taken for granted. It dates from one of the persecutions David had to suffer, either from that of Saul, or from Absalom's rebellion. The Syriac version refers it to the time when he learned from

Jonathan Saul's resolve to slay him. But, as v. 5 more than hints that the Ark was finally fixed on Mount Sion, and vv. 7, 8 plainly presuppose the promise communicated by Nathan (2 Kings (Sam.) vii. 12); if too, as is most probable, "the King" of v. 7 is David, the Psalm must have been written during his flight from Absalom, and in trans-Jordanic land. The main portions of the Psalm are divided off by the *Selâh* at v. 5. The first part contains supplications; the second passes on to outpourings of trust and gratitude.

v. 3. "Extremity of land," from the eastern bank of Jordan, or, "the end of the earth," a hyperbole expressive of his sense of distance from the Promised Land, and from God's sanctuary. The Preterites in vv. 3, 4 may be rendered, either as "Preterites of *confidence*," or must be referred to a previous answer to prayer. "Upon a rock," &c., *i.e.*, "Thou wilt guide me to, [and set me] upon a rock," &c. v. 5. "For ever," equivalent to "length of days" (Ps. xxii. (23) 6), to "all the days of my life" (Ps. xxvi. (27) 4). "Tent," or "Tabernacle," where, as God's guest, I shall be under His special protection. It may mean his confident expectation of returning to the place appointed for public worship. v. 6. "Inheritance," that which they may lawfully claim. If uttered during his flight from Absalom, it expresses his hopes of a speedy restoration. If, with Delitzch, we date this Psalm at the time immediately preceding the battle in the forest of Ephraïm (2 Kings (Sam.) xviii. 6), these Preterites are easily accounted for. v. 7. "King" David himself, whose life Thou wilt prolong. "His years," *tâ étee* of LXX., may be construed as Nominative. "May his years be," &c., or, "His years shall last," &c. "Two generations," a double generation, just as Ps. xi. (12) 3, *lêb vâ lêb* (heart and heart=a double heart). *Usque in diem* of Vulgate (until the day, the time of, the lifetime of), *heôs heeméras* of LXX., may be due to a peculiar reading of *K'mo* (=as) in text (*K'y-m-y*, as the days). So far forth as the Davidic dynasty abides for ever, according to the promise given by Nathan, the Son of Mary is the fulfilment of the hope (the prophecy) contained in this verse (cf. St. Luke i. 32, 33). So far forth, also, is this Psalm Messianic (*vide* Targum). v. 8. "Who may search?" of LXX. and Vulgate. Answer: "No one," as it

will be evident to all that God's mercy and faithfulness to His promises are the stay of David's throne. They will never be *missed*, so as to need *seeking for*. The Hebrew *man* (apocopate for *mānnēh*, "appoint," "order," "prepare") is here rendered by LXX. in the Chaldee and Arabic sense of *man* (who? = Hebrew *mî*). St. Jerome drops it, rendering "Mercy and truth shall preserve him." LXX. and Vulgate quite as likely to be right as the Masoretic rendering. v. 9. St. Jerome simply, "Fulfilling (=while I fulfil) my vows."

PSALM 61 (62).

1. To the Chief-Musician
on Yedhûthûn; a Psalm to
David.

2. Only to God (for God)
is my soul silent: From Him
is my salvation.

3. HE only is my Rock,
and my salvation: My high-
tower; I shall not be greatly
moved.

4. How long will-ye-rush
upon a man, will-you-break-
in [upon him] all of you, [So
that he is] like a bowing
wall, [or] tottering fence?

5. They-counsel only to
thrust-[him] down from his
exaltation; They-delight-in
falsehood; They-bless with
their mouth: But inwardly
they-curse. Selâh.

6. But only for God be-
thou-silent, my soul: For
from Him is mine expecta-
tion.

PSALM 61 (62).

1. For the end, a Psalm
of David for Idithûn.

2. Shall not my soul
submit to God? For from
Him is my salvation.

3. For HE is my God
and my Saviour: My pro-
tector; I shall not be moved
any more.

4. How long will-you-
rush-upon a man? You-
would-slay [him] all of you,
as upon a bowed wall and a
broken-down fence.

5. In reality, they-consult
to thrust [me] down from
my dignity; I-ran in thirst;
With their mouth they-
bless: but within their heart
they-curse.

6. Nevertheless do thou,
my soul, submit to God:
For of Him is my patient-
hope.

7. HE only is my Rock,
and my salvation : My high-
tower ; I shall not be moved.

8. Upon God [do I rely
for] my salvation and mine
honour : The rock of my
strength, and my refuge is
God (*or*, in God).

9. Trust in Him at all
times, ye people ; Pour-out
your heart before Him : God
is a refuge for us. Selâh.

10. Only a breath are
men of low degree, and men
of high degree are a lie ; In
the balances they-must-go-
up : They are, [when] alto-
gether, [lighter] than a
breath.

11. Trust not in oppres-
sion, And be not befooled
by unjust-gain ; If riches
flow-in : Set not [your] heart
[thereon].

12. One-thing has God
spoken, These two have-I-
heard : That power [be-
longs] to God :

13. Also to Thee, 'Adônây,
[belongs] loving-kindness ;
For THOU requitest to a
man according to his work
(i.e., actions).

7. For HE is my God, and
my Saviour : My helper ; I
shall not flee.

8. In God is my salvation
and my glory : [He is] the
God of my help, and my
hope is in God.

9. Hope in Him, all ye
congregation of the people ;
Pour-out your hearts before
Him : God is our helper [for
ever].

10. But vain are the sons
of men, false are the sons of
men in the balances, so that
they - deceive : They are
altogether [formed] out of
vanity (*or*, all alike formed,
&c.).

11. Trust not in wrong-
doing, And covet not rob-
beries : If wealth flow-in,
set not your heart [thereon].

12. Once has God spoken,
These two-things have-I-
heard : That power is of
God :

13. Thine also, O Lord,
is mercy : For THOU ren-
derest to every-one accord-
ing to his works.

The diction of this Psalm is thoroughly Davidic. Different as is its subject from that of Ps. xxxviii. (39), the language is so similar, that they must needs be assigned to the same author.

It is not clear to what part of the poet's life this Psalm is to be referred. The hypocritical foes, who plot to depose him "from his dignity," may be either Saul's courtiers or Absalom's partisans. The Psalm consists of three strophes of four verses, the divisions being marked by the *Selâhs*. Strophes 1 and 2 express the happiness and security of confidence in God, when enemies are leagued against one. The last contrasts therewith the folly of trusting in man.

v. 1. "Yedhûthûn" (LXX., Vulgate, and St. Jerome, *Idithûn*) is taken by Rashi for a musical instrument; by Qimchi, for the person to whom the Psalm was given to be sung, or set to music; by Aben Ezra, for an indication of the tune or air. v. 2. *Lit.*, "Only to 'Elôhîm is my soul silent," i.e., in silent resignation, resigns itself in silent trust. American Revisers—"In silence for God only my soul waits." v. 3. "Rock." St. Jerome, "Shield . . . I shall not be moved any more." These predicates are of frequent occurrence in the Davidic Psalms. v. 4. "Man," in text, *'ish* = Latin *vir* (a man, a man at his best), hence Targum, "against the godly man," "rush upon (against)," "set upon;" LXX., "assault a man;" Syriac and Targum, "rage tumultuously." "Will you break in?" by LXX. and St. Jerome, "Ye slay," "ye will slay," the rendering of Ben Nephthali and the Babylonian school. Ben Asher and the Western Jews read it as Passive, "ye shall be slain, all of you." But "wall," "fence," compel us to revert to the primary meaning of *râtsach* ("he broke," "he dashed in pieces"). St. Jerome, "How long will ye lie in wait for a man? ye slay, all of you (*interficitis omnes*) as a leaning wall (*murus inclinatus*) and a tumble-down fence (*maceria corrueens*)."
v. 5. "Exaltation," "dignity," "regal estate" (cf. Ps. iv. 3, "My glory to shame"). "For they take pleasure in falsehood;" so, too, St. Jerome. "They ran (I ran) in thirst" of LXX. (*édramon*) may mean either "I," or "they ran," comes from their vocalizing *yir'tsû* of text (= they delight) as *yârutstsû* (= they ran); according to Eusebius, their earlier copies had *εν ψεύδει, en pseûdei* (= in falsehood), instead of "in thirst," which, however, is questioned. The old Itala has *in sitim* (unto thirst). St. Ambrose reads "they ran" (cucurrerunt). vv. 6—8 repeat, with but slight variations, vv. 2

and 3. Cf. v. 6 with Ps. xxxvi. (37) 7. v. 9. "Ye people," most probably addressed to his retinue, not to the nation. v. 10. "Only a breath are the sons of [common] men (*b'nêy 'âdâm*), a lie the sons of [great] men (*b'nêy 'îsh*) (cf. Ps. xlviii. (49) 3); in the balances [they are] for going up: [Lighter are] they than a breath altogether," so the present text. St. Jerome, "Nevertheless (*verumtamen*), vanity are the sons of Adam, a lie the sons of man (*viri*) in deceitful balances; they act fraudulently together (*fraudulenter agunt simul*)."
 LXX. render, "But vain are the sons of men; false are the sons of men in the balances, so as to deceive; they are all alike (= altogether) [formed] out of vanity;" *τοῦ ἀδικῆσαι* (*toû adikeesai*); Vulgate, *ut decipient*—“that they may,—so that they deceive.” LXX. read *la-*“*alôth* (=for going-up) of text, as a form of “*âwal* (=he did wickedly, did wrong), and so rendered the verse thus: In the scales (when put into the scales), man’s qualities are such as *to wrong* him who buys them; *i.e.*, he is cheated, deceived by them, because they *go up*, are too light, kick the beam; the sum of their combined weights is lighter than nothingness. “De (LXX. *εκ*, *ek*) vanitate” (=from, out of emptiness), may be too literal a rendering of the text, “They are altogether [removed] *from* (= *min*) vanity;” or, adopting the Hebraism, LXX. may have meant: They are less *than*, more worthless *than* emptiness, less *than* nothing (in text “than a breath altogether”); or, they are outside the range of vanity, and hence are themselves vain, empty, unavailing. v. 11. “Trust not in oppression” (or “fraud”). St. Jerome, “in calumny” (*i.e.*, tricks of chicanery), “and in robbery, lest ye be disappointed.” Gesenius, “set not a vain hope on robbery.” “Riches bear fruit abundantly,” or still more literally, “break forth with fruit.” vv. 12, 13. This twofold truth is recorded Exodus xx. 5, 6; cf. Ps. cxliv. (145) 6, 7. St. Jerome, “one thing has God spoken.” A God of *omnipotence* in punishing the wicked, gracious and *merciful* in rewarding the good.

PSALM 62 (63).

1. A Psalm to David, when he was in the desert of Judâh. (2 Kings (Sam.) xxii. 5.)

2. O God, my God art THOU; earnestly-do-I-seek Thee: My soul thirsts for Thee, my flesh pines for Thee: In an arid land, and [is] fainting without water (*or, [it]* languishes without water).

3. Thus in the sanctuary have-I-gazed upon Thee: To see Thy power and Thy glory.

4. For Thy loving-goodness is better than life; My lips shall-praise Thee.

5. Thus will-I-bless Thee during my lifetime: In Thy Name will - I - lift - up my hands.

6. As with marrow and fat shall my soul be-satisfied: And with lips of jubilant-song shall my mouth utter-praise;

7. Whenever I-remember Thee upon my bed: [And] in the night-watches meditate on Thee.

PSALM 62 (63).

1. A Psalm of David, when he was in the desert of Idumæa. (So Codex Vatican, "Idumæa.")

2. O God, my God, I-wake early to Thee. My soul thirsts for Thee, for Thee my flesh how often!

3. In a desert, trackless and waterless land; thus in the sanctuary have-I-appeared before Thee! That-I-might-behold Thy power and Thy glory.

4. For Thy mercy is better than life; My lips shall-praise Thee.

5. Thus will-I-bless Thee during my lifetime; And in Thy Name will-I-lift-up my hands.

6. Be my soul filled as with marrow and fatness: And with jubilant lips shall my mouth utter-praise;

7. Forasmuch as I-remembered Thee on my bed: [And] in the early-hours meditated on Thee:

8. For Thou-hast-been a help to me: Therefore in the shadow of Thy wings will-I-sing-for-joy.

9. My soul cleaves after Thee: Thy right-hand upholds me.

10. But they [are doomed] to destruction, who seek my life: They-must-come to the lower-parts of the earth.

11. They-shall-pour-him-out upon the hands of the sword (i.e., They shall each of them be delivered to the power of the sword): They-shall-be a portion for jackals (*or*, foxes).

12. But the king shall-rejoice in God; all that swear by Him shall-glory; For the mouth of them-that-speak falsehood shall-be-stopped.

8. Because Thou-hast-been my helper: Therefore under the shelter of Thy wings will-I-rejoice.

9. My soul cleaves to Thee: Me Thy right-hand has-upheld.

10. As for them, they vainly seek my life: They-shall-go into the lower-parts of the earth:

11. They-shall-be-given-over to the power of the sword: They-shall-be portions for foxes.

12. But the king shall-rejoice in God; All who swear by Him (him [?]) shall-glory: For the mouth of them-that-speak unjust-things is stopped.

LXX. (*Codex Vatican.*) reads “Idumaea” in Title, probably a scribe’s blunder. That the Psalm is Davidic may be taken for granted. Whether, with Rashi, we refer it to the time of Saul’s persecution, or to that of David’s flight from Absalom, there are circumstances connected with the latter event, which are more consistent with the title and contents of this Psalm (cf. 2 Kings (Sam.) xv. 23, 28; xvi. 2, 14; xvii. 16). The Syriac version, however, expressly ascribes it to the former occasion; but then, how could David speak of himself (v. 12) as “king”? We may divide the Psalm into two parts: (1) Yearning for communion with God. (2) Steadfast hope that he will be avenged, and that his rights will be vindicated.

v. 2. “To Thee do I *rise early*,” so LXX. and St. Jerome

"Earnestly" expresses more fitly the poet's eager longing. Owing to the former rendering, and to the mention of "night-watches" in v. 7, in the Apostolic Constitutions (so-called, Bk. 2, 59; 8, 37), this Psalm is prescribed for the morning Office in East and West. "Flesh pines," in text *Kâmah*. St. Jerome, "My flesh has desired Thee (*desideravit te*);;" Symmachus, *himeíretai* (longs for); Aquila, *epetathee* (strains after, is devoted to). LXX., with Theodotion, render *K-m-h* of text, as if it were *Kam-mâh* (= how much, how often), and as it occurs nowhere else in the Hebrew Scriptures, they are quite as likely to be right as the other translators. "My soul . . . my flesh," the poet's yearnings, like every deep emotion, find outward expression in the bodily frame. "Fainting," "weary;" Lowe and Jennings suggest, "and [it, viz., my flesh] languishes without water." "*âyéph* (= languishing, weary) is a participial adjective, which according to Gesenius (*Hebr. Grammar*, § 110), agrees with "land" ('erets). "Languishing" may be taken figuratively, as the result of privation of the dew of God's blessing, and of religious consolations. v. 3. "Thus," with such yearnings, "have I appeared" (so LXX. and St. Jerome). "Gazed," "looked upon," "contemplated," "rested-in-contemplation." "To see," "that I might behold," "realize;" "that" is not = "to," "in order that," but is consecutive, *i.e.*, shows the result of this "contemplation." "Thy power and Thy glory," realized in the light of Faith, but made manifest in the *Shekhînâh*. v. 4. "Than life." LXX., St. Jerome, Vulgate, "than *lives*," as in Hebrew and Syriac "life," is expressed in a Plural form; cf. English, "news," &c. v. 5. "Lift up hands" = I will pray to Thee. v. 6. "As with," in text *Kemô*, plainly shows that this is figurative of the delight he looks forward to, when the union with God he so longs for, will be realized. The "fat" of the peace-offering was laid on the altar to be burnt, and removed from the part eaten at the sacrificial meal. Text, "As with fat and fatness," &c. v. 7 is in close connection with v. 6. v. 8. "I will sing," &c., or "I may go on singing for joy." v. 9. "To Thee, Me," &c., in text purposely juxtaposed, to show that the affection is reciprocal; cf. Preliminary Note ii. of the Contemplation "ad Amorem" (*Spiritual Exercises*). v. 10. LXX., "In vain" comes from reading *l'shôâh* (= for

destruction) as *l'sheva* (= in vain). St. Jerome, "But they seek to slay my soul, may they go into," &c. Revised Version (alternative rendering), "They shall be destroyed that seek my soul." "Lower parts," &c. *Sheôl*, thought to be under the earth, the under world. v. 11. "They shall pour him (each one of them)," &c. "They," here the verb is impersonal, so to speak, as the French *on*, *l'on*, German *man*. Each one of these would-be murderers shall be given over in a helpless condition to the stroke of the sword: cf. Jerem. xviii. 21; Ezech. xxxv. 5, for the same expression. "Portion for jackals," which feed upon dead bodies, *i.e.*, their remains will be left unburied. v. 12. "King" David, a serious objection, by the way, to Rashi's view as to the date of this Psalm. "Swear by Him." If, indeed, "Him," stands for God, it means His worshippers; so understood by Rashi, Aben Ezra, and Qimchi. Cf. v. 11. of the following Psalm, "Swear by Him," cf. Deut. vi. 13. Thalhofer, however, because Absalom's partisans were not idolaters, understands it of David's loyal adherents.

PSALM 63 (64).

1. For the Chief-Musician; a Psalm, to David.

2. Hear, O God, my voice in my complaint: From the fear of the enemy preserve my life.

3. Hide me from the secret - assembly of evildoers: From the tumultuous-throng of the workers of iniquity;

4. Who have-sharpened their tongue, like a sword: Have-aimed their arrow—a bitter word,

5. To shoot in the secret-

PSALM 63 (64).

1. For the end—A Psalm of David.

2. Hear, O God, my prayer, when I-earnestly-supplicate: From the fear of the enemy deliver my soul.

3. Thou-hast-sheltered me from the conspiracy of the wicked: From the throng of the workers of iniquity;

4. For they-have-sharpened their tongues like a sword: They - have - bent their bow—a bitter matter,

5. That they-may-shoot

places at the blameless-one : Suddenly do-they-shoot at him, and fear not.

6. They-are-obstinate in doing wickedly [lit., They-strengthen for themselves an evil word] : They-commune of laying snares privily : They-say, Who will-see them ?

7. They-devise wicked-things [lit., They search out iniquities] ; They-have-accomplished a device carefully-devised : And the inward-part of each-man and heart are deep.

8. But God shot at them with an arrow : Suddenly come their wounds.

9. And they against whom was their tongue, shall-cause - them - to - stumble : And every-one that-gazes-upon them shall-shake the head.

10. And all men shall-fear ; And they-shall-declare the work of God : And His doing they-shall-well-consider.

11. The just-man shall-be-glad in YaHWeH, and shall-find-refuge in Him : And all the upright in heart shall-glory.

in lurking-places at the blameless-one.

6. Suddenly will - they-shoot at him, and will not fear. They - have - set - on-foot for themselves a wicked proposal. They-have-taken-counsel how to-lay-snares-privily : They - have - said, Who will-see them ?

7. They - have - devised-wicked-things [They-have-searched - out iniquities] ; They-have - wearied - themselves with a diligent search (a scrutinizing search). Man shall - approach, and the-heart is deep ;

8. And God shall-be-exalted. Arrows of babes are their wounds ;

9. And their tongues were - weakened against themselves. All that saw them were troubled ;

10. And every man was-alarmed ; And they-related the works of God : And pondered His deeds.

11. The just-man shall-rejoice in the Lord, and hope in Him : And all the upright in heart shall-be-praised (i.e., shall glory).

The ascription, “to David,” may pass unquestioned. The prominence here given to “slander” favours Rashi’s assignment of this Psalm to the time of David’s retirement from the Court of Saul. It opens with a prayer for preservation from crafty and foul-tongued conspirators (vv. 2—5). It then sets forth their daring and knavery (vv. 6, 7). But destruction shall surely come upon them by means of their plots (vv. 8—10), to the joy of the just.

v. 3. “Hide me,” so St. Jerome. “Secret-assembly,” “throng,” the plots, the open violence. v. 4. “Who have sharpened,” so LXX.; St. Jerome, like Vulgate, “Quia” (because, for). “Aim arrows,” *lit.*, “tread” [their bows to string them and so to aim] “their arrows.” “Bitter word,” “word,” a slanderous imputation is more likely to be the meaning of *dâbâr*, both here, and in v. 6; St. Jerome, “a most bitter *word*” (*verbum amarissimum*), which is better suited to the “complaint,” than *prâgma* (=“thing”) of LXX. v. 6. “Obstinate,” &c., so Gesenius. “Who will see them?” *i.e.*, the snares, but Syriac, “Who will see *us*? ” v. 7. Both text and versions are equally obscure. The difficulty presented by LXX. (and Vulgate) is mainly due to a baldly literal rendering. Save three words noted below, they have translated according to the Lexicon meaning of the words, and that, too, in the order of the text. Following their traditional reading of the vowelless text, instead of *qerebh* (*q-r-bh*), “the inward-part” of the Masoretic text, they read *qârabh* (= he approached); for *vay-yôrêm* (= and He shall-shoot at them), they read *vay-yârum* (He [viz., God] shall be exalted); *pith’ôm* (suddenly) they read *pethâim* (simple ones, infants). In ancient and in mediæval Psalters the reading *ad cor* (= to the deep heart)—the present reading—alternates with *et cor* (*and the heart*, as in LXX.). The Vulgate reading *may* mean, “a man (an enemy of mine [?]) approaches a heart fostering deep plans” (either his own heart, or that of one he consults), *i.e.*, he allies himself with him, and accepts his devices. Mark the antithesis between “deep” and “exalted” (vv. 8—10). The overthrow of his enemies will be the direct outcome of their plots. “Suddenly” corresponds to the same word in v. 5. Qimchi would repeat “Suddenly”—“God shall shoot at them with an arrow suddenly: (*suddenly*) were

(=come) their wounds." According to the accentuation, which is erroneously adapted to that of v. 5 *b*, this verse reads, "God will shoot at them. With a sudden arrow came their wounds." v. 9. LXX. render vaguely. St. Jerome, "Et corruent in semetipsos linguis suis : fugient omnes, qui viderint eos" (And they shall fall together upon themselves by means of their tongues: all that see them shall flee-away). Revised Version, "So shall they be made to stumble, their own tongue being against them: All that see them shall wag the head" (in margin, as above), which requires the supposition of an ellipsis of the relative pronoun. It implies that the victims of their slander shall be the direct instrument of their undoing. v. 10. "His doing," i.e., the overthrow of these crafty revilers. Aquila. v. 9. *Bélee páraphrèema egenéétheesan hai pleegai avtōn* (arrows forthwith were their wounds); Symmachus, "Their wounds shall be a sudden dart" (*Bélos aiphnídion esontai hai pleegai avtōn*).

PSALM 64 (65).

1. For the Chief-Musician,
a Psalm, to David, a Song.

2. To Thee silence is
praise, O God, in Tsiyyōn :
And to Thee shall the vow
be-paid.

3. Thou - that - hearest
prayer: To Thee all flesh
shall-come (lit, Hearer of
prayer).

4. Facts of iniquity (i.e.,
iniquities) have-been-too-
strong for me: As for our

PSALM 64 (65).

1. For the end, a Psalm
of David, [a Song of Jere-
mias and of Ezechiel for
the people of the trans-
migration, When they began
to go forth.]

2. Praise becomes Thee,
O God, in Sion: And to
Thee shall the vow be paid
[in Jerusalem].

3. Hear my prayer: To
Thee all flesh shall-come.

4. The words of trans-
gressors have-overpowered
us: But THOU wilt-pardon

transgressions, THOU canst pardon them.

5. The happinesses [of him] Thou - choosest, and bringest-near, That he-may-dwell in Thy courts! We-shall-be-satisfied with the goodness of Thy house: [With] the holiness of Thy Temple (*or*, Thy holy temple).

6. Terribly in righteousness dost-Thou-answer us, O God of our salvation: [Thou] hope of all the ends of the earth, And of the remote-parts of the sea;

7. Setting-fast mountains by His might: Being-girded with power;

8. Stilling the roaring of the seas, the roaring of their waves: And the tumult of the peoples:

9. They too that-inhabit the uttermost - parts are afraid at Thy signs: Thou makest the outgoings of the morning and the evening to rejoice (*or*, to-sing-for-joy).

10. Thou-hast-visited the earth, and saturated it, Thou-didst-abundantly enrich it with a divine stream full of waters: Thou-didst-prepare their corn, when Thou hadst thus prepared it (viz., the soil):

our sins (*or*, Do Thou pardon, &c.).

5. Blessed is he whom Thou-choosest and adoptest; He - shall - dwell in Thy courts; We-shall-be-filled with the good-things of Thy house: Holy is Thy temple,

6. Wondrous through righteousness. Hearken to us, O God our Saviour: the hope of all the ends of the earth, and of them [that are] on the sea afar-off.

7. Establishing (lit, preparing) the mountains by Thy power: Being-girded with strength:

8. Who stirrest - up the depth of the sea, the roaring of its waves. The nations shall-be troubled,

9. And they that inhabit the uttermost - parts are afraid of Thy signs: Thou shalt make the outgoings of the morning and evening to rejoice.

10. Thou-hast-visited the earth, and saturated it, Thou-didst-abundantly enrich it. The river of God is-full of waters, Thou didst-prepare their food; for such is the preparation thereof.

11. Watering its furrows, levelling its ridges : With abundant - showers Thou-softenest it ; The produce thereof Thou-blessest.

12. Thou - hast - crowned the year of Thy goodness : And Thy paths drop fatness.

13. The pastures of the desert drop [therewith] : And with joy do the hills gird-themselves.

14. The pastures are-clothed with flocks ; The valleys too are-covered-over with standing-corn : They-shout-for-joy, yea, they-sing.

11. Saturate its furrows, multiply its fruits : [the crop] springing-up shall-rejoice in its drops.

12. Thou-wilt-bless the crown of the year of Thy goodness : And Thy plains shall-teem with abundance.

13. The oases of the waste shall-be-decked-with verdure : And with rejoicing shall the hills gird-themselves.

14. The rams of the flock are-clothed [with fleeces] : The valleys abound in corn : They-cry-aloud, yea, they-shall-sing-praise.

The addition to the Title is copied from certain second-rate Codices of LXX., and is rejected by Theodoret as a recent interpolation. From Jerem. xxxix. xl., we gather that the prophet never went to Babylon ; nor, as far as is known, did Ezechiel ever return to Judæa. The Psalm may be divided as follows : (1) vv. 2—5. In the name of the nation the poet declares that the praise most acceptable to God is silent, trustful resignation to His guidance. For that He hears prayer, all mankind will have recourse to Him. The nation, by its sins, is unworthy of being heard ; but God is easily propitiated ; He pardons the crimes of His chosen people and allows them the happiness of approaching Him in the place He has chosen for His earthly abode. (2) vv. 6—9. The signs of His almighty power pervade all Nature, striking terror by the manifestations of punitive justice, gladdening the heart, when He shows forth His loving care. (3) vv. 10—14 describe God's goodness in rendering the earth fruitful, and the teeming plenty which results therefrom.

v. 2. St. Jerome, "To Thee [silence [= silent resignation]] is

praise," &c. LXX., Vulgate, with Joseph Qimchi and Ewald, "Praise becomes Thee." Targum, "In Thy sight praise is accounted as silence." "In Jerusalem," wanting in text and in *Cod. Vatican.* of LXX.; the parallelism seems to require it. v. 3. "All flesh," Hebraism for "all mankind," cf. Gen. vi. 12; Isai. lxvi. 24; St. John xvii. 2. v. 4. "Words of iniquity," the poet is overwhelmed by the number and grievousness of the national sins. LXX. and Vulgate have in view, it seems, the *speeches* of godless men. "But THOU," emphatic. *We* cannot get rid of our iniquities, *Thou* alone canst pardon them. v. 5. "Temple" supplies no proof of the post-Davidic origin of this poem, as the Mosaic Tabernacle is often so called. v. 6. "Terribly," or, "By terrible things;" St. Jerome, "Terrible in justice, hear us, O God," &c. LXX. render it as qualifying "temple" in v. 5. If, with some commentators, we refer the Psalm to the invasion of Sennacherib, the slaughter of his army was indeed "a terrible answer" to the prayer of Ezechias. "Remote . . . of sea," *lit.*, "and of the sea of them [*or*, "of parts"] afar off," *i.e.*, the furthermost continents and islands. v. 8. "Stilling," *syntarássón* of LXX. (= "stirring up"), may probably be a scribe's blunder for *syntássón* (arranging, regulating). They likewise read *hámún*, instead of *h'món* (=tumult, multitude) of the present pointed text, and connected it with v. 9, as in Vulgate. v. 9. "Signs," manifestations of omnipotence, whether terrifying or gladsome. "Outgoings," the rising and setting of the sun (cf. *Al Qurân*, xlivi. 37). Arab dual, *mashrikâن* (= "the two Orients"); the whole world from E. to W. *Vespere* of Vulgate requires correction; the Gallican Psalter reads *Vesperæ* (=of evening, instead of "at evening"); Roman Psalter, Arnobius, and Cassiodorus, *Vesperi*; Codex of Verona, *vespere* (at eventide). As Thalhofer remarks, the Vulgate text needs here a correction, *vesperæ* for *vespere*. v. 10. "Divine stream" (*lit.*, in text, "a stream of 'Elôhîm'"), *i.e.*, a mighty stream, perhaps, "Jordan," which overflows its banks all the time of the harvest (Jos. iii. 15), about the time of the Passover (April), or the poet looks back to the season of ploughing and sowing (Oct., Nov.), the autumnal rains, which, falling from above, are a "divine," a heaven-sent stream. Targum, "From the fountain of God in the

heavens, which is full of rain." "When Thou hadst thus prepared it;" St. Jerome, "For thus didst Thou prepare it," viz., by preparing the earth for tillage, and providentially tending the sown fields, in the way described in v. 11. "Watering" (*ravvēh* in text), "levelling," "depressing," both by LXX. and St. Jerome are rendered as Imperatives, which, as Thalhofer observes, suits the context better than rendering them as Infinitives absolute, equivalent to the Gerund *in-do*. "Watering;" LXX. and St. Jerome, "inebriate." "Levelling its ridges" (*or*, "clods"); St. Jerome, "multiplica fruges" ("multiply the produce"), "with rains irrigate it, and bless its fruit" (*germini benedic*). v. 12. LXX. render somewhat freely, and transfer "Thou blessest" from v. 11. "Thou hast crowned," &c.; the fruits of the earth are here viewed as a crown wherewith God decks each year. Seasonable rains show that this is "a year of Thy goodness," Thou hast crowned it by giving an abundant harvest. "Paths," "tracks," *lit.*, "tracks of His chariot-wheels;" according to Rashi, the skies; to Qimchi, the clouds (cf. Nahum i. 3), "The clouds are the dust of His feet." "Drop fatness," fertilizing rains, a metonymy of cause for result. v. 13. "Pinguescent pascua deserti" (=the pastures of the wilderness shall grow fat), so St. Jerome; LXX. (*Cod. Vatican.*) render "the mountains (*τὰ ὄρη*, *tā óree*) of the desert," for an earlier rendering, *οἱ ὄροι* (*hoi hóroi*) (*fines*, boundaries), as is proved by SS. Augustine, Hilary, and by Arnobius, who read here *fines*. Probably LXX., like Symmachus, had *τὰ ὁραῖα* (*tā hōraīa*), the *speciosa* of Vulgate (=beauteous, fruitful spots, "the oases"). "With joy," with produce that gladdens man's heart. v. 14. "Pastures," in text, *kârîm*, plural of *Kar* (= "a lamb," a meadow, or "pasture," "a battering-ram," "a saddle"), rendered here by Syriac, "the rich district." St. Jerome, "Vestientur agnis greges" (= "the flocks shall-be-covered [decked] with lambs"). Targum, "The rams cover the ewes." LXX., "The rams of the sheep (plural) are clothed [with wool (?)]." *Tsô̄n* in text may be rendered "sheep" (collective plural), or "flocks." As a result of abundant feeding, the sheep become fat, are clothed with fat, with heavy fleeces. "Shout," . . . "sing," carry on the personification of inanimate nature, or mean the joyous gratitude of the nation cheered by the promise of abundant harvests.

PSALM 65 (66).

1. For the Chief-Musician,
a Song, a Psalm: Shout-ye
to God, all [parts] of the
earth:

2. Sing the glory of His
Name: Render glory [to
Him] by His praise.

3. Say-ye to God, How
terrible [a thing] are Thy
works! Through the great-
ness of Thy might Thine
enemies shall-yield-feigned-
submission to Thee.

4. All the earth shall-adore
Thee, And shall-sing to
Thee: They-shall-sing to
Thy Name. Selâh.

5. Come, and see the
works of God; Terrible [is
He in] His doing toward the
sons of man.

6. He-turned the sea into
dry-land; Through the river
they-passed on foot; Then
did-we-rejoice in Him.

7. Ruling by His might
for ever; His eyes observe
the nations: Let not the
refractory exalt themselves.
Selâh.

8. O bless our God, ye
peoples: And make the
voice of His praise to be
heard;

PSALM 65 (66).

1. For the end, a Song of
a Psalm [of resurrection].
Shout unto God, all the
earth:

2. O sing praises to His
Name: Give glory to His
praise.

3. Say to God, How awful
are Thy works, O Lord!
Through the greatness of
Thy power Thine enemies
shall-lie (i.e., pay feigned
submission) to Thee.

4. May all the earth
worship Thee, And sing-
praise to Thee: Let-it-sing
to Thy Name.

5. Come, and see the
works of God: [He is]
terrible in [His] counsels
beyond the sons of men.

6. Who turned the sea into
dry-land, They-passed
through the river on foot:
There did - we - rejoice in
Him;

7. Who by His might has-
dominion for ever; His eyes
look upon the nations: Let
not them that provoke [Him]
be-exalted in themselves.

8. O bless our God, ye
Gentiles: And make the
voice of His praise to be
heard;

9. Who places our soul in [the state of] life, Nor suffers our feet to be moved.

10. For Thou, O God, hast-tried us ; Thou-hast-proved-us-with-fire, as silver is-proved.

11. Thou - broughtest us into a prison-hold : Thou-laidest affliction on our loins ;

12. Thou hast caused man to ride upon our heads ; We - came into the fire and the waters : And Thou-broughtest us out into abundance.

13. I-will-come into Thy house with whole - burnt-sacrifices : I-will-pay Thee my vows,

14. Which my lips have-uttered : And my mouth has-spoken, in my distress.

15. I-will-offer to Thee holocausts of fat - lambs, With the incense of rams : I-will-sacrifice bullocks with he-goats. Selâh.

16. Come, hear, and I-will-tell, all you that-fear God : What He-has-done for my soul :

17. I-cried to Him with my mouth : And high-praise was under my tongue.

18. If I-had-seen iniquity

9. Who quickens my soul unto life ! Nor suffers my feet to be moved.

10. For Thou, O God, hast-proved us : Thou-hast-tried us with fire, as silver is tried.

11. Thou - broughtest us into the snare : Thou-laidest afflictions on our back ;

12. Thou - didst - mount men upon our heads. We-passed through fire and water ; But Thou-broughtest us out into [a place of] refreshment.

13. I - will - go - into Thy house with holocausts : I-will-pay Thee my vows,

14. Which my lips framed : And my mouth uttered in my distress.

15. I-will-offer to Thee whole-burnt-sacrifices full-of-marrow, With the incense of rams : I-will-sacrifice to Thee bullocks with he-goats.

16. Come, listen, and I-will-tell, all you that fear God : What-great-things-He-has-done for my soul.

17. I-cried to Him with my mouth : And extolled Him with my tongue.

18. If I-regarded iniquity

in my heart : 'Adônây would not have heard ;

19. But verily God has-heard : He-has-attended to the voice of my prayer.

20. Blessed be God : Who has not turned away my prayer, nor His gracious-goodness from me.

in my heart : The Lord would not hearken ;

19. Therefore has God hearkened : And has-attended to the voice of my prayer.

20. Blessed be God : Who has not turned away my prayer, nor His mercy from me.

"Of resurrection" is wanting in Origen's Hexapla, but is to be met with in many of the Fathers. The terms used in this Psalm, the summons to the Gentiles to join in worshipping the true God, the glance at the wonders wrought at the dawn of Israel's existence as a nation, have led many, both ancient and modern commentators, to refer this Psalm to the post-Exilic period. This view, however, can hardly be reconciled with vv. 9, 17, and 18 especially. Further, the thanksgiving is to be accompanied by sacrifices in the Temple, which was not rebuilt till some time after the return from captivity. The miraculous deliverance from the host of Sennacherib supplies the historical situation best suited to the contents of the Psalm (cf. vv. 9, 13, 17, 18), which were thus a pæan for the defeat of the invader. The addition to the Title may have been added on account of v. 9, or by those who took this Psalm for a thanksgiving for national restoration, which, by the way, is a type of our resurrection with Christ in holy Baptism, the earnest of our resurrection at His second coming.

v. 2 b. *Literally*, "Put-ye glory His praise," which may mean, "Give glory [to Him] by His praise." Ibn Ezra, "Deem it your glory to declare His praise." St. Jerome is here at one with LXX. and Vulgate. v. 3 recalls v. 6 of preceding Psalm, and may account for the place this Psalm occupies in the Psalter. v. 5. "Towards the sons," &c., rather "than the sons of men," "above the sons," &c. v. 6. A glance at the Exodus. "River," Jordan (Jos. iii. 14). "There" is equivalent to "then;" the verbs are to be rendered in the Preterite. v. 7. "Refractory,"

the heathen who refuse to acknowledge the Divine King. St. Jerome, "increduli," unbelievers. v. 9. As is said above, hemistich *b* is hardly compatible with the post-Exilic date assigned to this Psalm. v. 11. '*Bham-metsúdháh* = (1) "into the net;" so St. Jerome, with the alternative rendering, *obsidionem* (siege, blockade); (2) "fortress," "defence." Thalhofer prefers "prison-fortress," as better suited to the context. "Loins" wearied by the bearing of heavy burdens. Targum, "a chain." v. 12. Text, "Thou hast caused men to ride upon our heads," expressing the most abject slavery. St. Jerome's version here is word for word that of Vulgate. "Abundance," "overflowing plenty," "a state of abundance." Targum, "into respiration," where we could breathe freely. v. 13. The Psalm is obviously liturgical, a thanksgiving for some national deliverance. The High Priest may be supposed to have sung the remaining verses when proceeding to the thank-offering; or it was sung as a solo, not by the choir. v. 14. "Vows" wrung from the nation in extraordinary distress, or peril. St. Jerome, "Which my lips have promised." v. 15. "Incense of rams," the smoke of the sacrificed rams. The ram was not sacrificed for ordinary personal intentions, hence we may suppose the speaker to be the High Priest sacrificing in the name of the people. v. 17. "Under my tongue" (cf. Ps. ix. (10) 7). St. Jerome, "in lingua mea" (with my tongue). Aben Ezra glosses it, "in my heart." Thalhofer, "Scarce had I put up my prayer, when the assurance of being heard inspired me with a hymn of thanks, which I kept in readiness under my tongue." Old Itala, *exultavi* (I exulted). v. 18. God is to be approached with a clean heart. v. 19. St. Jerome, "Ideo" (therefore, on that account).

PSALM 66 (67).

1. For the Chief-Musician
on stringed-instruments: A
Psalm, a Song.

2. God be-gracious to us,
and bless us: Cause His

PSALM 66 (67).

1. For the end. Among
the hymns, a Psalm of
praise, by David.

2. God be-merciful to us,
and bless us: Cause His

countenance to shine upon us. Selâh.

3. To know Thy way (i.e., That Thy way may be known) upon earth: Thy salvation among all nations.

4. Peoples shall - praise Thee, O God: Peoples shall-praise Thee, all of them (*or*, Let the peoples give-thanks, &c.).

5. Let the nations be-glad, and sing-for-joy; For Thou-judgest the peoples with equity: And leadest the nations upon earth. Selâh.

6. Peoples shall - praise Thee, O God: Peoples shall-praise Thee, all of them.

7. The land has-given her increase: God, our own God, shall-bless us.

8. God shall-bless us: And all the ends of the earth shall-fear Him.

face to shine upon us, [and be-merciful to us].

3. That we - may - know Thy way upon earth: Thy salvation among all nations.

4. Let the peoples give-thanks to Thee, O God: Let all the peoples give thanks to Thee.

5. Let the nations be-glad and exult; For Thou-shalt-judge the peoples with equity: And guidest the nations upon the earth.

6. Let the peoples give-thanks to Thee, O God: Let all the peoples give thanks to Thee;

7. The land has-given her fruit: May God, our own God, bless us,

8. May God bless us: And let all the ends of the earth fear Him.

The date and authorship of this Psalm are uncertain, though it may well be that the ascription "To David" in LXX. and Vulgate is correct, as to him was vouchsafed a clear insight into the Messianic future, wherewith this Psalm is mainly concerned. True, modern critics regard it as a hymn of thanksgiving for an abundant harvest, the result of the promise in Lev. xxvi. 3, seq., which would have suggested to the inspired poet the anticipation of the blessings of the Messianic era, the spread of the knowledge of the true God among the heathen, the reversal of the curse pronounced against the earth (Gen. iii. 17, 18). Be this as it

may, the Psalm is a prophetic forecast of the priceless boons vouchsafed by the manifestation of God in the flesh. It invariably follows at Lauds Ps. lxii. (63), as its counterpart, as, while the latter Psalm expresses our yearnings after God, and our unreserved yielding of ourselves to Him, Ps. lxvi. (67) shows us God's bestowing Himself upon us, with the fulness of His gifts.

v. 2. An adaptation for congregational use of the priestly blessing (Num. vi. 24—26). It cannot have been pronounced by a priest in the sacred place, as the priests took the greatest care not to swerve from the Pentateuch formula. Observe, too, the substitution of '*Elōhîm*' for *YahWéH*. v. 3. *Lit.*, "to know" = in order that men may know, equivalent to St. Jerome's "That Thy way may be known." "Way," the revelation by God in His Christ of the economy of redemption and salvation (cf. St. Matt. xxii. 16; Acts ix. 2; xix. 23; xxiv. 14; and the "opening" Surah, or chapter, of *Al Qurân*, vv. 6, 7), where it means "religion." vv. 4, 5. These Optatives are Futures in text, and may be so rendered. "Judge," i.e., rule, as in Ps. lxxi. (72) 2, 4, 12—14; Isai. xi. 3; 3 (1) Kings viii. 32; not punitive judgment. v. 7. "Has given," a *fait accompli*, inspiring confidence of further blessings. vv. 7, 8. Note the three-fold repetition of the Name, expressing not only steadfast trust, or earnest supplication, but foreshadowing the revelation of Trinity in Unity. "Our God," "*Immânu-êl*, "God with us."

PSALM 67 (68).

1. For the Chief - Musician: to David, a Psalm, a Song.

2. Let God arise, scattered-be His enemies: Let them also that-hate Him flee before Him

3. As smoke is-driven-away, drive [them] away; As wax melts before the

PSALM 67 (68).

1. For the end, a Psalm of a Song by David.

2. Let God arise, let His enemies be-scattered: Let them also that hate Him flee before Him.

3. As smoke vanishes, Let-them-vanish; as wax melts before the fire: So let

fire : Let the wicked perish at the presence of God.

4. But let the just be glad ; let-them-exult before God : Yea, let-them-rejoice with gladness.

5. Sing to God, hymn His Name ; Cast-ye-up-a-highway for Him - that-rides through the deserts : YâH is His Name, therefore exult-ye before Him.

6. A father of orphans, and an advocate of the widows : Is God in the habitation of His holiness.

7. God settles the solitary-ones in a household ; He-brings-out the prisoners into prosperity : But the refractory dwell in a-land-of-drought.

8. O God, at Thy going-forth before Thy people : When Thou - didst - march through the waste ; Selâh.

9. The earth quaked, The heavens also dropped at the presence of God, [even] that Sinai : At the presence of God, the God of Israël.

10. Thou, O God, didst-send a gracious rain : When Thine inheritance was-weary, THOU didst - refresh it.

sinners perish from before God.

4. But let the just rejoice, and exult before God : Let-them - be - delighted with gladness.

5. Sing to God, sing-praises to His Name ; Make a way for Him that rides upon the west : (The LORD is His Name), therefore exult-ye before Him. [They-shall - be - troubled at His presence,]

6. [Who is] a father of the orphans, and defender of the widows : [Such is] God in His holy place.

7. God, who settles the solitary-ones in a household ; He-leads-forth the bound mightily : Them also that act-provokingly, who dwell in tombs.

8. O God, when Thou-wentest - forth before Thy people : When Thou-didst-march through the desert ;

9. The earth quaked, Yea, the heavens dropped [rain] at th: presence of the God of Sinai : At the presence of the God of Israël.

10. Thou, O God, didst-set-apart a gracious rain for Thine inheritance : For it-was weary, but THOU didst-restore it (*or*, refresh it).

11. Thy flock dwelt therein : Thou, O God, didst-provide of Thy goodness for the afflicted.

12. 'Adônây gave the word : The women - proclaiming-good-tidings were a great company.

13. Kings of armies, they-flee, they-flee : And she-that-tarries at-home divides the spoil.

14. When ye - lie - down among the folds, [ye shall be] very dove wings, covered with silver : And her pinions with yellowness of gold.

15. When Shadday (i.e., the Almighty) scattered kings therein, [It was as if it-snowed on Tsal'môn.]

16. A mountain of God is the range of Bâshân : A many-peaked range is the range of Bâshân.

17. Why look-ye-jealously, ye mountains, ye peaks? That mountain God has-desired for His abode : Surely YaHWeH will-dwell [there] for ever.

18. The chariots of God are two myriads, thousands upon thousands : 'Adônây is among them, Sinai [itself] is in the sanctuary.

11. Thy flock dwelt therein : Thou, O God, of Thy goodness didst-provide for the poor.

12. The Lord will-give a word to them-that-declare-good-tidings in a great host.

13. The King of the hosts of the beloved, of the beloved, [will grant] to the beauty of the house, to divide the spoils.

14. Even should-ye-lie-down amid the lots, [ye shall be] as the wings of a dove covered - with - silver : And her tail-feathers with sheen of gold.

15. When the Heavenly-One scatters kings upon it, They - shall - become - snow-white on Selmôn :

16. The mountain of God is a fertile mountain : A swelling (lit., curdled) mountain, a fertile mountain :

17. Why look-ye-enviously at the swelling mountains? [This is] the mountain wherein God is-pleased to dwell : Surely the Lord will abide [there] for ever.

18. The chariots of God are ten thousand - fold, thousands of rejoicing-ones : The Lord is among them, in Sinai, in the sanctuary.

19. Thou-didst-go-up on high, Thou - didst - take-captive a captive - band ; Thou - didst - receive gifts among men : Yea, even [among] the rebellious, that Yâh 'Elôhîm might-have-a-dwelling-place.

20. Blessed be 'Adônây, day by day He-bears-our-burden ; God is our salvation. Selâh.

21. God is to us a God of deliverances ; And to YaHWeH 'Adônây [belong] means-of-escape from death.

22. But God shall-smite the head of His enemies ; The hairy scalp of-him-that-continues - to - walk in his trespasses.

23. 'Adônây has-said, I-will-bring [them] back from Bâshân : I-will-bring [them] back from the depths of the sea :

24. That thou - mayest-move thy foot in blood : That the tongue of thy dogs [may have] its portion from the enemies.

25. They-have-seen Thy processions, O God : The holy processions of my God, of my King.

26. The singers came-first, next the players-on-

19. Thou-didst-go-up on high, Thou-didst-take Thy captives ; Thou-didst-receive gifts among men : Yea, even those that believed not that the Lord God dwells [here].

20. Blessed be the Lord daily ; The God of our salvation shall-prosper us.

21. Our God is the God of salvation ; And the Lord God has means-of-escape from death.

22. But God shall-crush the heads of His enemies ; The hairy crown of-such-as-go-on in their trespasses.

23. The Lord said, I-will-bring-again from Bashan : I will bring [them] again through the depths of the sea ;

24. That thy foot may-be-dipped in blood : That the tongue of thy dogs [may be reddened] with that of the enemies.

25. They have seen Thy processions, O God : The processions of my God, of my King, who dwells in the sanctuary.

26. First-came the princes, followed by players - on-

stringed-instruments : In the midst of damsels sounding-timbrels.

27. In the congregations bless-ye God : [Even] 'Adô-nây, [ye that are] of the fountain of Israël.

28. There is young Bin'yâmîn, their ruler, The princes of Y'hûdhâh [and] their council : The princes of Zebulûn, the princes of Naph'tâlî.

29. Thy God has - commanded thy strength ; Confirm, O God, that - which Thou-hast-wrought for us.

30. Because of Thy temple at Yerûshâlâim : To Thee shall kings bring gifts.

31. Rebuke - Thou the beast of the reed-jungle, the troop of bulls together with the calves of the peoples ; Trampling on those - that have-pleasure in silver. He-scatters the peoples that delight in wars (*or*, Scatter-Thou the peoples, &c.).

32. Nobles shall-come out of Mits'râîm : Kûsh will cause her hands to run to God (i.e., shall haste to stretch out her hands, &c.).

33. Ye kingdoms of the earth, sing to God : Sing-praises to 'Adônây ; Selâh.

instruments : In the midst of damsels playing-on-timbrels.

27. Bless God the Lord in the congregations : [Ye that are] of the fountains of Israël.

28. There is young Benjamin in ecstasy. The princes of Juda, their rulers : The princes of Zabulon, the princes of Nephthali.

29. Command, O God, Thy might ; Strengthen, O God, that which Thou hast wrought in us (among us).

30. Because of Thy temple at Jerusalem, shall kings bring to Thee presents.

31. Rebuke - Thou the wild-beasts of the reed-jungle ; the troop of bulls together with the heifers of the peoples [combine (?)] to-drive-out those who are-proved with (like [?]) silver. Scatter-Thou the nations-that wish for wars.

32. Ambassadors shall-come from Egypt : Æthiopia shall-haste [to stretch-forth] her hands to God.

33. Ye kingdoms of the earth, sing to God : O hymn the Lord ; Sing-praises to God,

34. To Him - that - rides upon the heaven of heavens of-old-time : Lo, He-utters His voice, a voice of might (i.e., a mighty voice).

35. Ascribe-ye might to God ; Over Israël is His majesty, and His might is in the skies.

35. Terrible [art Thou], O God, out of Thy holy-places : The God of Israël, 'tis HE gives strength and power to [His] people. Blessed be God !

34. Who mounts on the heaven of heaven eastward : Lo, He - utters a mighty sound with His voice.

35. Give-ye glory to God ; Over Israël is His majesty : And His power is in the clouds.

36. God is wonderful in His holy-places ; The God of Israël, HE will - give strength and power to His people. Blessed be God !

By rationalistic criticism this Psalm is assigned to the prophetic, or to the Machabæan, even to the post-Machabæan period (Reuss, Ewald, Olshausen, among others). R. Qimchi refers it to the raising of the siege of Jerusalem, beset by the hordes of Sennacherib. But the tradition embodied in the Title is by far the most probable. (1) After Jeroboam's secession, the northern tribes ("Zabulôn, Nephthali") would not have joined the two southern-most (Judah and Benjamin) in a religious function. After the Captivity, descendants of the northern tribes were merged into Juda, but these tribes had long since ceased to exist as *distinct* tribes. (2) The poet's retrospective glance stops short at the inauguration of the national sanctuary on Sion. (3) The absence of any mention of Babylon or of Assyria, is fatal to Qimchi's view. The Psalm is obviously a processional, the pæan of a victory sung, while the Ark was being brought back from the field to the centre of national worship. According to Tholuck and Hengstenberg, David's victory over the Syrians and Ammonites (2 Kings (Sam.) xi. xii.) is the theme of the song. Their view is singularly appropriate, as it is certain from Urias' answer (2 Sam. xi. 11), that the Ark was borne into the field on that occasion. The Psalm falls into two main divisions, each consisting of four strophes : (1) vv. 2—7. Praise of the Almighty, Terrible yet

Merciful. (2) vv. 8—11. The pilgrimage through the desert under the guidance of a special Providence. (3) vv. 12—15. The conquest of Canaan ascribed to God's interposition in His people's behalf. (4) vv. 16—18. Mount Sion the chosen dwelling-place of the God of Israël. In the second division : (1) vv. 19—24. The recent victory an earnest that God will crush the heathen foes of the theocracy. (3) vv. 25—28. The triumphal procession in thanksgiving for the victory. (3) vv. 29—32. A forecast of the conversion of the leading nations of the world. (4) vv. 33—36. Closing doxology.

v. 2. The chant Moses was wont to intone, when the Ark was borne forward on the march (Num. x. 35). This suggests to the poet a rapid retrospect at the prominent events of Israël's history from the Exodus to the inauguration of the Davidic sanctuary. In text, the verbs are in the Future, to be rendered as Optatives in vv. 2—4. v. 5. "Cast ye up," &c., or, as Gesenius, "make a level road by casting up an embankment;" cf. Isai. xl. 3; lvii. 14; lxii. 10; Mal. iii. i. But Rashi, Ezra, Qimchi, and Targum, "Exalt ye Him that rides upon the heavens." Targum, "Who sits on the throne of glory in the heavens." "Rides through the deserts" (or, desert-stepes) agrees with St. Jerome, "ascendenti per deserta." In this sense, it refers to the transit of the Ark through the desert, or to the march of David's forces through the desert of Moab to the hostile encampment at Medibah (1 Paral. (Chron.) xix. 17). LXX. have referred "*arâbhôth* (deserts) to "*Erebh* (evening), which points to what the poet had in his mind, viz., the march through the S.W. wilderness. It may also be an allusion to the dark clouds, the pavilion of God (cf. Ps. xvii. (18) 12, 13). Qimchi, "Who rides on the highest heavens," cf. v. 33. "Yâh His Name;" in text, "in Yâh is His Name," rendered literally by St. Jerome, "in Domino nomen ejus," meaning "Yâh is His Name"—Yâh, a contraction of YaHWeH, *i.e.*, He who revealed Himself to us as the Eternal, the Immutable. The prefixed B' (= In) is called by grammarians "the *Bêth essentiae*," hence Targum, LXX., and Vulgate, "The LORD in His Name" (cf. Isai. xxvi. 4). "They shall be troubled . . . presence," neither in text, nor in St. Jerome. How or whence LXX. foisted it into their version, none can tell, unless it be taken as an alternative

rendering of the foregoing clause. v. 6. "Advocate," "defender," "avenger," mighty and terrible though He be (cf. Ps. liii. (54) 3). v. 7. "Solitary ;" St. Jerome, "solitarios ;" LXX., *μονοτρόπους*, *monotrópos* (those living alone), by Vulgate rendered according to its etymology, but it may be taken in the sense of the text. Symmachus, *μοναχός*, *monachós* (single, solitary). Vulgate may have had in view the contrast between the various myths and superstitions of the heathen, and the union of Israël in one orthodox faith. In text, the reference is to the deliverance of Israël from bondage, and the solitary desert, and their settlement in the Land of Promise. "Prisoners" alludes to Egyptian bondage. "Into prosperity," so Syriac ; Symmachus, *εἰς ἀπόλυσιν*, *eis apolysin* (into release, deliverance) ; LXX. and St. Jerome with Vulgate, "with strength," understood by some to mean "firmly bound," by others of the manifestation of Divine power in their deliverance. Aben Ezra, "with chains." As the word occurs here only, these various renderings are mere guesses. "Refractory ;" St. Jerome, "increduli" (unbelievers). Only the rebellious [Israelites doomed for unbelief to die in the desert,] dwelt [=had to dwell] in aridity (=a land-of-drought). Thalhofer glosses the LXX. thus : "[He releases from the tomb] even those who by their continual provocation, had incurred the doom of death ["who dwell in tombs"], if they but repent." v. 8 begins a more direct allusion to past history. "Waste," on the borders of Moab and the Amorites (Num. xxi. 21). v. 9. A poetical description of the phenomena accompanying the Sinaitic Theophany, which reproduces, almost word for word, vv. 4, 5 of the Song of Deborah (Judges v.). "Dropped [water]," in the Song, verse 4. "The heavens also dropped, Yea, the clouds dropped water" (*Ibid.*), i.e., rain, the natural accompaniment of a violent thunderstorm. "[Even] that Sinai [quaked] at the presence of YaHWeH, the God of Israel" (*Ibid.* verse 5). Cf. Deut. xxxiii. 2 ; Hab. iii. Vulgate might be conformed with the text, by inserting a comma between *Dei* (of God), and *Sinai*, "At the presence of God, Sinai [quaked] at the presence of the God of Israël," but LXX. have "of the God of Sinai." Several old Latin Psalters read, "At the presence of God, Mount Sinai at the presence of the God of Israël." The poet here completes by tradition the account given Exod. xix.

16—19. “Sinai, Sina,” a mountainous region in the Arabian peninsula, between the two gulfs (Heroöpolitan and Aelanitic) of the Red Sea. Of its three main summits, the lower towards N.E. is *Horeb* (= Hebr. “dry”), from which towards the south is the ascent to Sinai (=perhaps, “clayey,” “miry”). Mount St. Catharine towards S.W. is the third summit. v. 10. *Lit.*, “a rain of liberalities;” Gesenius, “an abundant, copious rain.” “Didst send,” *lit.*, “didst scatter,” “shake forth,” “sprinkle;” in text, *tānîph*, a sacrificial term for the waving to and fro of the parts of the victim reserved for God, ere laying them on the altar-fire, which may have suggested to LXX. ἀφοριεῖς, *aphorieis*; in Vulgate, “Segregabis” (wilt set apart). The “rain” here alludes to the manna, whereby the pilgrim-host was refreshed, when exhausted by the hardships of the march (Exod. xvi. 4; Ps. lxxvii. (78) 24). v. 11. “Thine animals,” so LXX. and St. Jerome render *chayyâth' khâ* of text; “the congregation of Israël,” according to Rashi, here likened to a flock whose shepherd is God. “Therein,” *i.e.*, in the desert, but some understand it of Chanaan. v. 12. The poet now passes to the series of victories won by Israël under Josue and the Judges. In his enthusiasm he brings the memory of bygone glories into the present. “Gave (gives) the word,” utters the decree awarding to Israël these victories (cf. Hab. iii. 9). LXX., by mistaking the gender (*Fem.* in text) of these heralds of victory, have given occasion to several arbitrary applications of this verse. From Exod. xv. 20, seq.; Judges v. 12; 1 Kings (Sam.) xviii. 6, 7, we learn that the Hebrew women were wont to celebrate their victories with pæans and dances. St. Jerome, “Lord, Thou shalt give the word to the women-heralds (*annunciatricibus*) of the greatest strength (*fortitudinis plurimæ*).” Thalhofer’s explanation: “Word,” either the news of the victory, or the pæan wherewith to celebrate it. “Virtute multa” (*lit.*, “with much power” of Vulgate), renders δυνάμει πολλῆ (dynámei pollee) of LXX. (in Dative), probably to be understood of the heralds, “to a numerous host of them” (?), while the Vulgate *virtute multa* is referred to the “Lord.” vv. 13, 14. The pæan of the women. Mighty though they be, “they flee,” leaving their treasure to be divided by the women in the tents. St. Jerome, “Kings of armies shall be leagued together” (*federabuntur*),

"shall be leagued together, and the beauty of the house shall divide the spoils." Syriac, "Kings of armies shall gather together, and the beauty of the house," &c. Symmachus, "The kings of the soldiers" (*al. squadrons*) "were loved, they were beloved, and (*ἡ διάιτα, hee diaita*) the mistress of the house shall distribute the spoils." Both he and LXX. read, instead of *yid-dô-dhûn* (they will flee) of present text, *yedhîdhîth* (beloved), easily confounded in the original vowelless text. "The king of the hosts of the beloved [people] [will grant] to the beauty of the house," &c. The LXX. rendering, "beauty of the house," is supported by the Targum's and Buxtorf's version of Jerem. vi. 2, where *nâvâh* of this verse (*un'vath* here) is rendered "beautiful;" cf. "The women in the tent" (Judges v. 24.) v. 14. The women cheer the warriors by the prospect of rest and plenty in the enjoyment of rich spoils. "Folds," "stalls," in text, *shephattâyîm*; by Aquila and LXX. rendered "lots;" portions of inheritance in Gen. xlix. 14; Judges v. 16. Targum, in the passages just indicated, "boundaries;" St. Jerome, "terminos" (boundaries). The Rabbins favoured the rendering "pots," "pot-stands." "Though (like the vilest camp-followers) you have now to lie among the pots" (an image expressive of filth and degradation) "by reason of the oppression of the enemy, ye shall yet be," &c., so Qimchi. v. 15. The poet either resumes *in propria persona*, and concludes his narrative of the wonders of the Exodus-age, or this may be taken as a continuation of the paeon, which, as some opine, is borrowed with v. 14 from an old war-song celebrating the victories of the early settlement in Chanaan. "Tsalmôn," a lofty mountain near Sichem (Judges ix. 48); the name means "shady," as it was thickly wooded. Snow on Selmon would be more striking than on the other mountains. This may mean, as R. D. Qimchi glosses it, the prosperity accruing to Israël from the defeat of its foes, or the bleaching bones of the slain in the fearful massacres of the invading Israelites (cf. Num. xxi. *passim*), or the polished armour of the slaughtered foe (cf. 2 Mach. vi. 39). vv. 16, 17. Having rehearsed the bygone tokens of Divine predilection for the chosen race, the poet now shows its continuance in the recent choice God has made of Sion as the seat and source of the power which has given David so many victories. "Mountain of God,"

i.e., a lofty mountain-range. “Bâshân,” the northern part of the region beyond Jordan, bounded on N. by Mount Hermon (whence “the mountain of Bashan” *may* mean Hermon); on S. by the brook Jabboq and Mount Gilead; extending eastward to Salchah. No individual hill is called “Hill of Bâshân,” but a great part of the district is mountainous, whence the name ’Argôb (a heap of stones) and Trachonitis. It was celebrated for its rich pastures and abundance of cattle. “Many-peaked;” LXX., “a mountain curdled like cheese,” “a condensed,” or “a swelling mountain” (?), a secondary meaning of *gab̄h'nunnîm* (peaks, summits) in text. v. 17. “Look jealously;” Targum, “leap ye;” Aquila and Theodotion, ἐριζετε, *erizete* (quarrel, strive ye); Rashi, “plot to the injury of,” &c. “Curdled (*sic*) mountains” (ὅρη τετυρωμένα, *oree tetyrôména*) in LXX. is construed as Vocative, in Vulgate it is Accusative, and *may* mean, “Why (ye carnal-minded) look ye wistfully at mountains favoured indeed by nature, preferring them to Sion God has chosen for His abode?” v. 18. “Thousands upon thousands,” *lit.*, “thousands of iteration,” i.e., “many thousands,” so Aben Ezra. Targum, “two thousand angels are drawing them [the chariots];” LXX., “thousands of abounding (or, vigorous)-ones,” corresponding to St. Jerome, “millia abundantium.” “Thousands of rejoicing-ones” (Vulgate and Rashi) make it probable that LXX. formerly had εὐθυμούντων, *evthymountōn* (=rejoicing-ones) instead of their present εὐθηνούντων (*evtheenountōn*). As the word in the text thus diversely rendered occurs here only, these renderings are conjectural. “The chariot of God” symbolizes His victorious might against the foes of the theocracy. He that is enthroned on Sion is escorted by two myriads of war-chariots, driven by thousands of angels, as we may infer from the text. Cf. Deut. xxxiii. 2; 4 (2) Kings ii. 11, vi. 17; Dan. vii. 10. “Lord is in them, Sinai itself is in the sanctuary,” He, who surrounded by “ten thousands of holy-ones” revealed himself as Lawgiver to Israël, on Sinai, is now made manifest on Sion, over the tables of the Law, in the *Shekhînâh*, as Lawgiver to His people; in a word, the glories of Sinai are now transferred to Sion. “A Sinai is [Sion] in holiness.” v. 19 is quoted (Eph. iv. 8) in its higher Messianic import. His alteration (“and gave gifts”) finds a precedent in Targum, “Thou hast

given gifts to them, [viz.] to the sons of men.” Further, ere He receives, the Christ of God must *give*, since, to be enabled to give to Him, we must receive of His regenerating Spirit, the indwelling source of the new life of Faith and of love. Hence *receivedst* implies a previous *giving*. “Rebellious;” LXX., ἀπειθοῦντες, *apeithountes* (disobedient, unbelievers) = “insuper non credentes ad inhabitandum Dominum Deum” of St. Jerome. Thalhofer takes ἀπειθοῦντες of LXX. as Nominative absolute, and proposes the following: “Even the unbelievers, as regards the dwelling [are among these gifts].” LXX. transfer “the Lord God” to v. 20. If the accent represented by the colon (“among men :”) be disregarded, it will read, “Thou hast received gifts; among men, yea, even the rebellious, to dwell [among them], O Yâh, ’Elôhîm.” v. 20. Gesenius (*s.v.*), “if one lay a burden upon us,” “God is our salvation.” St. Jerome, “portabit nos” (= will carry us), cf. Isai. xlvi. 3. “Prosper our way” of Vulgate is an etymological rendering of LXX. (*κατενοδώσει*, *katevodôsei* = He will prosper us). v. 21. “From death,” in text *lam-mâveth* (= to, for, as concerns death), or, may be, at the hour of death. Symmachus, *ai εἰς θάνατον ἔξοδοι* (*hai eis thanaton exodoi*), which agrees with Qimchi’s gloss, “to God belong several ways of inflicting death.” vv. 23, 24. The promised subjugation of the foes of the theocracy. Neither the glens of Bâshân on the East, nor the depths of the Western sea (the Mediterranean), shall screen them from vengeance. LXX., ἐν βυθοῖς [*όντας*] θαλάσσης, *en bythois* [*ontas*] *thalasses* (though [the enemies be] in the depths of the sea). Vulgate, “Into the depth” (*in profundum*), is taken by Thalhofer to mean, “I will bring them back, [in order to hurl them] into the depths,” &c. St. Jerome and Cassiodorus render “from the depths,” &c. v. 24b, rendered by Rosenmüller, “Lingua canum tuorum ex hostibus, ex unoquoque eorum [bibit]” (The tongue of thy dogs [shall lap the blood flowing] from the enemies, from each one of them). *Minnehû* (from it, from him) is here taken from *mén* (= portion), “its [*i.e.*, “the tongue’s,” &c.] portion.” v. 25. “They have seen,” equivalent to French *l’ont a vu*, a Preterite of *confidence* “in holiness” (*baq-qôdesh*), *b*’ = *Bêth essentiæ*, hence = “holy,” the *religious* procession, not the war-march, is here described. v. 26. “Singers.” LXX., “Princes,” they reading

sârîm (=princes) instead of *Shârîm*; St. Jerome, “cantores.” v. 28. “Benjamin the youngest,” their ruler, takes the lead, because, according to the promise (Deut. xxxiii. 12), the sanctuary was within its borders, and Saul, the first King was of that tribe. “Ruling them” =their ruler. St. Jerome, “continens eos” (controlling them). LXX. have taken it for one word meaning (*inter alia*), “to fall down astounded.” “Council,” “leading officials,” “company” (which supposes Juda to be mentioned as the most populous tribe), are but so many guesses; so too St. Jerome’s “in purpura eorum” (in their purple [robes]), the word in text (*rîgh'mâthâm*) occurs here only. These four tribes represent the whole nation, all, in fact, who are “of the fountain-head of Israel,” *i.e.*, his descendants (cf. the like metaphor in Isai. xlviii. 1). v. 29. “Commanded,” the word occurs Ps. xc. (91) 11 (“To His angels *has He given charge*,” &c.). “Thy God, O Israel, will, as heretofore, take care that thy strength fail not.” “Confirm,” or “uphold in strength.” v. 30. “From,” or “because of.” “From Thy temple” the offerings kings shall bring to Thee, shall rise before Thee. v. 31. An insoluble puzzle, as is shown by the several attempts to make sense of it. “Beasts,” perhaps the hippopotamus, or the crocodile; seemingly = Egypt. “Bulls, calves,” may be, rulers and people, or nations mighty, and otherwise. The rendering given above is borrowed from Jennings and Lowe. Gesenius (*s.v. mith'rappes*), “Prostrating himself” (*i.e.*, submissively offering for tribute) with fragments of silver. St. Jerome, “Rebuke Thou the beast of the reed, the gathering (*congregatio*, Nominative) of the strong (*fortium*) among the calves of peoples who kick against (*calcitrantium*) silver wheels: Scatter Thou,” &c. How LXX. came by their rendering is hard to say. Did they read *mê-hithparêš* (from, *i.e.*, in order there may be *no* scattering, freely rendered, “cutting off,” “excluding”), instead of *mith'rappêš* of present text? For *be ratsctsêy* (“fragments,” a word that occurs here only), LXX. may have read *tseruphêy* (= proved, tested, fire-tried). In the Old Itala, and in several Fathers, the negative particle (*non*) is inserted before “excludant,” (that they may *not* shut out). “Scatter Thou,” “He scattered,” (Preterite of confidence), are variations due to the difference of the vowel-pointing. v. 32. *Chash'mannîm* (rendered “nobles,”

“princes”), in LXX. “ambassadors”—guesses one and all, the word occurs here only, its meaning is lost. St. Jerome, “Offerantur velociter ex Aegypto, Aethiopia festinet dare manus suas Deo” (= Let [sacrifices] from Egypt be speedily offered, let Ethiopia hasten to give its hands to God). His rendering of the latter hemistich is that of Symmachus. “Aethiopia shall quickly stretch forth her hands [in prayer] (so Targum) to God.” *Or*, “her hands shall quickly bring offerings.” vv. 33—end. “Heaven of heavens,” the earliest created heaven, cf. Deut. x. 14. “Of old.” St. Jerome, “a principio” (from the beginning). “Eastward” of LXX. and Vulgate, is another meaning of *qedhem* in text. After the utter overthrow of the enemies of His people, He ascends in triumph to the region of light. “His voice.” Vulgate *lit.*, “He gives to *His voice* a voice of power.” St. Jerome has the same. Several Latin Psalters and Fathers read *vocem suam* instead of *voci suæ* (= to His voice), in apposition to *vocem virtutis* (= a voice of might, a mighty voice); LXX. render the text word for word, ἐν τῇ φωνῇ αὐτοῦ φωνὴν, en tee phōnee avtou phōneen dynámeōs (in [with] His voice, a mighty voice [sound]). v. 36. “Terrible,” awful by the manifestations of power proceeding *from* (St. Jerome, *de* [from]) His sanctuary; in text, “Sanctuaries.” R. Qimchi explains this Plural as meaning the holy place with its several parts and manifold characteristics. “Power;” in text, “powers,” much power. Gesenius (*s.v.*), “bulwarks.”

PSALM 68 (69).

1. For the Chief-Musician, upon Shôshannîm, to David.

2. Save me, O God: For the waters are-come-in unto [my] soul.

3. I-sink in deep mire, and [find] no foothold: I-

PSALM 68 (69).

1. For the end, for those who shall-be-changed (i.e., for alternate strains [?]), of David.

2. Save me, O God; For the waters are-come-in even unto my soul.

3. I-am stuck-fast in deep mire, where there is no

am - come into depths of waters (i.e., deep waters), and the flood overflows me.

4. I-am-weary with my shouting ; my throat is-dried-up ; Mine eyes fail, waiting (as I do) for my God.

5. More than the hairs of my head are they-that-hate me without-cause ; My would-be-destroyers, [being] mine enemies without-reason, are-mighty : Then I-restored [that] which I-took not away.

6. O God, THOU knowest my folly : And my guiltinesses are not hidden from Thee.

7. Let not them - that-wait on Thee be-ashamed through me, 'Adônây YaH-WeH of hosts ; Let not them - that - seek Thee be-made-to-blush through me : O God of Israël.

8. For on Thy account I - have - borne reproach : Confusion has-covered my face.

9. I-am-become estranged from my brothers : And an alien to the sons of my mother.

10. For the zeal of Thy house has - eaten - me - up : And the reproaches of them-

footing ; I-am-come into the depths of the sea, and a storm has-overwhelmed me.

4. I-am-weary with shouting, my throat is-become hoarse : Mine eyes fail, while I-wait for my God.

5. More than the hairs of my head are-they that hate me without cause ; Mine enemies who persecute me wrongfully are powerful : Then had-I-to-make-up for that which I took not away.

6. O God, THOU knowest my folly ; And my transgressions are not hidden from Thee.

7. Let not them that wait on Thee, O Lord, Lord of hosts, be-ashamed through me ; Let not them that seek Thee be-disgraced through-me, O God of Israël.

8. For on Thy account I - have - borne reproach : Shame has-covered my face.

9. I-am become estranged from my brothers : And an alien to my mother's children.

10. For the zeal of Thy house has - eaten - me - up : And the reproaches of them-

that - reproach Thee are-fallen upon me.

11. And I-wept, [and] my soul was in-the-fasting-state (i.e., and I fasted): And that-was to my reproach (lit., [a subject] of reproaches).

12. And I-made sackcloth my garment: And I-became a by-word to them.

13. They-that-sit in the gate speak about me: And [so do] the songs of the drinkers of strong-drink.

14. But as for me, my prayer is to Thee, YaH-WeH ! [In] an acceptable time, O God, in the greatness of Thy loving-kindness: Answer me in the truth of Thy salvation.

15. Deliver me out of the mud, and let me not sink: May - I - be - delivered from them-that-hate me, and out of deep waters.

16. Let not the flood of waters overwhelm me, Neither let the deep swallow me up; Nor let the pit close its mouth upon me.

17. Answer me, YaH-WeH ; for Thy loving-kindness is good: According to the greatness of Thy compassions turn-Thou to me;

that - reproach Thee are-fallen upon me.

11. And I-covered my soul with fasting: And that was made my reproach.

12. And I-put-on sack-cloth for my clothing: And I-became a by-word for them.

13. They that sit in the gate talk against me: And they that drink wine sing about me.

14. But as for me, [I put up] my prayer to Thee, O Lord; It is an acceptable time, O God. In the multitude of Thy mercy hear me: In the truth of Thy salvation.

15. Deliver me out of the mire, lest I-stick-fast [in it]: Rescue me from them that hate me, and out of deep waters.

16. Let not the water-flood overwhelm me, Neither let the deep swallow me up. Nor let the pit shut its mouth upon me.

17. Hear me, O Lord, for Thy mercy is gracious: Of the greatness of Thy tender-mercies look upon me.

18. And hide not Thy face from Thy servant: For I-am in distress, Answer me speedily.

19. Draw-nigh to my soul, and redeem it: Because of mine enemies, ransom me.

20. THOU knowest my reproach, and my shame, and my confusion: Before Thee are all mine adversaries.

21. Reproach has-broken my heart, and I-am-sick-unto-death : And-I-looked for commiseration, but there was none; And for comforters, but I-found none.

22. Nay, as my food they-gave me gall: And for my thirst they-would-make-me-drink vinegar.

23. Let their table before them become a snare, And when - they - are - in - peace, a trap.

24. Let their eyes be-darkened, that they-see not. And make their loins continually to shake.

25. Pour-out Thine anger upon them: And let the fury of Thy wrath overtake them.

26. Let their habitation be desolate: And in their tents let no one dwell.

18. And turn not Thy face from Thy servant: For I-am-afflicted ; hear me speedily.

19. Take-heed to my soul, and deliver it. Because of mine enemies, rescue me.

20. THOU knowest my reproach, my confusion, and my shame :

21. Before Thee are all that afflict me. My heart has - awaited reproach and misery: And I-waited-for one who would-sympathize, but there was no one: And for a comforter, but I-found none.

22. They - gave me also gall for my food: And for my thirst they-would-make-me-drink vinegar.

23. Let their table before them become a snare: And a requital, and a stumbling-block. (Rom. xi. 9, 10.)

24. Let their eyes be-darkened, that they - see not: And bow-down their back always.

25. Pour-out Thine anger upon them: And let the fury of Thy wrath seize them.

26. Let their habitation be desolate: And in their tents let no one dwell.

27. For they-persecute [him] whom THOU hast-smitten: And they-talk to the grief of Thy wounded-ones.

28. Add iniquity to their iniquity; And let them not come into Thy justice.

29. Let-them-be-blotted-out of the book of the living: And not be-written with the just.

30. But as for me, I am poor and in pain: Thy salvation, O God, shall-set me up-on-high.

31. I-will-praise the Name of God with song: And will-magnify Him with thanksgiving.

32. And it - shall - please Y^aHWeH better than a young ox horning and dividing-the-hoof.

33. The meek have-seen [it,] and are-glad; They-that-seek God—and may your heart live!

34. For Y^aHWeH hearkens to the needy: And despises not His prisoners.

35. Let the heavens and the earth praise Him: The seas and every moving-thing therein.

36. For God will-save Tsiyyôن, and rebuild the cities of Yehûdhâh: And

27. For they - persecute him whom THOU hast-smitten: And they-add to the pain of my wounds.

28. Add iniquity to their iniquity: And let them not come into Thy justice.

29. Let-them-be-blotted-out of the book of the living: And not be-enrolled with the just.

30. Poor am I and sorrowing: Thy salvation, O God, has-upheld me.

31. I-will-praise the Name of God with a song: And will - magnify Him with praise;

32. And it-shall-please the Lord better than a young steer, horning and dividing the hoofs.

33. Let the poor see and rejoice: Seek-ye God and your soul shall-live.

34. For the Lord has-heard the poor: And despises not His fettered-ones.

35. Let the heavens and the earth praise Him: The sea and every creeping-thing therein.

36. For God will-save Sion, and the cities of Juda shall-be-rebuilt: And [men]

[men] shall-dwell there and have-it-in-possession.

37. The seed also of His servants shall - inherit it ; And they - that - love His Name shall-dwell therein.

shall-dwell there, and inherit it.

37. The seed also of His servants shall-possess it : And they that love His Name shall-dwell therein.

The several reasons alleged for assigning this Psalm to Jeremias (cf. Jer. xv. 15—18 with the Psalmist's complaint of his persecutors ; Jer. xi. 19, 21, with v. 10, "The zeal," &c. ; Jer. xxxviii. 6, with vv. 3, 15 ; vv. 35—37 read like a summary of Jer. xxx.—xxxiii.), are worthy of notice, yet not so cogent as to deprive of all probability the ascription "To David." The view which assigns it to the period of Saul's persecution is not borne out by the contents of the Psalm (cf. v. 9 with 1 Kings (Sam.) xxii. 1—3) ; not to mention other exceptions. The Psalm was probably composed for public worship, and the theme chosen by David is the struggle of persecuted virtue with its adversaries, in order, it may well be, to indite a supplication for the sufferers for justice' sake. The Psalm is usually regarded as Messianic, and, indeed, no part of the Old Testament, if we except Ps. xxi. (22), is more frequently quoted in the New. St. John ii. 17 cites v. 10 ; at xv. 25, v. 5 (more likely than Ps. xxxiv. (35) 19) ; Rom. xv. 3, "the reproaches of them," &c., from v. 10 ; St. Matt. xxvii. 27—30 is foreshadowed in v. 13 ; v. 22 finds its counterpart in St. Matt. xxvii. 34, and is alluded to in St. John xix. 28 ; in Acts i. 20, v. 26 is quoted as fulfilled in the fate of Judas ; Rom. xi. 9, 10 describe the rejection of Israël by vv. 23, 24 of this Psalm. Theodore of Mopsuestia was condemned by the Fifth Ecumenical Council for maintaining that these quotations were but mere accommodations of a historical Psalm. This, however, must not be taken to imply that it is directly and exclusively Messianic. It may well be that David, while describing the persecution of the just in figurative language, was led (unwittingly perhaps), by the Spirit, to describe indignities whereof literal instances are recorded in the closing scenes of the Redeemer's mortal life. vv. 33—37 may be a liturgical addition to the Psalm, at the return from the Captivity, as is not improbably the case with vv. 20, 21 of Ps. l. (51).

v. 2. "Waters," "mire," frequently indicate deadly peril, or calamity. v. 5. Referred to in St. John xv. 24, 25. "Mighty," or "numerous," "are in great force;" cf. "a regiment so many strong." "Then" is both temporal and logical. "Restore," &c., probably a proverbial saying meaning undeserved punishment; cf. Jer. xv. 10. vv. 7, 8. The just will be disheartened at the sight of virtue persecuted, and, to all seeming, forsaken by God. v. 9. During Saul's persecution no such estrangement fell to David's lot. v. 10. "Of Thy house" = for Thy worship, objective Genitive (cf. Jer. xx. 8, 9; Ps. cxviii. (119) 139). v. 11. "Covered;" LXX. (*Cod. Vatican.*) have "I bowed down my soul," &c. = "humiliavi" of Mozarabic Breviary; several Greek Codd., however, have "I covered" (*συνεκάλυψα, synekálypsa*); cf. Ps. xxxiv. (35) 13. v. 12. "Sackcloth" (*sâq* in text), the garb of penance and of mourning. v. 13. "In the gate," not, as the Targum glosses it, "the judges," but they that gather together in the accustomed place of public concourse. "I am the butt of the coarse jokes of every boisterous company of roysterers." v. 14. "Acceptable time," *lit.*, "a time of good-pleasure." "Truth," God's faithfulness to His promises of deliverance. v. 15. "Urgeat" of Vulgate is a lively image of a violent rush of waters closing suddenly over the head. v. 19. "Because of . . . enemies," "lest they say, I have prevailed against him," Ps. xii. (13) 5; Ps. v. 9. v. 21. "Expected," "looked for," hemmed in as I am by inveterate foes. LXX. read with Syriac *sâbh'râh* (she awaited), instead of *shâbh'râh* (she has broken) of present text (*Sîn* = s, instead of *Shîn* = sh). "Sick-unto-death," "sore sick," mentally rather than bodily. St. Jerome, "Et desperatus sum" (= hopeless, beyond hope of remedy). LXX. take it for a noun, whence "misery." Targum, "Reproach has-broken my heart, and lo, it is vehement!" v. 22. "Gall," in text *rôsh*, an infusion of some exceeding bitter plant, perhaps, an extract or infusion of poppies (?); cf. St. Matt. xxvii. 34. "Wine" (the sour wine = "vinegar" of text) "mingled with gall :" St. Mark xv. 23 mentions "wine mingled with myrrh." St. Mark xv. 36, St. John xix. 28—30 may be taken as a *second* fulfilment. Cf. Jer. viii. 14; Lam. iii. 15, 16; Ps. ci. (102) 10. In the Psalm this may be a figurative expression for adding bitterness to the grief of the persecuted saint. v. 23. "Table"

stands for the divers means of sensual gratification. "May these become a snare to entrap them," a "stumbling-block" ("a trap" in text), in requital for their cruelty. Instead of *v'lish'lômîm* ("and to [them] at ease, in peace, security," *i.e.*, "When they are in peace [let it become] a trap"), LXX. have read the *unpointed* text *â-lešhillûmîm* (for requitals), so quoted Rom. xi. 9. LXX. and Masorets had the self-same letters; the divergent meanings are due to the different pointing of the letters, or, to speak more accurately, to the diversity of the traditional readings of the text. St. Jerome agrees herein with LXX. and Vulgate. v. 24. St. Jerome and Syriac are here at one with LXX. and Vulgate. In text "loins," the tremor of loins expresses terror, weakness; cf. Nahum ii. 10; Dan. v. 6. v. 26. "Habitation," in text *tîrâh*, primarily the circular encampment, or movable village, of the nomad Arabs. The utter extinction of the race is meant (Acts i. 20; Luke xiii. 35). v. 27. "They talk" may mean, their favourite topic is the pain they have been allowed to inflict; or, with St. Jerome, Ibn Ezra, Qimchi, "they take delight in talking about my affliction, in order that they may render it more poignant." St. Jerome, "Et ut affligerent vulneratos tuos narrabant" (they describe ways and means of aggravating the sorrows of those Thou hast wounded). LXX. read *yâs'phû* (they added), for *y'sappérû* of present text ("they told," "talked," "counted"); in both, the letters are the same, the difference is in the pointing. v. 28. *Lit.*, "Give iniquity upon their iniquity." By "iniquity" some understand "punishment," *reatus pænæ*, not *reatus culpæ*. v. 29. *Sêpher chayyîm* (=the Book of life [*lit.*, "of lives"], or "of the living [in this world]"); cf. Exod. xxxii. 32; Isai. iv. 3; Persian euphemism for homicide, "to make the tablet of existence clear of his name." v. 30. "Set on high," put out of the reach of harm. St. Jerome, with LXX. and Vulgate, "suscepit me." v. 32. "A young ox," in text *shôr pâr*; *shôr*, a generic word, without distinction of age or sex; *pâr*, determines both, "a young bull." "Horning" shows its age, over one year, for, as Qimchi says, under one year the beast was not a legal victim. A Jewish tradition asserts the same, when the third year was passed. "Cleaving hoofs" shows that it was a "clean beast" (cf. Levit. xi.), fit for sacrifice. v. 32. "Seekers of," in text *dôr'shêy* (=they

that seek); LXX. read *d-rshū* (seek-ye); St. Jerome, "ye that seek." The Psalm falls into three divisions. (1) vv. 2—22. Description of persecution suffered on account of zeal for God's worship. (2) vv. 23—29. Execration of the persecutors. (3) vv. 30—37. Confident and grateful assurance of God's interposition. The imprecations (vv. 23—29) can scandalize those only who are unable to place themselves with the Psalmist at the standpoint of Divine retribution, and to sympathize with Its zeal for the maintenance and vindication of the moral order. The curse God cannot but fulminate and execute, we too may utter, not indeed under the smart of personal wrong, but of our zeal for God's honour. These, and similar passages (cf. Ps. cviii. (109), are inspired, not by personal feeling, but by religious motives. Faith in God, in His law and authority as just Judge, seem to be imperilled by triumphant oppression; zeal for justice, even for that He executes by inflicting deserved punishment, inspire these denunciations. It may be fully allowed that the spirit here manifested is that of an elder and less perfect Covenant, that it savours of unregenerate nature, as yet not kindled into perfect love by the Spirit of God (cf. St. Luke ix. 55, 56). But this love is no milk-and-water sentiment (cf. St. Matt. xxiii. 13—39; Acts viii. 20; 2 Tim. iv. 14), nor is it incompatible with the yearning for the triumph of God's justice, for the punishment of the obdurate foes of His Name and Kingdom. Not that even thus the desire for the conversion of the wrong-doers is excluded, as, were they converted, they would cease forthwith their persecution of helpless innocence.

PSALM 69 (70).

1. For the Chief-Musician; to David, to-call-to-remembrance.

2. 'Elôhîm, [make haste] to deliver me: YaHWéH, to my help make-haste.

PSALM 69 (70).

1. For the end, [a Psalm] of David to - bring - to - remembrance that the Lord had-delivered him.

2. O God, exert-Thee for mine aid: Lord, make-haste to help me.

3. Ashamed and confounded-be-they that-seek after my soul ; Let-them-be-turned backward and put-to-confusion : That-delight in my hurt (i.e., wish me evil).

4. Let - them - be - turned back on account of the reward [tending] to their shame : Who say, "Heâch, Heâch."

5. Let all that-seek Thee rejoice and be-glad in Thee ; And let such-as-love Thy salvation say continually, " Magnified-be 'Elôhîm."

6. But I am poor and needy ; 'Elôhîm, make-haste to me ; My help and deliverer art THOU : YaH-WeH, delay not.

3. Let - them - be - confounded and ashamed, That seek my life ;

4. Let - them - be - turned backward and put - to - shame : That wish me evil : Let them forthwith be-turned back with confusion, That say to me, " Well, Well."

5. Let all that seek Thee exult and be-glad in Thee ; And let such as love Thy salvation say continually, " The Lord be-magnified."

6. But I am needy and poor ; God, help-Thou me ; My helper and deliverer art THOU : Lord, delay not.

With but few slight changes in the wording, this Psalm is an ἀπόσπασμα (*apospasma*), or detached fragment of Psalm xxxix. (40) 14—18, detached probably for public worship ; whether by David ("To David"), or by another, is uncertain. "To call to remembrance," Rashi takes to mean, "for supplication," alleging Ps. xix. (20) 8, where he renders this word (*naz'kir*) as Vulgate, "invocabimus" (we will call upon). He further quotes 1 Par. (Chron.) xvi. 4, as an additional proof. Targum on Amos vi. 10, renders this word, "to pray." The addition to Title in *Cod. Vatican.* of LXX. (*ἐς τὸ σῶσαι με κύριον, es tò sôsai me Kyrion* = "that the Lord may save me"), was wanting in several Greek MSS. in the days of St. Basil and of Theodoret. The clause may have been transferred from v. 2 to the Title.

v. 2. St. Jerome, "Deus, ut liberes me" (God, that Thou

mayest deliver me [hasten]). “Be-pleased” (of Ps. xxxix. (40) 14) is omitted; ’Elôhîm (= God) instead of YHWH. “To help me,” *lit.*, “to my help.” v. 3. “Confounded,” or “put to the blush;” “Together” (of xxxix. 15) is here omitted. “My soul” in the former Psalm is followed by “to destroy it.” v. 4. “Be-turned-back” (in xxxix. 16), “Let them be made desolate, stupefied, struck dumb [with amazement].” “Reward,” *lit.*, upon the heel of their shame, by LXX. rendered “immediately.” “Heâch;” St. Jerome, “Vah! Vah!”—implying rebuke, reproach, malignant joy. v. 5. In the former, “YHWH be magnified.” v. 6. “Hasten to me” (in xxxix. 18), “May ’Adônây (= the Lord) think of me.” *Ibid.*, ’Elôhay (my God), but here, “YHWH.”

PSALM 70 (71).

1. In Thee, YaHW_eH,
do-I-take-refuge: Let me
never be-ashamed.

2. In Thy justice deliver
me, and cause-me-to-escape:
Bow-down Thine ear to me,
and save me.

3. Be to me a strong rock,
whereunto I may continually
resort; Thou - hast - given-
commandment to save me:
For my Rock and my
fortress art THOU.

4. My God, rescue me
from the hand of the
wicked; From the palm (i.e.,
grasp) of the evil-doer and
the violent-man.

5. For THOU art my

PSALM 70 (71).

1. A Psalm of David, of
the sons of Jonadab, and of
those who were first led
captive. In Thee, O Lord,
do-I-trust: Let me never be-
put-to-shame.

2. In Thy justice deliver
me, and rescue me: Incline
Thine ear to me, and save
me.

3. Be to me a protecting
God, and a stronghold, to
save me: For my stay and
my refuge art THOU.

4. Rescue me, my God,
from the hand of the sinner:
And from the hand of the
lawless and unjust-man;

5. For THOU art He for

hope; 'Adônây YaHW_eH,
my trust from my youth.

6. Upon Thee have-I-been-stayed from the womb ; THOU art He-that-took-me-out of the bowels of my mother : Of Thee [shall be] my praise continually.

7. I-am as a wonder to many : But THOU art my strong refuge.

8. My mouth shall-be-filled with Thy praise : All the day long with Thy glory.

9. Cast me not off in the time of old-age : At the failing of my strength forsake me not.

10. For mine enemies speak about me : And they-that-watch for my soul take-counsel together ;

11. Saying, God has-for-saken him : Pursue, and seize him, for there is none to deliver.

12. O God, go-not-far from me : My God, hasten to my help !

13. Let-them-be-ashamed, let-them-be-consumed that are adversaries to my soul ; Let-them-be-covered with reproach and confusion : That-seek my hurt.

whom I wait, O Lord : Lord, my hope from my youth.

6. Upon Thee have-I-been stayed from the womb ; From the belly of my mother THOU art my protector : Thou shalt ever be the theme of my song-of-praise.

7. I-am, as it were, a wonder to many : But THOU art a strong helper.

8. Let my mouth be-filled with praise : [That I may hymn Thy glory] : Thy majesty all the day.

9. Cast me not off at the time of old-age : When my strength fails, forsake me not.

10. For mine enemies say to me : And they that watch for my soul take counsel together ;

11. Saying, God has-for-saken him ; Pursue and seize him, for there is none to rescue.

12. O God, go-not-far from me : My God, give-heed to my help !

13. Let - them - be - con-founded and utterly - fail that-slander my soul ; Let-them-be-covered with confu-sion and shame : That seek my hurt.

14. But as for me, I-will-hope continually: And will-praise Thee more and more.

15. My mouth shall-proclaim Thy justice, Thy salvation all the day: Though I-know not the numbers [thereof].

16. I-will-come with the mighty - deeds of 'Adônây YaHWeH : I - will - make-mention of Thy justice, O Thou-who-alone-art.

17. O God, Thou-hast-taught me from my youth: And up to this-present-time I - continue - to - declare Thy wondrous-works,

18. Yea, also unto old-age and grey-hairs, O God, forsake me not; Until I-have-declared Thine arm to a [whole] generation: Thy might to every one [that] is-to-come,

19. Thy justice, O God, also [reaches] to the height; Thou Who hast-done great-things: O God, who is like unto Thee!

20. Who hast-shown me distresses many and sore, Thou - shalt - quicken me again: And shalt-bring me up again from the depths of the earth.

21. Increase - Thou my

14. But I will ever hope: And will praise Thee more and more.

15. My mouth shall-proclaim Thy justice, Thy salvation, all the day. Because I-know not how to write a book,

16. I - will - go - into the mighty-deeds of the Lord: Lord, I-will-make-mention of Thy justice, of Thine alone.

17. O God, Thou - hast-taught me from my youth: And until now I-continue-to-declare Thy wondrous-works,

18. Yea, even unto old-age, and senile-decay; O God, forsake me not; Until I-shall-have-declared Thy strength (lit., arm), Thy might to every generation that is to come,

19. Thy justice also [reaching] to the highest [heavens], the great-things Thou-hast-done: O God, who is like unto Thee!

20. What afflictions many and sore hast-Thou-shown to me ! Yet hast - Thou-quickened me again: And hast-brought-me-back again from the depths of the earth;

21. Thou - didst - increase

greatness, And comfort me anew.

22. I-will also give-thanks to Thee with a psaltery, Thy truth, O my God; will-I - hymn to Thee on the harp: O Holy-One of Israël.

23. My lips shall-greatly-rejoice, when I-sing-praises to Thee: And my soul, which Thou-hast-redeemed.

24. My tongue also shall-celebrate Thy justice all the day long: For that they-have-been-ashamed, for that they-have-been-brought - to-confusion that-seek my hurt.

Thy grandeur, And didst-comfort me again.

22. I-will also therefore give - thanks to Thee on instruments of psalmody, [because of] Thy truth; I-will-sing-psalms to Thee on the harp: O Holy-One of Israël.

23. My lips shall-exult, when I-sing to Thee: And my soul, which Thou-hast-redeemed.

24. Further, my tongue also shall - celebrate Thy justice all the day long, When they-shall-be ashamed and put-to-the-blush that seek my hurt.

The foregoing Psalm is “an orphan Psalm,” being without title in the original text. As it follows a Psalm inscribed “to David,” Ibn Ezra assigns it to the Prophet-King; so too the Syriac version. If this were more than arbitrary conjecture, v. 18 would point to the time of Absalom’s rebellion. The curiously composite title, to be found only in LXX. and Vulgate, is self-contradictory. It can mean only that it was a favourite prayer with “the sons of Jonadab,” and with the earlier exiles. The sons of Jonadab, the son of Rechab (whence “Rechabites”) are mentioned, 4 (2) Kings x. 15, 23; 1 Chron. ii. 55; and Jer. xxxv. It is possible that when forced by the hosts of Nabuchodonosor to abandon their nomad life, and to take shelter in Jerusalem—which, for them, must have been a foretaste of the captivity—they may have recited this Psalm as a prayer for national deliverance. The Psalm is attributed to Jeremias, for reasons which, though plausible, are not convincing. For the most part the Psalm is a cento from Pss. xxi. (22); xxx. (31); xxxix. (40). The sudden and frequent transitions from supplication to complaint, from

complaint to the denunciation of his persecutors, followed by praise and renewed supplication, render the tracing of a definite plan very difficult.

vv. 1—3 vary but slightly from the opening verses of Psalm xxx. (31). “A strong rock,” or “a rock of habitation;” St. Jerome, “Robustum habitaculum,” a strong habitation. LXX., as is their wont, give the meaning of this figurative expression, “A protecting God.” “Locum munitum” (=a fortified place, a stronghold) is either an alternative rendering of “Rock,” or LXX., most probably, read (had in their text [?]) the self-same words (differing but slightly from the clause under consideration), as in Ps. xxx. (31) 3. St. Jerome, “Ut ingrediar jugiter” (=that I may continually enter), a safe and ever-ready refuge. v. 5. “Hope;” LXX., “patience;” St. Jerome, “expectatio;” i.e., the ground and object of my trust and patient endurance. v. 6. “Stayed,” in Ps. xxi. (22) 11, “I have been *cast*,” “took me out of,” “drew me out of” (in text, *ghōzī*, which occurs here only), hence various renderings. Gesenius, “From my mother’s womb Thou hast conferred favours upon me.” Delitzsch, “the cutter-out of,” “extractor from,” denoting the separation of the foetus from the womb in the present context. St. Jerome, with Vulgate, “protector” = *σκεπαστής* (*skepastees*) of LXX., probably a scribe’s blunder for *έκσπαστής* (*ekspastees*); in Ps. xxi. 10 they render ὁ ἔκσπάσας με, *ho ekspasas me* (=“who didst draw me out of”). Others render it, “My benefactor,” “One who dispenses, provides for me.” v. 10. *Lit.*, “For mine enemies say to me,” “speak about me,” “against me;” or, “mine enemies to me,” as the words stand in text, may be equivalent to “mine enemies,” as in Ps. xxvi. (27) 2. v. 13. “Adversaries,” in text *sôt’nêy*, “satanizing-ones,” whence “Satan” (opponent, hinderer, adversary, foe). “Slanderers” (LXX. and Vulgate) may possibly be a fit rendering of the text (*sôt’nêy*). v. 14 b. *Lit.*, in text, “And I will add upon (=to) all Thy praise.” v. 15. In text, “For I know not *sephôrôth*,” rendered “numbers,” a guess, as the word occurs nowhere else. Vulgate connects this clause with v. 16. In most copies of LXX. it is rendered *γραμματείας* (*grammateias*), rendered in Vulgate “literaturam,” by St. Jerome *literaturas* (=learning, the arts of composition); *Cod. Vatican.* of LXX. has

πραγματείας, pragmateias (meaning, *inter alia*, “a written treatise,” “a systematic history,” as distinct from a bald chronicle), but by St. Augustine, Cassiodorus, and in several old Latin Psalters, rendered “negotiations” (business, trading transactions). Some light may be gained from the parallel expression in Ps. xxxix. (40) 6 (“They are more than I can tell”); cf. also Ps. cxxxviii. (139) 18 (“Should I count [them], they are more numerous than the sand”). It seems to mean, “Incapable as I am of penning an account of Thy gracious dealings, I will at least rehearse them in a hymn of praise.” v. 16. “I-will-come with,” &c., “I will bring forward the mighty deeds,” &c. LXX., “I will go-in in the might (*ἐν δυναστείᾳ, en dynasteia*) of the Lord,” glossed by Thalhofer, “I will enter the fore-court of the Temple in Thy might, as borne up and delivered thereby;” or, “with Thy might, Thy wondrous deeds to tell thereof, to celebrate them.” St. Jerome, “Ingrediar in fortitudine Domini Dei” (I will go in with the might of the Lord God), which, seemingly, agrees with Qimchi’s “When I go forth to battle, I will rely on nought but His might.” “Alone,” in LXX. *σου μόνου (sou monou)*, of Thee (Thine only), refers to “God,” not to “justice.” v. 18. “Generation,” cf. Ps. xxi. (22) 32. v. 20. “Shown,” “made me see” = experience. “Depths,” i.e., “Sheôl,” the grave, a common expression for overwhelming misery. Preterites here are Preterites of *confidence*, “Thou wilt surely,” &c. v. 22. “Psaltery” in text, pleonastically, the *instrument* of a *nebhel* (*k'li nebhel*). “Harp,” *khinnôr*. For *nebhel*, see Josephus, *Antiq.* Bk. 7.

PSALM 71 (72).

1. For Shelômôh, O God,
give Thy judgments to the
king: And Thy justice to
the king's son.

2. May - he - judge Thy
people with justice: And
Thine afflicted - ones with
judgment.

PSALM 71 (72).

1. A Psalm, concerning
Solomon.

2. O God, give Thy judg-
ment to the king: And
Thy justice to the king's
son; To-judge Thy people
with justice: And Thy poor
with judgment.

3. May the mountains bring-forth peace to the people: And the hills, by justice.

4. May - he - judge the afflicted of the people, Save the sons of the needy: And crush the oppressor.

5. [So that] men-may-fear Thee with the sun: And before the moon, to endless generations.

6. May - he - come - down as rain upon the mown-meadow: As showers, a watering of the earth.

7. In his days may the just - man flourish : And abundance of peace, till there be no moon.

8. May-he-have-dominion from sea to sea: From the river to the ends of the earth.

9. Before him may the Nomads bow: And may his enemies lick the dust.

10. The kings of Thar'-shîsh and the isles shall-render-tribute: The kings of Shebhâ and of Sebhâ shall offer a present.

11. Yea, all kings shall-fall-down before him: All nations shall-serve him.

12. For he-shall-deliver

3. May the mountains bring peace to the people: And the hills justice!

4. He - shall - judge the poor of the people, And save the sons of the poor: And bring-low the calumniator.

5. And he-shall-continue as long as the sun: And before the moon, to endless generations.

6. He-shall-come-down as rain on the fleece: And as rain-drops dropping on the land.

7. In his days justice shall - spring - up ; And abundance of peace, Till the moon be-removed.

8. He - shall - have - dominion also from sea to sea: From the river to the ends of the earth.

9. The Ethiopians shall-fall-down before him: And his enemies shall-lick the dust.

10. The kings of Tharsis, and the islands shall-offer presents: The kings of the Arabians and of Saba shall-bring gifts.

11. Yea, all the kings [of the earth] shall - worship him: All nations shall-serve him.

12. For he - shall - deliver

the needy who cries: And the afflicted, who has no helper.

13. He - shall - spare the weak and the needy: And the souls of the needy he-shall-save (*or*, deliver).

14. He-shall-redeem their life from fraud and from violence: And precious shall their blood be in his eyes.

15. May - he - live! And may-it-be given to him of the gold of Shebhâ; And may - men - pray continually for him: All day long may-men-bless him.

16. May-there-be abundance of corn in the land [even] on the top of the mountains; the fruit whereof shall-wave like Lebhâ-nôn: And may-men-sprout-out of the city like the herbage of the earth.

17. Let His Name be for ever! Before the sun let His Name be-propagated; And may-men-bless-themselves in Him: May all nations deem-Him-blessed.

18. Blessed be YaHWeH God, the God of Israël: Who alone does wondrous-things:

19. And blessed be His

the poor from the mighty-oppressor: And the needy who has no helper.

13. He - shall - spare the poor and the needy one: And the souls of the poor he-shall-save.

14. He-shall-ransom their life from usury and from wrong: And their name [shall be] honourable before him (*or*, precious before, &c.).

15. And he-shall-live, and there-shall-be-given to him of the gold of Arabia; And they - shall - pray for him always: All day long shall-they-bless him.

16. There - shall - be the prop [of life] in the land [even] on the tops of the mountains; The fruit thereof shall-over-top Libanus: And they [-men] shall-flourish out of the city like the grass of the earth.

17. Blessed-be His Name for ever! His Name endures longer than the sun; All the tribes of the earth shall-be-blessed in Him: All nations shall-magnify Him.

18. Blessed-be the Lord, the God of Israël; Who alone does wondrous-things:

19. And blessed-be the

glorious Name for ever :
And let the whole earth be-
filled with His glory. 'Amén
and 'Amén.

20. Ended-are the prayers
of David, the son of Yishây.

Name of His Majesty for
ever : The whole earth shall-
be-filled with His glory. So-
be-it, So-be-it.

20. The hymns of David
the son of Jesse are-ended.

Two Psalms only bear the name of Solomon, this, and Ps. cxxvi. (127). The analogy of the other titles points to the conclusion that the ascription (*li Sh'lômôh* = "to Solomon") indicates the author of this Psalm, even as *l'David* is taken as an indication of authorship, save in cases where there are reasons for doubting. By tradition, or by conjecture, LXX. have been led to regard Solomon as the subject rather than the author. Several Greek MSS., the Peshitta Syriac, and, among other Rabbinical commentators, Qimchi, assign it to David. Of far greater moment is the question, whether and to what extent is the Psalm Messianic. Targum paraphrases as follows (v. 1) : "O God, give the course of Thy judgments to the King Messiah, and Thy justice to the Son of King David." The Midrash Tehillîm (= Commentary on the Psalms) says of the king mentioned in v. 1 : "This is the King Messiah, for it is said, 'And a stem shall go forth from the root of Jesse.'" Saadia, on Dan. vii. 13, expresses the same opinion. Not to mention the Fathers, and the mind of Holy Church, an overwhelming majority of the Rabbins deem this Psalm directly Messianic. The view that it is but typically or indirectly Messianic implies that the unknown poet, dazzled by the glories of Solomon's early reign, beheld in him the Messiah, and awaited from him the fulfilment of the Messianic promises. But if, with the authorities just mentioned, the Psalm be accounted directly Messianic, the author pictures the Messiah and His Kingdom by traits borrowed from the glories of Solomon, deeming them an adequate type of the Messianic rule. The Psalm has no strophic divisions. The main transitions of thought and aspiration are at vv. 7, 8 ; 11, 12 ; 15, 16.

v. 1. "Judgment," in text *mishpâtîm* (judgments), denotes the several decisions the king will have to pronounce. "Justice," the inward motive. Cf. 3 (1) Kings iii. 9, 28 ; x. 9. "King's

son," *i.e.*, by right of birth, of royal ancestry; a title of the Christ, as descendant and heir of David. The Futures in vv. 2—9 were better rendered as Optatives; the Psalm is a prayer, as well as a prophecy. v. 3. "Mountains," "hills," *i.e.*, the whole country, of which (in Palestine especially) they are the characteristic features (cf. Ezech. vi. 2; xix. 9; Joel iii. 18). "May the mountains bring forth," produce, yield. "Justice;" so too St. Jerome; but in text, LXX. (*Cod. Vatican.*), "in justice," "by means of," "on account of;" cf. Isai. xxxii. 17. v. 4. "Sons of the poor," *i.e.*, the poor. "Oppressor," rendered by LXX. "sycophant;" St. Jerome and Vulgate, "calumniator," *i.e.*, one who, by fraudulent claims, or false charges, wrests the law to his own profit, ruins the simple and helpless by chicanery. This is the meaning of the *Latin* word. In text, the oppression of the weak by fraud, or by violence, is implied. v. 5. Addressed to God, probably. "Fear;" so St. Jerome. LXX., "He-shall-continue," is due to a slight change of the initial and final letter of the first word of v. 5. "With the sun, before (in the presence of) the moon," *i.e.*, as long as the moon shines; "ultra lunam," beyond (longer than) the moon;¹ these heavenly bodies being types of things fixed and immutable. Qimchi observes that, if addressed to Solomon, it is hyperbolical, not so, if understood of Messiah, as in His day the earth shall be filled with the knowledge of the Lord. "Sun and moon" are explained by the final *dôr dôrîm* (generation of generations). v. 6. *Gêz* (*lit.*, "that which is shorn"), be it "fleece" (as in Deut. xviii. 4; Jud. vi. 37), so rendered by LXX. and St. Jerome, or "meadow." The old translators evidently thought of Gedeon's fleece (Judg. vi.). Aquila's *ἐπὶ κούραν*, *epi kouran* (on a cropping of hair, or of grass) may be understood of either. LXX., "As drops dropping on the earth;" St. Jerome, "As drops bedewing (*irrorantes*) the earth." "A watering," in apposition to "showers" = "that water." v. 7. "Flourish," *lit.*, "shoot," "bud forth," carrying on the figure which describes the effects of the rain. "Justice;" St. Jerome, "the just man" (*justus*). "Until . . . no moon," the like occurs also in Job xiv. 12. Targum renders v. 6, "May he come down as the rain of good pleasure on the grass that has been cropped by locusts" (a reminiscence,

¹ "Ultra lunam," St. Jerome.

perhaps, of Amos vii. 1), “and as drops of the late rain, that drop upon the herbage of the earth.” v. 8. “Sea to sea” (cf. Exod. xxiii. 31), the Red Sea to the Mediterranean. “River” (*par excellence*), the Euphrates. The poet probably had in view the actual extent of Solomon’s dominions. Cf. Gen. xv. 18; Ps. lxxix. (80) 12. As the promise to Abraham is expanded in that made to David, it is quoted Ecclus. xliv. 23, in the very words of this verse. But to return to v. 8, if, as we needs must, we view the Psalm as a prophecy, “to sea” will mean the ocean, which, according to early geographical notions, encompassed the globe. LXX., showing that they deemed the Psalm to be Messianic, in the direct and literal sense, “to the ends of the *inhabited* earth (*τῆς οἰκουμένης, tees oikoumenees*).” v. 9. “Ethiopians;” so, too, St. Jerome, Aquila, Symmachus, individualizing the word in text (*tsiyyim* = tribes, or animals of the desert). In Ps. lxxiii. (74) 14, LXX. render this word “Ethiopians;” Syriac, “islands.” The indomitable desert tribes, awed by his power, or attracted by the justice and mildness of his rule, will do him homage, prostrate themselves before him (=“lick the dust”), convinced that resistance is bootless. v. 10. “Tharsis,” probably Tartessus, in the south of Spain, the El Dorado of the Hebrews, or a collective name for the several Phœnician settlements in Spain. “Isles” (Nominative), the empires or countries on the Mediterranean seaboard; probably a designation of the West in general. “Render tribute,” in text *yâshibhû* (*lit.*, “bring back,” “cause-to-return”), refers probably to periodical payments, payments in response to a claim (cf. “revenue”). “Shebhâ” (St. Jerome, “of Arabia”), the great South Arabian kingdom, so-called because its inhabitants descended from Sheba (*Saba* in Vulgate), the tenth son of Jectan (=Joktan), Gen. x. 26, 28. “Sebhâ,” either in the Yemen (Arabia Felix), or, according to Josephus,¹ the ancient name of the Ethiopian isle and city of Meroë; LXX., “Saba,” a son of Cush (Gen. x. 7). In a word, the rich and fertile regions of the South shall acknowledge allegiance by costly presents; in text, ‘esh’kâr, collective Singular, occurs only here and in Ezech. xxvii. 15. The poet doubtless had in his mind 3 (1) Kings v. x. 10, 25. v. 11. “All nations,” in text *kol gôyim* (all the Gentiles). v. 12.

¹ *Antiq.* 2, 10, § 10.

"For," he wins such submission, as is here described, by the practice of every royal virtue. *A potente* (from the powerful-one); so too St. Jerome, reading the self-same letters, but with a different vocalization, taking, e.g., the *M*, preformative of "crying," for the Preposition "from;" the verse occurs, with the difference of but one word ("orphan"), in Job xxix. 12, where we read *vociferantem* (crying) instead of *a potente*. v. 13. "Spare," so St. Jerome; *yâchôs* of text means also, "he shall pity," "be grieved on account of." v. 14. "Precious," *lit.*, "a matter of weight," "no light matter," the shedding of their blood by violence. Cf. Ps. cxv. (116) 15. LXX., "their *name*," but Syriac, Aquila, and St. Jerome, "their *blood*." LXX. probably had *aīpha*, *haima* (= blood) changed by some scribe into *ōnoma*, *onoma* (= name), or they may have read *sh-m-m* (= "their name"), instead of *d-m-m* (their blood). v. 15. "Live," cf. "Long live the king!" Aben Ezra interprets this, "The poor man (thus protected) shall live; [the king] shall give to him of the gold brought to him [the king] from Arabia," &c. "Pray," "bless," in text, "may one give," "may one pray," impersonal, "one" = French *on*, *l'on*, German *man*. "Pray for him," LXX. ($\pi\epsilon\rho\iota$ *av̄toū*, *peri avtou*). Several old Latin Psalters read *orabunt* (they shall pray); St. Jerome, "et orabunt *de eo*" (concerning him, on his behalf); some of these old Psalters read "pro *eo*" (= for him). Prayer for Holy Church, for the coming of God's Kingdom, for its peace and extension, are prayers *for* Christ. Such too were the "Hosannas" (= "Save now," "Save, I pray"), which greeted His entrance into Jerusalem. "Bless," by wishing for His triumph over the powers of darkness, or by thanksgiving and praise for the mercies He has won for us. "All day long" may well refer to the Canonical Hours. v. 16. There shall be (may there be) *phissath-bar*, variously rendered "abundance of corn," "a handful of corn;" Syriac, *sûgô*, a quantity; Talmud, "Let bread be for a prop in the land," &c.; St. Jerome, "Erit memorabile triticum in terra; in capite montium," &c. (There will be memorable wheat in the land: a corn-harvest noteworthy for plenty [?]; on the top [*lit.*, as in text, "head"] of the mountains, &c.). LXX., *στήριγμα* (*steerigma*); Vulgate, "firmamentum" (support, stay, prop; cf. Targum above). $\Sigma\tau\eta\rho\iota\gamma\mu\alpha$,

perhaps, equivalent to *στήριγμα ἄρτου*, *artou* ("staff of bread," Ps. civ. (105) 16), or, as supposed by some, a blundering transformation of *σίτου δράγμα*, *sitou dragma* (=a sheaf, a handful of wheat). "Firmamentum" is thought by some few to be substituted for an earlier "frumentum" (corn). "Top of mountains," or "*unto* the top," &c., the most barren parts of the land. "Lebanon" is used here for the trees of Lebanon, as in Isai. xl. 16. "Wave," or "rustle," *lit.*, in text, "shall tremble;" Ewald, "will be high," akin to the "shall be lifted up above" of LXX., and of St. Jerome's "elevabitur." A forecast of the plenty of natural produce that is to mark the Messianic period. "They [men] shall sprout out, spring forth, flourish." Increase of population is characteristic of the Messianic reign; cf. Isai. xlix. 20; Zach. ii. 4. Cf. Job v. 25, where the same metaphor occurs. v. 17. St. Jerome, "Erit nomen ejus in æternum" (His Name shall be for ever). In text, "propagated," "continued in his race," if with the *Qerî* ("read," "to be read," i.e., marginal emendation) we read *yinnón*; but, if the verb be active, as in the *Kethîbh* ("written," the text), *yânnîn*, "May His Name send forth new shoots." "Bless-themselves in Him," "invoke for themselves the happiness and welfare they behold in Him." This reflective form of the verb occurs in Gen. xxii. 18; xxvi. 4. vv. 18, 19 are to be taken as an integral part of the Psalm. The doxology, or *berâkâh* (blessing), is not affixed to the closing Psalm of each Book, but, *vice versa*, the closing Psalm is given that position, because it ends with a *berâkâh*. v. 20 is to be regarded as a compiler's note. The notion that it is to be interpreted as a meaning that David's whole desire is hereby expressed, that he had nothing more to ask for, is far-fetched. It can hardly be a Davidic Psalm. Job xxxi. 40 is not a case in point.

Book Third.

PSALM 72 (73).

1. A Psalm to 'Asâph.
Truly God is good to Israël,
To the clean of heart!

2. But as for me, my feet
had almost tottered: My
steps had well-nigh slipped,

3. For I - was - indignant
with the boastful: When I-
saw the prosperity of the
wicked.

4. For there are no bands
(i.e., pangs [?]) to their
death; But their strength is
firm.

5. They-are-not in the
trouble of man: Neither are-
they-smitten like mankind.

6. Therefore pride en-
circles-their-neck: Violence
covers them [as] a garment.

7. Their eye peers-forth
from out of [their] fat: The
imaginings of [their] heart
overflow [?] (*or*, they-have-
exceeded the expectations
of [their] heart).

PSALM 72 (73).

1. A Psalm of Asaph.
How good is God to Israël,
to the upright in heart!

2. But as for me, my feet
had all-but tottered: My
steps had almost slipped,

3. For I-was-envious at
the transgressors: Behold-
ing the prosperity of sinners.

4. For they are in no
alarm about their death;
And they are firm under
their affliction.

5. They-are not in the
trouble of men: And are
not scourged like [other]
men.

6. Therefore pride holds
them fast: They - are-
clothed with their injustice
[and impiety].

7. Their iniquity comes-
forth, as-it-were, from out
of fatness: They-press-for-
ward to whatever their heart
covets.

8. They-scoff, and speak oppression with perverse-intent: They-speak from on-high (*or*, loftily).

9. They-set their mouth in the heavens: And their tongue goes through the earth.

10. Therefore his people turn thither: And waters of a full [cup (?)] are-drained by them.

11. And they-say, How does God know? And is - there knowledge in "El'yôn?

12. Lo, such are the wicked: And the ever undisturbed attain great-power.

13. Surely in-vain have-I-cleansed my heart: And washed my hands in innocence;

14. For I - have - been-plagued all the day: And my chastisement was every-morning.

15. Had-I-said, Let-me-speak thus: Lo, I-had-been-untrue to the generation of Thy children.

16. Yet when I-pondered that I-might-know this: It-was too-difficult in mine eyes;

8. They-take-counsel, and speak wickedness : They-utter injustice in [their] pride (?).

9. They-set their mouth against heaven: And their tongue goes - through the earth.

10. Therefore do my people turn hither: And full days shall-be-found in them.

11. And they-say, How does God know? And is-there knowledge in the Most-High ?

12. Lo, these are the sinners! And they - that-prosper always, attain to riches (*or*, prosper in the world).

13. [And I-said,] In vain then have - I - justified my heart: And washed my hands among the innocent (*or*, in innocence);

14. And have - been scourged all the day long: And my chastisement was every-morning.

15. Had - I - said, I-will-speak thus: Lo, I-had-dis-owned the generation of Thy children.

16. And I-pondered that I-might-understand this: It was too difficult for me;

17. Until I-went into the sanctuary of God : [Until] I-considered their latter-end.

18. Truly, Thou-settest-them in slippery - places : Thou-castest-them-down to ruins.

19. How are-they-become a desolation in a moment ! Brought - to - an - end, consumed with terrors !

20. As a dream, immediately after awaking : [So] 'Adônây, in awaking, dost Thou-despise their image.

21. For my heart was-in-a - ferment : And I - was-pricked in my reins :

22. Yea, I have been a stupid-animal, and ignorant : A behêmôth have-I-been with Thee.

23. Yet, as for me, I am continually with Thee : Thou - hast - held my right hand ;

24. With Thy counsel wilt-Thou-guide me : And afterwards gloriously receive me.

25. Whom have I in the heavens ? And with Thee, I-delight not [in aught] on the earth.

26. My flesh and my heart

17. Until I-go-into the sanctuary of God : And [so] understand their latter-end.

18. Surely, Thou-settest [snares] for them, on account of their crafty - dealings : Thou - castest - them down, when men-extol them.

19. How are-they become a desolation ! Suddenly they-come-to-an-end, they-perish because of their iniquity.

20. As a dream of-one-awaking : So, Lord, in [Thy] city wilt-Thou despise their image (*or, reduce their phantom to nought*).

21. For my heart was-on-fire : And my reins were-changed ;

22. Yea, I-am-become a [mental] nullity, without understanding :

23. As a beast-of-burden was-I before Thee : Yet am I always with Thee ;

24. Thou-hast-held my right hand : Thou-guidest me according to Thy will, And receivest me with glory.

25. For what have I in heaven ? And beside Thee, what can - I - desire upon earth ?

26. My flesh and my heart

may-waste-away ; The Rock of my heart and my portion is God for evermore.

27. For, behold, those-far from Thee shall - perish : Thou-hast-destroyed every one that departs-wantonly from Thee.

28. But as for me, to draw-near to God is good for me ; I-have-made (lit., put) 'Adônây YaHWeH my refuge : That I-may-tell of all Thy works.

haveFailed : [But] the God of my heart, and my portion is God for evermore.

27. For, behold, they that go-far from Thee shall-perish : Thou-hast-destroyed all who depart - wantonly from Thee.

28. But for me it is good to-cleave-closely to God ; To put my trust in the Lord God : That I-may-proclaim all Thy works [in the gates of the daughter of Sion].

The Psalm presents several difficulties, both in the text and in the versions. Its subject-matter is the ever-recurring problem, the conciliation, to wit, of God's justice and goodness with the prosperity and power of the wicked, and with the trials and sufferings of those who try to serve Him. To the thoughtful Jew this problem was more difficult than to any other. The Law, while implying, had nowhere definitely promised a future life. Its sanctions were temporal rewards and punishments, as was necessarily the case, since it was primarily addressed to the nation. The perplexity that appears in this Psalm is substantially the same as in Ps. xxxvi. (37); xlviii. (49), and is akin, in part at least, to that we meet with in Ps. xxxix. (40). It recurs also in Job and Ecclesiastes ; but it is dealt with differently. The Psalm falls into two divisions : in the former, the poet states his thesis at the very outset (v. 1). He next summarily depicts the mental conflict, in which he had well-nigh made shipwreck of his faith (vv. 2, 3). The prosperity of the ungodly, their influence, domineering pride, seemingly unchecked, rack his soul with the agonies of doubt (vv. 4—11), and bring him to the verge of atheism (vv. 12—14). In the second, shrinking therefrom, he seeks the restoration of his faith (vv. 15—17) by attending public worship. In the fellowship of devout believers, in secret prayer for light, he obtains an insight into the instability of all he envies

in the lot of the wicked, and the folly of the conclusions to which he had been led (vv. 18—22). He expresses his conviction in the ultimate triumph of good over evil, that peace and plenty are to be found in cleaving close to God.

v. 1. "Truly," &c., the final result of his questionings. v. 2. "Slipped," *lit.*, "were poured out." v. 3. "Boastful," or "arrogant." v. 4. The widely different renderings of the ancient versions, and the divergences of Hebrew commentators, suggest doubts as to the integrity of the text. "Bands" (*chartubbôth* in text occurs only here and in Isai. lviii. 6, "Loose the *bands* of wickedness"). It *may* mean either: (1) They think not of death, they never allow the thought of it to mar their pleasures (cf. Vulgate, *respectus*); so rendered by Symmachus and St. Jerome. (2) God thinks not, cares not to cut them off in their sins. (3) So easy and painless is their death, that it inspires no dread either in themselves or in others. "There are no deadly pangs (chains) for them." To this may be referred Targum, "They are neither terrified nor grieved on account of the day of their death;" *ἀνάνεσις, anáneysis* (denial, refusal, reluctance [?]) of LXX. may (perhaps) fall under this head. Aquila, "There are no deep afflictions (*δυσπάθειαι, dyspátheiai*) at their death." Some Rabbinical commentators opine that the word in text (rendered "bands") is a syllabic sign for "terrors and pains," whether bodily or mental. The oldest Latin Psalters have for *respectus, declinatio mortis* (or *morti*), meaning either, "There's no avoiding of death," or, "None would shrink (*turn aside*) from a death [so painless as] theirs," which may come to the same as LXX., *ἀνάνεσις*, if taken as synonymous of *ἀπαγόρευσις (apagórevisis)*, "denial." Syriac, "They have no expectation of death," or, "There is no *end* to their death." "Their strength is firm;" Gesenius, "Their belly (body) is fat;" St. Jerome, "And firm are their *vestibules*" (or, "palaces," as some Rabbis have rendered). v. 5. *Lit.*, "In the trouble of man they are not: And with mankind they are not plagued." v. 6. Gesenius, "Pride surrounds them like a neck-chain," "like a collar;" cf colloquial, "collars them." LXX., "grasps." A stiff neck is used poetically for the seat of pride; cf. Ps. lxxiv. (75) 6; Isai. iii. 16. St. Jerome, "Ideo nutriti sunt ad superbiam" (Therefore are they suckled to pride);

the Cistercian copy of his version reads, “*Ideo suffocavit eos superbia*” (Therefore has pride *choked* them). v. 7. “Eye . . . fat ;” this may mean, as in Isai. vi. 10, their callous moral state, or the visible result of their self-indulgence, cf. Job. xv. 27. LXX., instead of “eye,” “iniquity,” by reading *Wāw* instead of the medial *Yôdh*. Hemistich *b* is explained by Qimchi and Rashi, “They pass beyond the imaginations of their heart,” *i.e.*, their success, their good fortune, exceed their desires, their expectations. St. Jerome’s “*transierunt cogitationes cordis*” (a baldly literal rendering), may mean as much. LXX., “They press onward (succeed in attaining) to whatever their sensual heart desires,” they achieve all their lusts yearn for. Gesenius takes it to mean (cf. Thalhofer), “Their feelings, thoughts, designs *overflow*, and pour themselves out in words ;” “The imaginations (thoughts, plans) of the heart overflow,” *i.e.*, Their heart is so full of malignant devices, that it overflows ; cf. Hab. i. 11. The early Latin Psalters, for “*affectum cordis*,” render more closely διάθεσιν (*diathesin*) of LXX., *dispositionem*, *i.e.*, they attain to what their heart purposes. v. 8. “Scoff,” mock ; so St. Jerome. “From on high ;” St. Jerome’s “*de excelso*,” haughtily, proudly ; Targum, “They speak . . . from the height of their heart.” v. 9. “In the heavens ;” LXX., εἰς οὐρανόν (*eis ouranón*) ; Vulgate and St. Jerome, “in cœlum” (*against* heaven) ; so too Aben Ezra, but not supported by the usage of the language. “In the heavens,” denying (v. 11) the power and Providence of God, they claim a sort of divine authority for their behests ; their tongue spares no one, nothing on earth ; they give free scope to their malice. v. 10. Misled by their prosperity and by their tall talk, “*my* people” (“*my*,” LXX., Vulgate), in text “*His* people,” the people of God, or an individual is substituted for the mass of the godless faction (= *their* people). “Thither,” to the way of the impious. “Waters of fulness are drained by them,” so text. “Waters ;” among several other divergent explanations, “waters” are taken to mean sensual gratifications, or the numerous following these wicked ones attract. LXX., Vulgate, “And full *days* shall be found in them,” *i.e.*, either a long life, or days full of enjoyment. St. Jerome, “Et quis plenus invenietur in eis ?” (And who among them shall be found full?). “And who ?” “and days,” “and

waters," are scarcely distinguishable in the unpointed Hebrew script. v. 12. "Lo, such is the state (viz., that described in vv. 4—10) of the wicked," best understood as spoken by those who have turned to their ways. "Ever undisturbed" (in a bad sense), "reckless," "careless." St. Jerome, like Vulgate, "Abundantes in sæculo" (living in abundance in [this] world). LXX., *εἰς τὸν αἰώνα, eis ton aiōna* (=for ever, always), whence, in old Psalters, "in sæculum" (for ever), inexhaustible wealth, which they increase by the acquisition of fresh means of enjoyment, of influence, "attain great power." v. 13. "And I said," wanting in text and in St. Jerome. v. 15. If I had yielded to the temptation to utter such doubts as (vv. 13—14), "Lo, I should deal falsely," &c. St. Jerome, "I should have forsaken" (*reliqui*). LXX., "Broken covenant." "Thy children," cf. Deut. xiv. 1; "Generation of the just," Ps. xiii. (14) 5. v. 16. "Yet when I pondered in order to solve [these perplexities], it was labour (weariness)," &c.; cf. Eccl. viii. 17. Vulgate, *existimabam* occurs in the later classics = "I reflected," "pondered." *Codex Verona* and St. Augustine render *ὑπέλαβον* (*hypelabon*) of LXX., "suscepi cognoscere" (I undertook to understand). v. 17. Communion with God, with God's children in prayer and in worship calms this mental conflict, and reveals to him the true standpoint—"What does it all end in?" v. 18. Milan and Monte Cassino Psalter complete the construction, "posuisti eis *mala*" (evils); Roman, "disposuisti eis *mala*" (hast prepared evils for them). "Ruins," "ad interitum" (=to destruction), St. Jerome. LXX., "In being (=when they were) *lifted up*," reading *massuōth* from *nâsâ* (he raised), instead of *mashshuōth* (destructions); Targum, *pits*; it occurs only here and in v. 3 of next Psalm. v. 19. "Consumed with terrors;" St. Jerome, "Consumed as if they were not" (quasi non sint), by dividing "terrors" into two words (*not—to be*). v. 20. "In Thy city," so LXX. and St. Jerome (=Jerusalem [?]); "in the city," so Aben Ezra; Rashi, "in anger;" Targum and Gesenius (doubtfully), "in arousing Thyself" (=when Thou arousest-Thyself), "Thou shalt despise" (=cast out with contempt) "their image" (=phantom, pomp, and splendour that have no substance, no reality). Qimchi, "in raising (=awakening) [the dead]." v. 21. Self-reproach. Thalhofer suggests the

insertion of some such clause as, “Why did I ever entertain such unbelieving thoughts? lose sight of the conviction expressed in vv. 18—20?” Answered in this verse, “For (=because) my heart was embittered” (with anger or sorrow). LXX., “on fire” (*ἐξεκαύθη*, *exekavthee*) in most Codices, but in *Cod. Vatican.*, “My heart has been *gladdened*.” “I was pricked, goaded, pierced-through (with grief) in my reins;” LXX., “And my reins (the seat of desire) *have been changed*,” as though from *shānāh* (he changed), instead of *shānan* (he sharpened). v. 22. “Yea, I myself (emphatic) was stupid, brutish.” “Brought to nothing” of Vulgate is too literal a rendering of LXX.; Thalhofer, “a [mental] nullity.” “Behêmôth” (Egyptian, *p-ehe-mou* [or *mout*]) = “the ox-of-water” (or “of the water,” *t*, feminine article suffixed), the hippopotamus, emblem of colossal stupidity. v. 24. “Counsel,” “With Thy counsel;” so LXX., *βούλη* (*boulee*), mis-rendered in Vulgate, “By Thy *will, favour*.” v. 25. “With Thee;” St. Jerome, “*tecum*” (= *ditto*). LXX., *παρὰ σοῦ*, *para sou* (beside Thee). “In communion *with* Thee I have no pleasure,” &c. v. 26. May be construed concessively, “Though my . . . heart fail,” “My heart *may* have failed.” “Rock,” “robur” (strength), St. Jerome; LXX., “God,” as is their wont, cf. Job xiii. 15. v. 27. “Wantonly-depart,” *lit.*, “fornicating;” cf. Osee. ii. Apostatize, as the covenant with Israël is likened to the marriage-tie. Targum, “Who wander (go astray) from Thy fear.” v. 28. In text, “The approach to, the drawing near to.” “Works;” St. Jerome, “annuntiationes” (messages, declarations). “In the gates,” &c., is neither in text, nor in St. Jerome; taken by LXX. from Ps. ix. 15, and copied from them by the Vulgate.

PSALM 73 (74).

I. A Mas’kîl, to Asâph.
O God, why hast-Thou-cast
[us]-off for ever? [Why]
does Thine anger smoke
against the sheep of Thy
pasture?

PSALM 73 (74).

I. [A Psalm] of instruction for Asaph. Wherefore hast-Thou-rejected [us] for ever, O God? [Why] is Thy wrath incensed against the sheep of Thy pasture?

2. Remember Thy congregation Thou - hast - acquired of-old, [Which] Thou-hast-redeemed [as] the tribe of Thine inheritance: Mount Tsîyyôñ, wherein Thou-hast-dwelt.

3. Lift-up Thy footsteps to the perpetual ruins : Everything in the sanctuary has the enemy laid-waste.

4. Thine adversaries have-roared in the midst of Thine Assembly : They-have-set-up for tokens their own tokens.

5. He (it)-was-known (i.e., He [the enemy]) appears as one - striking upward : With axes in a thicket of the wood (*or*, in a woody grove).

6. Yea, now they-smite-down altogether the carved-panels thereof: With hatchet and hammers.

7. They - have - set Thy sanctuary on fire : They - have - defiled to the ground the dwelling-place of Thy Name.

8. They - said in their heart, " Let - us - crush - them altogether :" They - have - burnt - down all the synagogues (?) of God in the land.

2. Remember Thy congregation which Thou-hast-possessed from the beginning, [Which] Thou-hast-redeemed [as] the rod of Thine inheritance, Mount Sion, wherein Thou - hast-dwelt.

3. Lift - up Thy hands against their pride continually : [On account of] all the ruin the enemy has-wrought in the sanctuary.

4. And they that hate Thee have-raised-a-boastful-shout in the midst of Thy festival. They - have - set - up their ensigns for signs :

5. —in their ignorance. In the gate, on the battlement. As in a grove of trees,

6. They-have-hewn-down its gates at once : With hatchet and mattock have-they-broken-it-down.

7. They - have - burned-down Thy sanctuary with fire : They - have - defiled to the ground the Tabernacle of Thy Name.

8. They-said in their heart, the whole brood of them together : Let-us-abolish all the festivals of God from the land.

9. Our signs we-see not.
There is no longer a prophet: Neither is there with us any who - knows how long.

10. How long, O God,
shall the adversary blas-
pheme? Shall the enemy
revile Thy Name for ever?

11. Why drawest-Thou-
back Thy hand, yea, Thy
right - hand ? From the
midst of Thy bosom [pluck
it out (?)] make-an-end.

12. Yet is God, my King
of old: Working deliver-
ances in the midst of the
earth.

13. THOU didst-divide the
sea by Thy might: Thou-
brakest the heads of the
dragons on the waters.

14. THOU didst-break-in-
pieces the heads of Liv'yâ-
thân. Thou-gavest him as
food to the people dwelling-
in-the-desert.

15. THOU didst - cleave
spring and brook: THOU
didst-dry-up ever-flowing
rivers.

16. Thine is the day,
Thine also the night: THOU
hast-prepared the luminary
and the sun.

17. THOU hast-set all the
borders of the earth: Sum-

9. Our signs we-see not:
There is no longer a pro-
phet: And He (God)-knows
us no more.

10. How long, O God,
shall the enemy reproach?
Shall the adversary provoke
Thy Name for ever?

11. Why turnest-Thou-
away Thy hand, yea, Thy
right-hand? [Bring it] com-
pletely out of the midst of
Thy bosom.

12. But God is our King
before the ages: He-has-
wrought deliverance in the
midst of the earth.

13. THOU, by Thy might,
didst - make the sea solid :
Thou-didst-shatter the heads
of the dragons in the
waters.

14. THOU didst-shatter
the heads of the dragon :
Thou-gavest him as food to
the Ethiopian nations.

15. THOU didst - cleave
springs and streams : THOU
didst-dry-up the rivers of
'Ethân.

16. Thine is the day,
Thine too the night: THOU
hast-prepared the dawn and
the sun.

17. THOU hast-set all the
borders of the earth: Sum-

mer and winter—THOU hast-formed them.

18. Remember this, the enemy has - blasphemed Y^aHWeH : And a foolish people have-reviled Thy Name.

19. Give not up to the wild-beast the soul of Thy turtle-dove : The life of Thine afflicted forget not for ever.

20. Have-regard to the Covenant: For the dark-places of the land are-filled with the dwellings of violence.

21. Let not the crushed-one turn - back ashamed : Let the afflicted and the poor praise Thy Name.

22. Arise, O God, plead Thine own cause: Remember Thy reproach from a fool all the day.

23. Forget not the voice of Thine adversaries : The noise of them - that - rise-against Thee goes-up continually.

mer and spring—THOU hast-fashioned them.

18. Remember this, the enemy has-reproached the Lord : And a foolish people have-provoked Thy Name.

19. Give not up to the wild-beasts souls that-give-thanks to Thee. And the souls of Thy poor forget not for ever.

20. Look to Thy coven-ant : For the mentally-dark-ones of the land have an abundance of dwellings [acquired] by wrong.

21. Let not the afflicted be-turned-back confounded : The poor and the needy shall-praise Thy Name.

22. Arise, O God, plead Thy cause : Remember Thy reproaches [that come] from a foolish-man all the day long.

23. Forget not the revil-ings of Thine enemies : The pride of them that hate Thee goes-up continually.

We fail to discover in this Psalm a regular strophic division. It opens with a complaint and supplication (vv. 1, 2); the calamities of Israël, especially the destruction of the Sanctuary (vv. 3—9); the poet calls on God for help (vv. 10, 11), calling to mind God's past wondrous benefits to Israël (vv. 13—15), the manifestations of His might in the creation and regular succession

of changes in Nature (vv. 16, 17); finally, a prayer for deliverance from heathen oppression. The Psalm refers to the same calamity as Ps. lxxviii. (79), but the latter dwells mainly on the wholesale butchery of the inhabitants of Jerusalem, while this Psalm depicts the desecration of the Temple, the ruthless destruction of its ornaments, its pollution by the introduction of heathen worship. Jewish history presents but two situations to which both Psalms can be reasonably referred—the Babylonian invasion (B.C. 588), and the Syrian persecution (B.C. 167). Those who, on *a priori* grounds, maintain that the Old Testament Canon was finally closed under Esdras, are, of course, compelled to assign it to the former calamity. But several commentators, both among the Fathers and Catholic and non-Catholic authors of a later date, connect it with the insolent oppression of Antiochus Epiphanes, recorded in 1 Machab. i.—iv. The contents of the Psalm can be alleged in support of either view, but there are, here and there, expressions which are more readily explained on the supposition that the Psalm was composed in the time of the Machabees. It is entitled a *Mas'kil* (a didactic ode), in that it is a model of earnest and trustful prayer in times of overwhelming affliction. “To Asaph” (= of, by A.), a member of the choral guild instituted by Asaph, the cotemporary of David, mentioned 1 Esdras (Ezra) ii. 41; iii. 10; Nehem. vii. 45.

v. 1. “Sheep (flock) . . . of pasture” frequently occurs in the Psalms inscribed “to Asaph.” v. 2. “Of old,” refers to the deliverance from Egypt. “Rod;” so LXX. and St. Jerome; by Targum, “tribe.” The word in text (*shêbhet*) = “staff,” “rod,” “crook,” “sceptre,” “measuring rod,” and (by metonymy) “the lot, or portion measured off.” v. 3. “Lift up Thy footsteps,” in Eastern parlance “come quickly,” “dally not.” “Ruins,” places long desolate, which seem as if they would never be rebuilt. Rashi, “Raise Thy steps for everlasting destructions,” *i.e.*, for the everlasting ruin of the enemy. LXX. here (as in the foregoing Ps. v. 18) read *massuôth* (see above), instead of *mashshuôth*. Syriac, “against those who *lift themselves up* over them in strength.” LXX. are quite as likely to be right as the Masorah. “[On account of] all the enemy has wrought,” &c.; so Aben Ezra. “All manner of evil has the enemy wrought,” &c., is permissible.

v. 4. "Roared," so literally. "Raised a shout;" Rashi refers Lam. ii. 7 to this v. 4. "Assembly" = "place of assembly;" the word in text = "an appointed *place*, or *time* for meeting." It originally designates the Mosaic tent or tabernacle, then the great festivals. In Lam. ii. 6, the word occurs in both senses. LXX. have in view the disturbance and violent interruption of public worship (*έορτῆς*, *heortées* = "festival"). "Signs," either military standards, trophies, as LXX. seem to have taken it, or religious emblems, as mentioned in i Machab. i. 54, 59; cf. iii. 48. Perhaps both may be understood, the symbols of a foreign power and cult. vv. 5, 6. Father Houbigant renders "One appears" (*lit.*, is known, makes himself known) "as a man lifting upward axes in a dense wood." 6. "And now the gates thereof they break in pieces altogether with hatchet and with hammer." Targum, "He (=one) strikes with the hammer like a man who raises his hand in a thicket of wood to hew it with the axes: Even so are they demolishing the carved work altogether with a hatchet: And with a two-edged axe are they smiting, [and] with hammers." The *kashil* (=hatchet [?]) and *kēlappōth* (=hammers, mallets [?]) of v. 6 occur only here. A possible rendering of v. 6, "And now they have altogether laid it bare" (*lit.*, "laid it open") : "With hatchet and hammer they smite it down." v. 7. *Lit.*, "They have cast into the fire Thy," &c.; cf. French, *mettre à feu*; German, *in Brand legen*. "Defiled," "profaned [by levelling it] to the ground" (cf. Lam. ii. 2; Jer. xix. 13). v. 8. "In their heart," the set purpose to abolish the Mosaic cult; *Ninām* in text; LXX., "their kindred;" St. Jerome, "their progeny" (*posteri eorum*); Targum, "their sons;" Rashi, "their rulers" (*mōsh'lēyhem*). Qimchi was the first to suggest that it is a verb (*yānā*, "he acted violently"). "Let us oppress (*i.e.*, destroy) them all." "They . . . burnt down" (*incenderunt*); so St. Jerome, Aquila, and Symmachus. But LXX. (and, perhaps, Targum) take this as the words of this "progeny," *Λεῦτε, κατακαύσωμεν*, *Devte, katakavso-men* (Come, let us burn down), but *έορτάς*, *heortas* (=feasts), which follows, seems to show that the present (*καταπαύσωμεν*, *katapavso-men*, Let us put an end to) was the original reading. St. Jerome, "solemnitates" (=solemn feasts). Aquila, "All the synagogues." "From the land" (=LXX., *ἀπὸ τῆς γῆς*, *apo tees gēes*); Aquila,

Symmachus, ἐπὶ, *epi* (= on). The rendering "synagogues" seems to indicate that the translators regarded this as a Machabæan Psalm. The insolent profanation and vandalism complained of (vv. 4—7) can hardly be referred to the Babylonian invasion. As far as is ascertained, Nebuchodonosor interfered not with the Jewish religion till nineteen years after his incursion, and then, at Babylon, not at Jerusalem. On the other hand, fanatic hate of the Mosaic cult prompted the enmity of Antiochus, which was vented in edicts abolishing the Mosaic ritual, and finally culminated in setting up (Chislev. 15, B.C. 167) an altar to Zeus Olympios in the Temple (1 Machab. i. 54—64). As is obvious, the text, if it has not been tampered with, considers, both here and in v. 4, the *locale*; LXX., the festive seasons. We discover no trace of "synagogues" before the destruction of the first Temple. The mention of them here is a proof of the later date of the Psalm. Still, with Thalhofer, may we doubt whether it is probable that the Jews, at that period, would have classed synagogues with the Temple, under one common designation—"houses," "meeting-places of God." But, unless the text be corrupt, the Plural (*mō“adhēy ’El*, "assemblies of God") cannot be supposed to designate the Temple. v. 9. "Signs" may mean miracles; but, as in v. 4, it were better taken to denote religious rites, observances; cf. 1 Mach. i. 45, 46, 60, 61. "No prophet" could hardly have been said in the days of Jeremias, and when Ezechiel and Abdias were being prepared for their mission. At the time of the Syrian persecution the last prophet had been dead two hundred and fifty years. "How long," inspired from above to tell us when these afflictions shall end; cf. Ps. vi. 4. v. 10. How long are these sacrilegious outrages to continue? v. 11. *Lit.*, "Why makest Thou to return Thy hand (viz., into Thy bosom?). Bring it. . . Destroy [the enemy]," or "put an end" [to these outrages]. St. Jerome, "consumens" (destroying); Targum, "Bring it forth to redeem, put an end to the anguish." The hand enveloped in the folds of the robe denotes inactivity, non-interference; cf. Prov. xxvi. 15. LXX. take it ("put an end") for an adverbial Infinitive, *eis tέλος*, *eis télos* (= completely). v. 12. "Yet," despite this seeming inactivity. "My King," cf. Hab. i. 12. "Midst of earth," glossed by Theodoret, "in the sight of all men." Past

instances of wondrous power, to show that God *can* rescue His people. v. 13. "Divide;" so Targum; *lit.*, "break up." LXX., regarding the result, "made solid," compacted the waters of the Red Sea into solid walls (Exod. xiv. 22). "Dragons," *thannînîm* in text; "sea-monsters," rendered "whales," Gen. i. 21, a symbolical name for the Egyptians; cf. Isai. li. 9; Ezech. xxix. 3. v. 14. "Leviathan," perhaps the crocodile of the Nile, as in Job xli. 1. "People," text *lit.*, "to the people, to the inhabitants of the desert." The simplest explanation is that the corpses of the Egyptians, when cast upon the shore, were devoured by the wild beasts of the desert; cf. Prov. xxx. 25, 26. Qimchi's application of it to the Israelites travelling through the desert is far-fetched. v. 15. Pregnant construction. "Thou didst cleave [the rock at Horeb (Exod. xvii. 6), and at Qâdhêsh—in Vulgate "Cades" (Numb. xxiv. 8), whence] fountain and stream [gushed forth]." In second hemistich antithesis, "dry up," the staying of the current of Jordan (Jos. iii. 13—16). "'Ethan" (in text, 'Eythân), taken by LXX. as a proper name; St. Jerome, "flumina fortia" (mighty rivers), *lit.*, "rivers of continuance," *i.e.*, continually flowing. "Rivers," not poetic amplification, as shown in Targum, "Thou didst dry up the ford of the streams of Arnon, and the ford of Jabboq, and Jordan, which are mighty." "Arnon," cf. Numb. xxi. 14. v. 16. "Luminary," collective Singular, rendered "lights," Gen. i. 14—16. Targum, Aben Ezra, take it to mean "moon." LXX. (*Cod. Vatican.*), "sun and moon," whence "solem et lunam" in Roman Psalter, St. Augustine, and Cassiodorus. Several Greek MSS. have φαῦσιν κ. ἥλιον, *phavsin kai heelion* (shining, giving light, and the sun). Vulgate renders the former word, "Aurora." All the luminaries, and the sun their chief. Cf. "His disciples and Peter," "Juda and Jerusalem," "the Greeks and the Athenians." v. 17. "Summer and winter," so too St. Jerome. The stable order of the visible world. "Formed," "fashioned," the same word as in Gen. ii. 7, 19. v. 18. "Foolish people," usual designation of Gentiles, cf. Deut. xxxii. 21; Eccl. l. 28. v. 19. The divergence of the several renderings is due to the ambiguity of *chayyath*, which means (1) "alive" (feminine of *chay*, living), (2) "a living thing," (3) "beast," (4) "a band, troop," (5) "soul," "appetite," "desire." *Nephesh* (=soul, self) may

mean desire, appetite. St. Jerome, "Give not up to the beasts the soul learned in Thy Law, and the life of Thy poor-ones forget not for ever." Targum, "Give not up to nations, who are like the beasts of the field, the souls of those that teach Thy Law." Gesenius, "Give not to the desire of a bloody-minded troop Thy turtle-dove," *i.e.*, Thine innocent people. "Life" (soul [?], "company" [?]) "of Thine afflicted ones," &c. LXX. read, had (?) *tôdekhâ* (giving thanks to Thee); the text has *tôrêkhâ* (Thy turtle-dove). v. 20. "Dark-places," *lit.*, "darknesses;" Gesenius, the secret-places of the earth (land [?]). Taken to mean the caves and lurking-places of the land (= Palestine), afford us no refuge from our oppressors. They track us, and wreak their fury upon us. LXX. render "dark-places" in Nom. Plural, applying it to the mental and moral darkness of the settlers in the land, who have plenty of dwellings ("they are filled"), having unjustly appropriated the holdings of the natives. v. 21. "Turn back," return "from his recourse and supplication to Thee, disappointed, in confusion." v. 22. "Fool;" Targum, "Remember how Thy people is reviled all day long by the foolish king" (*malkâ tiphshâ*), alluding to Antiochus Epiphanes (= Illustrious), nicknamed Epimanes (= frantic) by the Jews of a later day. v. 23. "[Forget not] the clamour . . . [which] goes up continually."

PSALM 74 (75).

1. To the Chief Musician [on] "Al Tash'chêth:" a Psalm to Asaph; a Song.
2. We - give - thanks to Thee, O God; We give thanks; And [that] Thy Name is near: Thy wondrous-works declare.
3. When I-reach the appointed-time: I will-judge uprightly (*or*, in equity).
4. [When] the land was-

PSALM 74 (75).

1. For the end, "Destroy not:" a Psalm of a Song for Asaph.
2. We - give - thanks to Thee, O God, we give thanks, and call upon Thy name. We-will-declare Thy wondrous works.
3. When I-take the appointed-time: I will-judge justly.
4. The land was-dissolved

melting-away and all the inhabitants thereof : I-Myself set - up (fixed) its pillars.

Selâh.

5. I-said to the arrogant, Deal not arrogantly : And to the wicked, Set not up your horn on high :

6. Lift not up your horn on high : Speak not insolently with a [stiff] neck ;

7. For not from the East, and not from the West : Nor yet from the mountainous desert [comes help (?)] ;

8. For God is Judge : He puts-down one, and lifts-up another ;

9. For a cup is in the hand of YaHWeH, and the wine foams ; It-is-full of mixture, and He-pours from it ; Yea, the dregs thereof must all the wicked of the earth sip, drink-up.

with all that dwell in it : 'Twas I set-fast its pillars.

5. I-said to the unjust, Deal not unjustly : And to the sinners, Lift not up the horn.

6. Lift not up your horn on high : Speak not unrighteously against God ;

7. For not from the East, nor from the West : Nor yet from the desert mountains ;

8. For God is the judge ; He puts-down one, and lifts-up another ;

9. For in the hand of the Lord there is a cup of pure wine full of mixture. And He-pours it from this into that (i.e., from one cup into another [?]) ; But its dregs are not exhausted, all the sinners of the earth must - drink [thereof].

10. But as for me, I-will-declare for ever : I-will-sing-praises to the God of Jacob.

11. And all the horns of the wicked will-I-cut-off : [But] the horns of the just-man shall-be-exalted.

Though no definitely marked historical situation or allusions are presented by this Psalm, there is a strong probability in favour of the view of many commentators, who refer it to the time of

the Assyrian raid, either as a thanksgiving after, or in immediate anticipation of, the crushing defeat of the invaders. A comparison of this and of Ps. xlv. (46) with the prophecies uttered by Isaias on that occasion will show certain coincidences of thought and diction. Its close resemblance to the Song of Anna (1 Kings (Sam.) ii. vv. 1, 3, 7, 10), in several of its expressions, may also be noticed.

v. 1. "Destroy not," probably the first words of some well-known song. v. 2. Another rendering, "For Thy Name is near; [men = *on raconte*] have told Thy wondrous," &c. "Name near," in help and protection; cf. Isai. xxx. 27. St. Jerome, "And according to Thy Name (*juxta nomen tuum*), they shall recount," &c. LXX., "We will call upon," comes from a difference of but two letters in their text. v. 3. *Lit.*, "When I shall have taken the set-time," *i.e.*, "When the time appointed in the counsels of Providence is come." If a Divine utterance, it is a warning of judgment at hand. If the reforming King Ezechias be the speaker, "As soon as the land is cleared of invaders, I will suppress wickedness." "Uprightly," *lit.*, "uprightnesses" (*sic*). "Equities," a frequent Shemitic idiom giving to a noun in Accusative Plural an adverbial meaning. v. 4. "Melting" with terror, dissolved, disorganized. "'Twas I," &c., cf. Song of Anna, v. 8. v. 5. "Lift up horn," a rebuke of self-confidence, self-importance, vain boasting. v. 6. Hemistich 2, *lit.*, "Speak not with neck insolence" (cf. Song of Anna, v. 3), *i.e.*, "Speak not insolence with a stiff neck." LXX. read for *tsavvâr* (neck), *tsûr* (rock), which, when predicated of God, they render "God" or "Lord." "*Athâq* (= insolence, arrogance) they render freely. v. 7. "*North*" is purposely omitted, as the Assyrian raiders came from the North (cf. Joël ii. 20, "northern [army]"). "Desert of mountains" = "the South," the Idumæan desert, the site of Horeb and Sinai, beyond which was Egypt, whose alliance, despite the Divine prohibition, was sought for by a godless faction. The closing word, *hârim* (= mountains), is rendered "lifting-up" (*i.e.*, help, deliverance), on the authority of the Midrash, and (perhaps) of Talmud; it is not countenanced by St. Jerome's "a solitudine montium" (from the desert of the mountains). v. 8. "For 'tis God is the Judge," the issues of the war are determined by Him,

who awards victory, or defeat. v. 9. "Cup," cf. Jerem. xxv. 15—33; Hab. ii. 15, 16. God's punitive justice, as manifested in the slaughter of Sennacherib's host, and a warning to the faithless in Israël—"All the wicked of the *land*." "Mixture," the herbs and other ingredients put into the wine to increase its intoxicating, stupefying power. The contradiction between the "cup of *pure* wine" and "*mixture*" is thus seen to be apparent only. "Ex hoc in hoc" is, as Thalhofer observes, an unintelligent rendering of LXX., "cup" in Greek being neuter. St. Augustine, "ex hoc [calice] in hunc, [calicem]," meaning that God has often poured out of His large cup a portion of the wine of His wrath ("from one cup into another"), and given it to drink to nations that provoked His anger. For all that, the cup is not empty; "its dregs" (the bitterest part) still remain to be drained off, to be drunk up by you sinners. v. 9. Symmachus, "Yet the dregs thereof shall all the vile-ones of the land squeeze out and drink up." v. 10. "Declare," viz., the praises, the wonders of God.

PSALM 75 (76).

1. For the Chief-Musician
on stringed-instruments: a
Psalm to Asaph; a Song.

2. In Yehûdâh God is
known: In Is'râël great is
His Name.

3. In Shâlêm also is His
tabernacle: And His dwel-
ling-place in Tsiyyôn.

4. There broke-He the
flaming-bolts of the bow.
The shield, and the sword,
and the battle. Selâh.

5. Bright art THOU [and]
glorious from the mountains
of spoil:

PSALM 75 (76).

1. For the end, among
the Hymns, a Psalm of
Asaph; a Song [against the
Assyrians].

2. God is known in Juda:
In Israël great is His Name.

3. And His place is in
peace: And His abode is
in Sion.

4. There broke-He the
powers of the bow: The
shield, and the sword, and
[the weapons of] war.

5. THOU shinest-forth
wondrously from the ever-
lasting mountains:

6. The stout of heart are-become-a-spoil, they-have-slept their sleep: And none of the men of might found their hands.

7. At Thy rebuke, O God of Jacob; Both chariot and horse are-overwhelmed-with-sleep.

8. THOU! Terrible art THOU, And who can-stand before Thee from the time of Thy wrath?

9. From heaven Thou-madest - heard judgment: Earth feared, and was-still,

10. When God arose to judgment, To save all the meek of the earth. Selâh.

11. For the wrath of man must-show-forth-Thy-praise: Let [even] a remnant gird itself with wrath (*or, With the remnant of wrath Thou-girdest-Thyself*).

12. Vow-ye, and pay-ye to YaHWeH your God: Let all round-about Him bring a present to the Terrible-One—

13. He-cuts-off the spirit of princes: He is terrible to the kings of the earth.

6. The befooled in heart have-been-bewildered; they-have-slept their sleep: And all the men of wealth have-found nought in their hands.

7. At Thy rebuke, O God of Jacob: The riders on horses have-slumbered.

8. THOU art terrible, And who can-withstand Thee, at the time of Thine anger?

9. From heaven Thou-madest heard judgment: Earth trembled, and was-still,

10. When God arose to judgment, To save all the meek of the earth.

11. For the inward-thought of man must-confess Thee: And the remnants of the inward-thought shall-keep a feast to Thee.

12. Vow-ye, and pay-ye to the Lord your God: All ye that are round about Him bring presents to the Terrible-One,

13. And to Him who takes away the spirit of princes: To the Terrible - One to the kings of the earth.

This Psalm is a thanksgiving for a signal victory wrought exclusively by the direct intervention of Divine Providence. No other occasion befits the language of this pæan of victory so well as the overthrow of the Assyrian invaders, 185,000 of whom were slain in one night; no other deliverance of the many recorded in the annals of Israël was so signal. The addition to the Title by the LXX. may well be understood to refer to this event. The tradition to which it witnesses is favoured by Rashi, and by most modern commentators. The structure of the Psalm is regular; it is made up of four strophes, each consisting of three verses. (1) vv. 2—4. Jerusalem, Sion, the dwelling-place of God, the centre whence His might is made manifest. (2) vv. 5—7. The sudden and utter destruction of the formidable hosts. (3) vv. 8—10. This manifestation of power is also a judgment, and a warning to mankind. (4) vv. 11—13. This recent manifestation of might and of justice should inspire godly fear and grateful acknowledgment.

v. 2. "In Israël" befits the traditional assignment of the Psalm to the miraculous overthrow of Sennacherib. Some twenty years before his invasion, Israël and Juda were re-united (cf. 2 Paral. (Chron.) xxx. 5). In this and in vv. 3, 4, special stress is laid on the locality where "the arm of God has been revealed." v. 3. "Salem," in text (*b'Shâlēm*, read by LXX. as equivalent to *b'shâlōm* = in peace); the mention of "Sion" shows that one place only is here indicated, viz., Jerusalem, as understood by Targum and by the Rabbis. "Tabernacle," in text *sūk* (which = "lair"); if thus understood, the poet likens God to a lion crouching in his *lair*, ready to spring upon the plunderers. Cf. Ps. ciii. (104) 22; Jer. xxv. 38. v. 4. "There" (*lit.*, "thither"); cf. Ps. xlvi. (46) 10. The poet was probably at a distance from the scene of the event he celebrates. "Flaming bolts," *lit.*, "live-coals of the bow," the glittering arrow-heads in their rapid flight; "the lightnings of the bow." "Battle," the men, their weapons, and camp, all that appertains to war. v. 5. As lightning Thou didst gloriously swoop down *upon* (or, *return from* the mountain-camp of the spoilers). St. Jerome, "Mountains of *Captivity*;" Theodotion, "*fruitful* mountains" (*tereph*, "a fruitful branch," Ezech. xvii. 9). "*Everlasting* mountains" of

LXX. ; it is difficult to say whether or no they read *terem* or *mitterem* (=from or before the beginning), instead of *tereph* ("spoil," "prey"). "Mountains," perhaps those surrounding the Pass of Beth-Horon, north-west of the city, identified by the Rabbis and by other authorities as the scene of Sennacherib's discomfiture, cf. Isai. xiv. 25. The angel (God's agent and representative) is regarded as returning from the hostile camp, laden with spoil. v. 6. Instead of "stout of heart," LXX. renders "foolish-ones in heart," on account of their foolhardy attempt to plunder the city of God. "Become a spoil," "let themselves be plundered." LXX., "troubled," "disheartened," considering the effect of the Divine visitation on the *morale* of the survivors. "Men of might" (*châyil* in text, meaning "strength of body," or "of mind," "army," "wealth"). LXX. have taken it in the last sense, with reference to their expectation of sacking Jerusalem, which was so signally baffled. "Hands," physical strength, "bewildered helplessness." Cf. "his hand was short," "his hands were weak," they were paralyzed at the time of visitation, bewildered. v. 7. "Chariot and horse;" so too St. Jerome; but LXX. (not without good reason), "the riders on horses." "Overwhelmed with sleep," *lit.*, "fell astounded," "became senseless." v. 8. "Ex tunc ira tua" (so Vulgate and St. Jerome), as Thalhofer observes, "a slavishly literal rendering of the text" ("from then Thy wrath"). LXX., ἀπὸ τῆς ὁργῆς σου, *apo tees orgees sou* (because of Thy wrath). "When once Thou art angry," "When Thy wrath [is enkindled];" *lit.*, "From the time of Thy wrath." v. 10. "Still," either the earth, the land of Chanaan enjoyed peace, after the rout of the invaders, or the worldly powers sank into the *stillness* of death, at one word of the Lord; cf. Hab. ii. 20. v. 11. Rendered by Mendelssohn, "For the fury of man must confess Thee, [even though] a remnant gird itself with fury." St. Jerome, "For the anger of man shall confess to Thee (*confitebitur tibi*): With the remnants of anger shalt Thou be girded (*reliquis iræ accingeris*). Jansen, quoted by Thalhofer, attempts a reconciliation of LXX. with the text. *Ἐνθύμιον*, *enthymion* (in Vulgate vaguely rendered "thought"), is, to his mind, a something exciting the *θύμος*, *thymos* (=the temper). The Vulgate may mean "a fell purpose," such as the Assyrians had against God,

i.e., His chosen people. Their complete overthrow, by a miraculous manifestation of Divine power, has resulted in making their purpose conduce to His glory. This purpose is still entertained by the survivors of the Assyrian host ("the remnants of the thought"), but the poet predicts that this too will conduce to God's praise, or (perhaps) the "remnant" will be converted to God ("shall-celebrate-a festive-day to Thee"). The LXX. read *t-ch-g-k*, instead of *t-ch-g-r* of the text, or, maybe, *t-ch-g-l-k* (shall-keep-feast-to Thee). v. 12. "All round about;" in the first hemistich, the Jews are called upon to show their gratitude; "all round about," probably the neighbouring heathen tribes, who are to bring gifts in token of homage. "Terrible-One," *lit.*, "Fear," object of religious awe, reverence. "Bring presents;" LXX., "they shall bring," whence in old Psalters *offerent, adferent*, Future to be taken as Optative; St. Jerome, "offerent" (shall offer). v. 13. "Cuts off" = "prunes away," like a vine-dresser; cf. Isai. xviii. 5. So too Targum and Aben Ezra.

PSALM 76 (77).

1. For the Chief-Musician
on Yedûthûn; to Asaph, a
Psalm.

2. My voice [is lifted up]
to God, and I-cry-aloud:
My voice to God, and He-
will-give-ear to me (*or*, O do-
Thou-hearken to me!).

3. In the day of my
distress I-sought 'Adônây;
My hand was-stretched-out
in-the-night incessantly: My
soul refused to-be-comforted.

4. I-remember God, and
am-troubled: I-meditate, my
spirit languishes. Selâh.

PSALM 76 (77).

1. For the end, for Idi-
thun, a Psalm of Asaph.

2. I-cried-aloud with my
voice to the Lord: With my
voice to God, and He-gave-
heed to me.

3. In the day of my dis-
tress I-earnestly-sought God,
with my hands by-night
before Him: And I was not
deceived. My soul refused
to-be-comforted.

4. I-remembered God and
rejoiced: I-pondered, and
my spirit fainted.

5. Thou-hast-held mine eyelids: I-am-stricken so that I-cannot-speak.

6. I-consider the days of old: the years of bygone-times.

7. I-will-give-my-mind to my song, in the night: With mine own heart will-I-commune, While my spirit makes-diligent-search.

8. Will 'Adônây cast-off for ever? And will He be favourable no more?

9. Has His loving goodness ceased for ever? Does His promise fail to generation and generation?

10. Has God forgotten to-be-gracious? Has He in anger shut up His compassions? Selâh.

11. Then I-said, This is my grief: The change of the right-hand of "El'yôن.

12. I-will - make - mention of the deeds of YâH: For I - will - call - to - mind Thy wonders of old;

13. And I-will-meditate on all Thy work: And on Thy doings will-I-muse.

14. O God, in holiness (i.e., holy) is Thy way: Who is a great God like to God?

15. THOU, O God, dost

5. Mine eyes are-awake-before the watches: I-was troubled so that I-could-not speak.

6. I-thought on the days of old: And called-to-mind years long-since-gone-by.

7. I-communed with mine own heart by-night, And I-pondered, and thoroughly-searched my spirit [saying]:

8. Will God cast-off for ever? Or will He-be-well-pleased no more?

9. Or will - He - cut - off His mercy for ever: From generation to generation?

10. Has God forgotten to pity? Or will-He-shut-up in His anger His tender-mercies?

11. And I - said: Now have-I-begun: This is the change of the right-hand of the Most-High.

12. I - remembered the works of the Lord: For I-will - call - to - mind Thy wonders from the beginning;

13. I-will-meditate also on all Thy works: And consider Thy doings.

14. O God, Thy way is holy: Who is a great God like our God?

15. THOU art the God

wonders : Thou-hast-made-known Thy might among the peoples.

16. Thou-hast by Thine arm redeemed Thy people : The sons of Ya“aqôbh and Yôsêph. [Selâh.]

17. The waters saw Thee, O God, the waters saw Thee, they - were -in -travail : The depths also trembled.

18. The clouds were-poured-out in water ; The skies uttered a sound : Yea, Thine arrows (i.e., lightnings) went-abroad.

19. The voice of Thy thunder was with a whirlwind ; The lightnings gave-shine to the world : The earth trembled and quaked.

20. In the sea was Thy way, And Thy paths in the mighty waters : And Thy footsteps were not known.

21. Thou - leddest Thy people like a flock : By the hand of Môsheh and 'Aharôn.

that dost wonders : Thou-hast-made known Thy might among the peoples ;

16. Thou-hast by Thine arm redeemed Thy people : The sons of Jacob and Joseph.

17. The waters saw Thee, O God, the waters saw Thee, and were-afraid : The depths also were-troubled.

18. Mighty was the roar of the waters ; The clouds uttered a sound : For Thine arrows went-abroad :

19. The voice of Thy thunder was with a rolling-noise ; Thy lightnings gave-shine to the world : Earth trembled and quaked.

20. Thy way was in the sea, And Thy paths in great waters : And Thy footsteps cannot-be-known.

21. Thou-didst-guide Thy people as sheep : By the hand of Moses and Aaron.

The poet—an Asaphide according to the inscription—bewails both his own and some great national calamity ; impossible now to determine the exact reference. The Psalm falls into two main divisions : Part I. (vv. 2—10) consists of strophes of three verses ; Selâh at vv. 4 and 10 marks the closing verse of the first and third strophe. Part II. (vv. 11—21) is divided into three strophes, the first two (11—13, 14—16) consisting of three verses each ; the third consists of five verses (vv. 17—21). The close connection of this Psalm with Hab. iii., the coincidences of thought

and diction between Hab. iii. 10—15 and vv. 17—21 of this Psalm favour, to some extent, its assignment to a date earlier than the Captivity.

v. 2 might be construed as Optative, “And He gave ear,” perhaps, more literally, “*and do Thou give ear,*” “*do Thou hearken,*” &c. v. 3. “My hand;” text (*literally*), “My hand *was-poured-out* (*niggrâh*) in the night.” Symmachus, with most moderns, “My hand was stretched out,” viz., in prayer. To avoid a confusion of metaphor, Targum for “*hand*” substitutes “*mine eye,*” as in Lam. iii. 49. The Rabbinical commentators (e.g., Rashi, Qimchi) take it to mean the *blow*, or *wound* inflicted by the *hand*, causing a *running sore*. Aben Ezra, the bodily strength symbolized by the hand, cf. Ps. lxxv. (76) 6. LXX. for *niggrâh* read *negdô*. Vulgate, “contra” = “coram eo” (before Him). Syriac, “His hand *chastised* me in the night” (Syriac, *nagêd*, he scourged). “Incessantly,” *lit.*, “and will not cease,” better taken as an adverbial clause, “without intermission.” v. 4. The contrast between the past wondrous deliverances and the seeming abandonment of the present, aggravates his sorrow. LXX., “I rejoiced,” the verb in text, by St. Jerome rendered *conturbabar* (= I was troubled, disquieted), means any utterance expressive of emotion; LXX. have taken it to mean joy. “Meditate” = give utterance to my sad musings, “complain.” “Spirit fails, faints,” languishes. v. 5. “Eyelids,” *lit.*, “watchers, guards of mine eyes,” so that I could not close them in sleep; so Targum, Aquila, Theodotion, Aben Ezra. LXX., “All mine *enemies* have anticipated the night-watches” (so *Cod. Vatican.*). Codd. Complut. and Aldine, “Mine *eyes* have,” &c., whence Vulgate here, as in Ps. cxviii. (119) 148, “Mine *eyes* have anticipated the night-watches.” St. Jerome, “Prohibebam suspectum oculorum meorum” (= “I kept mine eyes from looking up,” viz., to heaven [?]). “I am so agitated that I cannot speak.” Briefly, “My grief deprives me of sleep and of coherent utterance.” v. 7. “Song” sung to a stringed instrument. In sleepless nights he will give his mind to the composition of this Psalm, the main object whereof is to search out the causes of the present misery. Or, he will rehearse his hymn of praise for bygone mercies. “Make-diligent-search;” LXX., “I dug up,” “turned over” (*εσκαλλον*, *eskallon*), “my

spirit." St. Jerome, with Vulgate, "I swept my spirit." Roman Psalter, "I sifted" (*ventilabam*), in order to discover what might revive his confidence. vv. 8—10. Gloom, discouragement. "Cast off;" primary meaning, "loathe," "cast off with disgust." v. 10. "Shut up" = contract, stint; cf. Hab. iii. 2. v. 11. Gesenius, "This has made me sick." We are in the dark here, as *challôthî* (as rendered by Gesenius) is variously rendered "sickness," "grief," "supplication," "consolation," "weakness" = (St. Jerome, *imbecillitas*), and *sh'nôth* may mean "years of," or "change," "changing of." Targum gives alternative renderings, (1) "My sickness is, the strength of the right hand of the Most High is changed;" (2) "This is my *prayer*, that the *years* of the end should come from the right hand of the Most High." These two renderings are combined by Mendelssohn, "It is mine to pray, to change is in the power of the Most High." If "consolation" be preferred, it will mean, "My consolation is the memory of the wonders wrought by God in His people's behalf" (*i.e.*, the wonders he relates in the following verses), "in years gone by." Symmachus, "My sickness." Theodotion, "My pangs" (*ѡδῖνες*, *ôdines*). A change of but one letter in the text, not to mention a very slight modification of the vowel-points, would fully justify the rendering of LXX. and Vulgate. v. 13. "Thy work" (cf. Hab. iii. 2, "Thy work"), in Singular as is "wonders" in vv. 12, 15. v. 16. "Joseph," father of Ephraïm, representing the northern kingdom. He also preserved their lives from famine. vv. 17—21. Cf. Hab. iii. 10, 11, 15. The mode of the "redemption." vv. 18, 19 supply valuable incidental additions to the history in Exodus. v. 17. "Waters in-travail," so too "the mountains" (Hab. iii. 10, where the verb suits better the throes of the earthquake). v. 18. "Arrows," as in Hab. iii. 11, lightning flashes, but by Qimchi, "hailstones." v. 19. "Whirlwind;" text, *gal'gal* (*bagal'gal*, in the wheel), taken to mean "sphere" by Aben Ezra, hence Qimchi, "the sky," "the heaven;" or, with "the *rolling noise*" of a rapidly-driven chariot. v. 20. The paths by which they were led were covered by the waters; no trace thereof is discoverable. v. 21. The seemingly abrupt close of the Psalm has led some to think that it was left unfinished.

PSALM 77 (78).

1. A Mas'kîl to Asaph ; Give-ear, my people, to my teaching : Incline your ears to the words of my mouth.

2. I-will-open my mouth in a parable : I-will-utter dark-sayings of old-time,

3. [Things] which we-have-heard and known : And our fathers have-declared to us,

4. Let us not hide them from their sons : Telling (i.e., but tell) to the generation to come the praises of YaHWeH : and His might, and the wondrous - works which He-has-done.

5. For He-set-up a testimony in Ya“aqôbh, And appointed a law in Israël, Which He-commanded our fathers to make-known to their children ;

6. In order that the following generation might-know [them], the children [who] should-be-born : Should rise-up, and tell [them] to their children ;

7. That they - might - set their hope in God, And not forget the doings of God : But keep His commandments,

PSALM 77 (78).

1. Instruction by Asaph. Give-heed, my people, to my law : Incline your ear to the words of my mouth.

2. I-will-open my mouth in parables : I - will - utter sayings [hidden] from the beginning.

3. All which we-have-heard and known : And our fathers have-told us,

4. They are not hid from their children, in a following generation ; [The fathers] declaring the praises of the Lord, and His mighty-deeds, and the wonders which He-has-done.

5. For He raised up a testimony in Jacob, And appointed a law in Israël, Which He-commanded our fathers to make known to their children ;

6. That the next generation might-know ; The sons to - be - born : That they-should-arise and tell [them] to their children :

7. That they - might - put their trust in God, And not forget the doings of God : But search into His commandments :

8. And might not be as their fathers, A generation refractory and rebellious : A generation [that] prepared not its heart : Nor was its spirit steadfast with God.

9. The children of 'Eph'-raîm armed [and] shooting with the bow : Turned-back in the day of battle.

10. They-kept not the covenant of God : And in His Law they-refused to walk ;

11. And forgot His doings : And His wondrous-works which He-had-shown them.

12. In the sight of their fathers He-did wonders : In the land of Mits'raîm, the field of Tsô“an.

13. He-clave the sea, and made-them-pass-over : And made waters to stand as a heap.

14. And He-led them with a cloud by day : And all the night with a light of fire.

15. He-clave rocks in the desert : And gave-[them] drink abundantly as [from] the depths.

16. He-brought streams also out of [the] cliff ; And made waters run-down like rivers.

8. And might not be as their fathers, A perverse and provoking generation ; A generation that set not its heart aright : Nor was its spirit to-be-depended-upon by God.

9. The children of Eph-raîm bending and shooting with the bow. Turned-back in the day of battle.

10. They-kept not the testament of God : And would not walk in His Law,

11. And forgot His benefits : And His miracles which He-had-shown them.

12. Before their fathers He-did wonders : In the land of Egypt, in the plain of Tanis.

13. He-clave the sea, and led them through : And made the waters to stand as in a bottle.

14. And He-guided them with a cloud by day : And all the night with the light of fire.

15. And He-clave a rock in the desert : And made-them-drink as in a great deep.

16. And He-brought water out of the rock : And caused waters to run - down like rivers.

17. Yet went-they-on still to sin against Him: To provoke “El’yôn in the dry-land.

18. And they - tempted God in their heart: By asking food for their greed.

19. Yea, they - spoke against God; They - said, “Can God lay a table in the desert?

20. “Lo, He-smote [the] rock, that waters gushed-out, And streams overflowed; Can-He give bread also? Can - He - provide flesh for His people?”

21. Therefore, YaHWeH heard, and was-wroth; And a fire was-kindled in Jacob; And anger also went-up against Israël;

22. Because they-believed not in God: and trusted not in His salvation.

23. Then He-commanded the clouds above: And opened the doors of the heavens;

24. And He-rained upon them manna to eat; And the corn of the heavens gave-He to them.

25. The bread of angels did man eat: He-sent them food to the full.

17. Yet they - continued still to-sin against Him : They - provoked the Most High in the waterless-land.

18. And they - tempted God in their hearts: In that they - asked food for their lusts. (Exod. xvi. 3, foll.; Numb. xi. 4, foll.).

19. And they - spoke against God; They - said, “Will God be able to prepare a table in the desert?

20. “He, indeed, smote the rock, and waters flowed, And torrents overflowed ; But can-He give bread also? Or can-He lay a table for His people?”

21. Therefore the Lord heard [this] and cast them off: And a fire was-kindled in Jacob; And anger went-up against Israël;

22. Because they-believed not in God: And trusted not in His salvation.

23. Yet He - commanded the clouds from above: And opened the doors of heaven :

24. And He-rained upon them manna to eat: And gave them the bread of heaven.

25. Bread of angels did man eat: He - sent them sustenance to the full.

26. He made an east-wind traverse the heavens: And by His power brought-along the south-wind;

27. And He-rained flesh upon them as dust: And fowl of wing as the sand of the seas;

28. And He-let-it-fall in the midst of their camp: Around their dwellings.

29. So they-ate and were well sated: And He-brought to them their desire.

30. They were not estranged from their desire: Their food was yet in their mouths;

31. When the anger of God went-up against them, And slew among their healthy-men: And struck-down the picked-men of Israël.

32. For all this, they-sinned still: And believed not in His wondrous-works.

33. Therefore, He made their days vanish in a breath: And their years in sudden-haste.

34. When He-slew them, then they-sought-after Him: Yea, they - returned and sought God earnestly.

35. And they - remembered that God was their

26. He-removed the south-wind from heaven: And by His power He-brought-in the south-west-wind.

27. And He-rained upon them flesh like as dust: And winged fowl as the sand of the sea.

28. And they-fell in the midst of their camp: Round about their tents.

29. So they-did-eat, and were fully sated: And He-supplied their desire.

30. They were not disappointed of their desire: While their food was yet in their mouth,

31. Then the anger of God rose-up against them: And slew the fattest of them: And prostrated the picked-men of Israël.

32. In the midst of all this, they-sinned still: And believed not in His wondrous-works.

33. Therefore were their days consumed in vanity: And their years in sudden-haste.

34. When He-slew them, they - sought Him: Then they - returned, and came betimes to Him.

35. And they-remembered that God is their helper:

Rock : And 'El "El'yôn their Redeemer. ["Half the Book," i.e., middle verse of Psalter.]

36. But they-deluded Him with their mouth : And lied to Him with their tongue ;

37. For their heart was not steadfast with Him : Nor were - they - faithful in His covenant.

38. But HE, the Compassionate, covers iniquity and destroys not ; Yea, often turned-He His anger away : And stirred not up all His wrath.

39. And He-remembered that they were [but] flesh : A wind that-passes-by, and comes not again.

40. How often did-they-provoke Him in the desert : Did-they-grieve Him in the waste !

41. Yea, again and again they - tempted God : And afflicted the Holy-One of Israël.

42. They-remembered not His hand : [Nor] the day when He - redeemed them from the adversary.

43. How He-had-set His signs in Mits'raîm : And His wonders in the field of Tsô“an,

And God, the Most High their Redeemer.

36. But they-loved Him with their mouth : And lied to Him with their tongue.

37. But their heart was not right with Him : Nor did they show themselves faithful in His covenant.

38. But HE is compassionate, and condones [their] iniquity, and destroys [them] not ; And many - a - time turned His anger away : And kindled not all His wrath.

39. And He-remembered that they-are [but] flesh : A passing wind that-returns not.

40. How-often did-they-provoke Him in the desert : Anger Him in the dry land ;

41. Yea, again and again they - tempted God : And provoked the Holy-One of Israël.

42. They-remembered not His hand : The day in which He-redeemed them from the hand of the oppressor.

43. How He-set His signs in Egypt : And His portents in the plain of Tanis,

44. And turned their rivers into blood: So that of their streams they could not drink.

45. He-sent among them the gad-fly which devoured them: And the frog which wrought-them-ruin.

46. He-gave also their produce to the cricket: And their labour to the locust.

47. He-killed their vines with hail: And their sycamores with frost (*or*, huge hail-stones):

48. And He-gave-over their cattle to the hail: And their flocks to the lightning-flames.

49. And He-let-loose upon them the burning of His anger, wrath, indignation, and affliction: A sending-forth of messengers of woes (*or*, A band of angels of evil).

50. He-levelled a way for His anger, He-spared not their soul from death: But delivered-over their lives to the pestilence;

51. And smote every first-born in Mits'raîm: The firstlings of manly-strength in the tents of Châm.

44. And turned their rivers into blood: And their showers, that they should not drink. (Exod. vii. 19.)

45. He-sent against them the dog-fly, and it-devoured them: And the frog, and it-destroyed them. (Exod. viii. 24; v. 6.)

46. And He-gave their produce to the mildew: And their labours to the locust. (Exod. x. 13, foll.)

47. He-killed their vines with hail; And their mulberry-trees with frost.

48. And He-gave-over their cattle to the hail: And their main-property to the fire.

49. And He-let-loose upon them the fury of His anger, wrath and indignation, and affliction: A sending-forth of evil angels.

50. He-prepared a way for His anger, He-spared not their souls from death: But delivered-over their cattle to death;

51. And smote every first-born in the land of Egypt: The first-fruits of all their travail in the tents of Châm.

52. But He-led-forth His people like sheep: And guided them in the desert like a flock.

53. And He-led them safely, so that they-feared not: But as for their enemies, the sea covered [them].

54. And He-brought them to His holy border. To yon mountain His right hand had-acquired.

55. He-drove-out also the nations before them, And made - them - fall [as] an inheritance by line: And made the tribes of Israël dwell in their tents.

56. But they-tempted and provoked 'Elôhîm "El'yon: and His testimonies they-kept not;

57. But turned-back and broke-covenant, like their fathers: They-were-turned-aside like a deceitful bow.

58. For they - provoked Him with their high-places: And moved Him to jealousy with their graven-things.

59. God heard [this] and was-wroth: And greatly abhorred Israël;

52. But He-removed His people like sheep: And guided them in the desert like a flock.

53. And He-guided them safely, so that they-feared not: But the sea covered their enemies.

54. And He-brought them into the mountain of His sanctuary: This mountain which His right hand had-acquired. He-cast-out also the nations from before them: And divided the land among them by a measuring-line of allotment.

55. And made the tribes of Israël to dwell in their tents.

56. But they-tempted and provoked the Most-High God: And His testimonies they-kept not.

57. But turned-back and broke covenant, like their fathers: And became like a crooked bow;

58. For they - angered Him with their high-places: And moved Him to jealousy with their graven-things.

59. God heard [this] and scorned [them]; And greatly despised Israël;

60. And forsook the Tabernacle of Shilô: The tent He-had-pitched among men;

61. And gave His strength into captivity: And His glory into the adversary's hand.

62. Yea, He - gave - over His people to the sword: And was-wroth with His inheritance.

63. Its young-men fire devoured: And its maidens were not praised in the marriage-song.

64. Its priests fell by the sword: And its [their] widows made no lamentation.

65. Then 'Adônay awoke, as one out of sleep: like a warrior exulting by reason of wine;

66. And He - smote His adversaries in the hinder-part: He-put them to a perpetual reproach.

67. He - rejected, moreover, the tent of Yôsêph: And chose not the tribe of 'Eph'raîm;

68. But chose the tribe of Yehûdhâh: Mount Tsiyôñ which He-loved.

69. And He - built His

60. And rejected the Tabernacle of Sîlo: His tent where He dwelt among men;

61. And He - gave their strength into captivity : And their beauty into the enemy's hands. (I Kings (Sam.) iv. 11.)

62. He - gave - over also His people to the sword: And spurned His inheritance.

63. Fire devoured their young men: And their maidens were not mourned for.

64. Their priests fell by the sword: And their widows were not wept for.

65. Then the Lord awoke, as one out of sleep: Like a mighty-man overcome by wine; (heated, excited by wine).

66. And He - smote His enemies in the hinder-parts: He-put them to a perpetual reproach.

67. He - rejected, moreover, the tent of Joseph : And chose not the tribe of Ephraim ;

68. But chose the tribe of Juda: Mount Sion, which He-loved.

69. And He - built His

sanctuary like the heights :
Like the earth He-has-
founded for ever.

70. And He-chose David
His servant : And took him
from the sheep-folds ;

71. From following the
milch-ewes took - He him,
To tend Jacob His people :
And Israël His inheritance.

72. So he - tended them
in the integrity of his heart :
And with the deftness of his
hands he-guided them.

sanctuary like [the horn] of
the unicorns : In the land
which He-founded for ever.

70. And He-chose David
His servant ; And took him
up from the flocks of sheep :
From following the teeming-
ewes took-He him,

71. To tend Jacob His
servant : And Israël His
inheritance.

72. So he-tended them in
the innocence of his heart :
And with the deftness of
his hands he-guided them.

The main purpose of this Psalm is fully set forth in vv. 1—8. If, with Thalhofer, we assign it to David's reign, the Asaph of the Title is probably his cotemporary, "Asaph, the Seer." But v. 9 mentions as the starting-point of the poem, a signal defeat of the northern kingdom, in all likelihood that recorded in 2 Paral. (Chron.) xiii., so it may reasonably be referred to a time when the secession and the civil war were still fresh in men's minds, say about the time of Asa, King of Juda. Had the Psalm been written at a later period, e.g., in the days of Esdras, or of the Machabees, as some contend, the poet would surely not have stopped short at the establishment of the Davidic dynasty, and, as may be inferred from v. 69, at the building of the Temple, nor have omitted the warning conveyed by more recent events. Whatever the date, the poet recalls the past as a lesson for the present against the separatist tendencies of the northern tribes, which were rife at David's accession (cf. 2 Kings (Sam.) ii.—iv.), and even after the suppression of Absalom's rebellion (2 Kings (Sam.) xx.), and, under Roboam, culminated in the secession of the ten tribes, a religious schism, and, finally, in civil war. To Ephraïm the birthright of Reuben had been transferred (cf. Gen. xlvi. 17, foll. ; xlix. 3, 4, 22 ; 1 Chron. v. 1, 2), and 'under the

Judges it was the leading tribe, and hence could ill brook the transference of the religious and political pre-eminence to Juda. The poet vindicates this change from the charge of usurpation by showing that it was a Divine appointment, necessitated, so to speak, by the highest interests of the chosen nation, so frequently imperilled by the overweening pride and by the idolatrous tendencies of Ephraim. Rapidly sketching the main features of the national history, the poet bids his countrymen ponder its lessons, and acknowledge God's hand in David's promotion, and in the hegemony of Juda.

v. 1. "Law," in text *tôrâh*, bearing here, as frequently in Proverbs, the sense of "teaching," "instruction." v. 2. "A parable," a truth conveyed in a weighty, sententious form. History, that of Israël especially, presents lessons and warnings to be elicited by reflection and *comparison* (cf. *παραβαλλεῖν*, *paraballein*, to set side by side, to compare). "Dark-sayings;" St. Jerome, "enigmas," truths clothed in metaphors. This verse is quoted in St. Matt. xiii. 35 as illustrating the Christ's method of teaching. "Utter," *lit.*, as also in St. Matt. *loc. cit.*, "I will gush forth with" (*ἐρεύξομαι*, *ereuxomai*). v. 9. "Ephraim being-equipped," &c.; "Ephraim here, as so often in the prophets, stands for the northern kingdom, whereof it was the leading tribe, especially under the Judges. Targum, Rashi, and other Rabbis refer this to a raid undertaken by that tribe before the Exodus, a legend invented, perhaps, in explanation of 1 Par. (Chron.) vii. 21, 22. The poet probably alludes to the ignominious defeat of Jeroboam by the far inferior forces of Abias (2 Chron. xiii. 5—12). If this be so, "covenant" and "law" of v. 10 are those which bind the tribes of Israël to obey the successors of David. From the recent punishment of their secession, the poet passes to the lessons of the national history. vv. 12, 13. A brief mention of the wonders in Egypt, interrupted here to be resumed at v. 43. "Field of Tsô"ân" (in LXX. "Tanis"), a city near the east frontier of Lower Egypt, on the east bank of the canal, which was formerly the Tanitic branch of the Nile, built by the first king of the "shepherd" dynasty; in Coptic, *Djanee*, or *Djani*, whence the Greek and Hebrew name, and the Arabic *sân* (= "lowland," "netherland," so Gesenius, *s.v.*). It was the theatre of the

miracles of Moses, and the usual residence of Rameses II., identified by the Rabbis with the Pharaoh of the bondage. “Field,” “plain,” may denote the district in which the city stood, or a nome, or even a principality, as is supposed by some. v. 13. “Heap” (so Exod. xv. 8). *Nêdh* in text; LXX. read *nôdh* (=a leather bottle). v. 15. Rocks, *tsurîm*, cf. Exod. xvii. 6, 7. “Abundantly,” or, “in abundance”—“as if [from] the depths,” taking *rabbâh* of text as used adverbially. Targum, St. Jerome, Aben Ezra, Qimchi, “as from *great depths*.” Another rendering, “He-gave-drink to the great [multitude] as from depths.” v. 16. “Cliff,” in text *sela*“, a word especially applied to the cliff, or rock, at Qâdêsh (=Cades), Numb. xx. 11. v. 17. “Went on sinning,” “sinned yet more.” The events mentioned in vv. 15, 16 occurred after the raining down of the manna. v. 18. A refrain, so to speak, recurring at vv. 41, 56. They formed a plan of putting God’s power to the test—“in their *heart*.” This occurred in the desert of Sin (cf. Exod. xvii. 3, 7; Numb. xi. 4, &c.). “By asking,” *lit.*, “to ask.” vv. 19, 20. These questionings differ but slightly from the historical record; cf. Exod. xvi. 3, &c.; xvii. 2, 3, 7; Num. xi. 4, &c.; xx. 3, &c. v. 19. “Lay a table” occurs also in Ps. xxii. (23) 5. vv. 21—29. The punishment of their unbelief. v. 21. “Was wroth,” *lit.*, “poured Himself forth in wrath,” “poured forth wrath.” LXX., *καὶ ἀνεβάλετο* (*anebaleto*) = *distutit* of Vulgate (=And He delayed—the performance of His promises [?])—His mercies [?]—their entrance into the Promised Land [?]). Thalhofer renders it, “He rejected,” viz., His people, and refers to Ps. lxxxviii. (89) 39, “Thou hast cast off,” &c. (*ἀνεβάλου κ.τ.λ.*, *anebalou*, &c). St. Jerome, “Et non distulit” (And He delayed not—His wrath [?]). In vv. 59 and 62 Vulgate renders the same word *sprevit* (He spurned). “Fire,” either a metaphor for God’s fierce wrath, which suits the parallelism (“and *anger* went up,” &c.) better, or the poet alludes to Numbers xi. 1—3, the fire that broke out at “*Burning*” (*Tab’erâh* in text). “Anger went up,” as flame, or smoke from a furnace. The poet, as we may gather from vv. 15, 16, 20, 21, &c., does not tie himself down to strict chronological sequence, but couples together similar events. The punishment of *this* rebellion is presented as the effect of *that* preceding the sending

down of the manna. The narrative (vv. 21—29) is freely borrowed from Exod. xvi., but especially from Num. xi. v. 22. "Salvation," their recent deliverance from bondage. v. 23. "Doors of heaven," as in Gen. vii. 11; Mal. iii. 10. Hence "rained" in v. 24. "Corn," as the manna came down in seed-like shape (cf. Exod. xvi. 14). In Arabic this is called *manna es-semâ* (manna of heaven), to distinguish it from the product of the *Tamarisca mannifera*. v. 25. "Bread of angels," so Wisd. xvi. 20; Targum, "food that came down from the abode of angels;" St. Jerome, "bread of the strong (=fortium)." v. 26. It is most probable, on account of the similarity of the wording here to that of Num. xi. 31, that this verse refers to the second supply of quails; the first coincided with the first sending down of the manna (cf. Exod. xvi. 13). Literally, "He-made-to-journey [to go forth] an east wind . . . and brought-along," &c. These two verbs recur in v. 52, in describing God's guidance of Israël through the desert. LXX. and St. Jerome, "He removed (*abstulit*) the south-east wind," the rest as in Vulgate. The wind may either have been a south-east from the Ælanitic Gulf, or the quails migrating northwards may have been driven by an east wind into the camp of Israël. v. 29. "And He brought to them their lust," supplied what they had longed for. v. 30. LXX., "They were not disappointed," &c., give here the negative side of the foregoing hemistich. In text, "They were not estranged from their lust," not yet lost their appetite, or come to the point of loathing their food: "Their food was still in their mouth;" this and hemistich α of next verse repeats Num. xi. 33. v. 31. That this plague was a Divine infliction is shown by its not sparing their "fat ones," i.e., their robust and healthy warriors, and striking down the élite, &c. LXX., *συνεπόδισεν*, *synepódisen* (He bound hand and foot, "laid by the heels"); Targum, "fettered," hence "bowed down" (St. Jerome, *incurvavit*), "prostrated;" St. Augustine and several old Psalters, *compedivit* (same as LXX.). We have here, to all seeming, a reminiscence of Num. xiv. 11. v. 33. "In a breath," i.e., "speedily," to agree with "sudden haste." "Vanity" (so LXX., St. Jerome, Vulgate) is glossed by Ibn Ezra, after all their wanderings they failed to enter the Promised Land; within thirty years after the murmuring at Qâdêsh, 600,500 men died in the

desert ; cf. Ps. lxxxix. (90) 9. vv. 34—39. A too faithful description of our dealings with God. v. 35. The middle verse of the Psalter, according to the Masoretic computation. v. 36. “Deluded,” “deceived,” by empty promises, by flattery. v. 37. As St. Jerome has it, “their heart was not steadfast with Him ; nor did they abide (*permanserunt*) in His covenant.” v. 39. “A wind,” &c., cf. Job vii. 7, 9 ; x. 21. v. 41. *Lit.*, “And they turned back,” Hebraïsm for “again and again,” “repeatedly.” “Vexed,” *lit.*, “caused Him to repent.” v. 42. “[Nor] the day,” so text, LXX., St. Jerome ; but Vulgate, “on the day.” v. 43. The ten plagues are not enumerated in historical sequence, save as regards the first and the tenth. The third, fifth, sixth, and ninth are omitted. v. 44. First plague. “Rivers,” the Nile, with its several branches and canals. “Showers,” tanks of rain-water ; cf. Exod. vii. 19. v. 45. The fourth plague, Exod. viii. 20, &c., and the second, Exod. viii. 1, &c. “Gad-fly,” paraphrased by St. Jerome, “Every kind of flies ;” *cænomyiam* of Vulgate. LXX., “a dog-fly.” Aquila, παμμυῖαν, *pammyiam* (= every kind of fly), agreeing with Rabbinical commentators, who by “*ârōbh* (= gad-fly) understand miscellaneous swarms of insects. It is taken by some indiscriminately for all kinds of noxious vermin. “Frog,” collective Singular, probably an Egyptian word. “Frogs” *wrought ruin* by defiling everything, and by poisoning the air when dead. v. 46. “Cricket, caterpillar ;” St. Jerome, “bricho,” most probably a locust not yet winged ; in text, *châsil*, from its devouring everything. An exact identification of the species is impossible. v. 47. “Vine,” collective Singular in text. “Their sycamores,” in text *shiq'môthâm*, neither “sycamores” nor “mulberry-trees,” but the Egyptian fig, the fruit of a tree like the mulberry in size and foliage, the “fig-mulberry” of LXX. and St. Luke xix. 4. “Frost” (in text, *chanâmâl*), which occurs here only ; Gesenius, “ants ;” perhaps, “hailstones”—a mere guess. “Frost” is unknown in Egypt ; yet Aquila, ἐν κρύει, *en kryei* (icy cold). St. Jerome, “in frigore” (= with cold). v. 48. “He gave over ;” the verb thus translated is rendered *conclusit* by LXX. and Vulgate in vv. 50, 62 ; in v. 62 by St. Jerome also (“He shut up”). “Lightning-flames,” cf. Exod. ix. 23, Fire mingled with hail. St. Jerome, strangely enough, “And their cattle to *birds*” (*volucribus*). v. 49. “Sending-forth-of,” or “letting-loose,” rendered by Gesenius, “a host, a band,”

not necessarily of *evil* spirits ("messengers of ills"), but good angels, ministers of Divine justice. Some surmise that Moses and Aaron are here meant, as they announced and inflicted so many plagues on the Egyptians. v. 50. "Life," in text *chayyâthâm* (=and their life), may mean "cattle;" so LXX. and St. Jerome, "animantia" (animals), doubtless with reference to the destruction of the first-born of their flocks and herds (Exod. xi. 5). v. 51. *Lit.*, "beginning of strengths," the first-fruits of their masculine, genital vigour, their eldest-born, equivalent to "first-born" of hemistich *a*; cf. Gen. xlix. 3; Deut. xxi. 17. "Châm," cf. Gen. x. 6. Because peopled by the race of Mesraïm, the son of Cham. v. 54. "Holy border;" in text, *gebhûl*; St. Jerome, "terminum sanctificatum suum" (His hallowed border). LXX., "mountain," misled, perhaps, by its affinity with the Arabic *jibâl* (mountain), or, as Grabe surmises, a scribe's blunder for *ὅριον*, *horion* (border). "His holy border," *i.e.*, into the Holy Land. "Yon mountain," either Sion, the transfer of the Ark thither being regarded as the great culminating act (cf. Ps. lxvii. (68) 17), or (as better suiting the parallelism), "this mountain-land" of Palestine, cf. Exod. xv. 13, 17. v. 55. "Made them fall," allotted to Israël, not the *heathen*, but their *land*, as an inheritance measured out and partitioned; cf. Num. xxxiv. 2; Jos. xxiii. 4. vv. 56—58. The frequent relapses of Israël under the Judges. v. 57. "Deceitful bow," which disappoints by not hitting the mark aimed at. St. Jerome, "Sicut arcus inutilis" (as a useless bow). LXX., Vulgate, "they were changed *into* a crooked bow," mistaking *k'* (as, like) for *b'* (in, into), as is easily done. v. 59. "And was wroth," rendered here, as in vv. 21, 62, by St. Jerome, "et non distulit;" Vulgate (vv. 59, 62), "*sprevit*" (He spurned); LXX., somewhat freely, *ὑπερεῖδε*, *hypereide* (=He slighted); so too in v. 62. Hemistich 2. LXX., *ἔξουδένωσε* (*exoudenôse*), rendered here in Vulgate "reduced to nought," but cf. Ps. xiv. (15) 4, "set at nought," "utterly set at nought." St. Jerome, "projicit vehementer Israël" (cast forth Israël with violence). v. 60. "Shilô," "Shîlôh," "Shîlô" (a place of rest), a town on a mountain to north of Bethel. The Tabernacle was there from the time of Josue (xviii. 10; Judges xviii. 31), till the rout of Israël at Aphêq, when the Ark fell into the hands of the Philistines (1 Kings (Sam.) iv. 11). It was never brought back to Silo; the Tabernacle was

removed to Nôb (1 Kings (Sam.) xxi.), to the house of Obededom, and finally transferred to Sion by David. "Pitched;" Gesenius suggests, "the tent [in which] He caused [His Name] to dwell among men," or, "The tent He placed among men." v. 61. "Strength," "glory," *i.e.*, the Ark wherein His might and majesty were made manifest. In text and St. Jerome, "*His* strength," &c. LXX., Vulgate, "*Their* strength," as Israël deemed the presence of the Ark an earnest of victory, and, as the centre of God's self-revelation, "their beauty," "their adornment," the Ark was a token of God's special predilection. v. 63. "Fire" of war, as Num. xxi. 28. "Maidens mourned not," so LXX. (*Cod. Vatican.*). In other copies of LXX. the passive rendering, "were not mourned for," seems to be a correction suggested by "were not wept for" of next verse. It is most probable that the original reading was *επηνέθησαν*, *epeenetheesan* (were [not] praised), which agrees with Targum, and is that of Symmachus and Theodotion. Aquila, "were not hymned" (*ὑμνήθησαν*, *hymneethesan*). No weddings, hence no "marriage-song." v. 64. "Priests," Ophni and Phinees slain at Eben-ezer.¹ "Widows" refers, perhaps, to the wife of Phinees, who died in premature child-birth (1 Kings (Sam.) iv. 19, 20); or the desolation caused by war prevented the widows from performing the usual funeral rites (?). vv. 65, 66. The several defeats of the Philistines, under Samuel, Saul, and David. v. 65. *Lit.*, "as a sleeper." He renews His mercies; cf. 1 Kings (Sam.) vii. 10. v. 66. "In the hinder parts," *literally*; cf. 1 Kings (Sam.) v. 6, &c. v. 68. "Juda," perhaps a general name for the southern kingdom. The sanctuary was on the borders of Juda and Benjamin; the holy place and altars stood within the territory of one tribe, the courts of the Temple extended beyond the borders of the other; cf. Jos. xv. 63; Judges i. 21. v. 69. "High places" (*k'mô râmîm*), but LXX., Targum, Theodotion, and St. Jerome, "as [the horn] of unicorns," reading *rêmîm* (= "unicorns," *rather* "buffaloes"). "Lofty as heaven," stable as the earth, "which He founded for ever." v. 71. "Ewes giving-suck," not the sucklings. "To tend," as a shepherd. v. 72. His government was characterized by uprightness (St. Jerome, *simplicitate*) and skill (St. Jerome, *prudentia* = practical wisdom).

¹ 'Eben-êzer, "stone of help." (1 Kings (Sam.) iv. 1.)

PSALM 78 (79).

1. A Psalm to Asaph. O God, the Gentiles are come into Thine inheritance; They-have-polluted Thy holy Temple; They-have - made Yerûshâlaïm ruinous-heaps (*or*, heaps).

2. They-have-given the corpses of Thy servants [as] food to the fowl of the heavens: The flesh of Thy godly-ones to the beasts of the earth. (I Machab. vii. 16, 17.)

3. They-have-poured-out their blood like water round-about Jerusalem: And there-was-none to-bury [them].

4. We-are-become a reproach to our neighbours: A scorn and derision to those-about us.

5. How long, YaHWeH, wilt-Thou-be-angry for ever? Shall Thy jealousy burn like fire?

6. Pour-out Thy fury upon the Gentiles that know Thee not: And on the kingdoms that call not upon Thy Name.

7. For they-have-devoured Ya“aqôbh: And laid-waste his pasture.

PSALM 78 (79).

1. A Psalm of Asaph. O God, the Gentiles are come into Thine inheritance: They-have-polluted Thy holy Temple: They-have - made Jerusalem a store-house for fruit.

2. They -have-given the corpses of Thy servants as meat to the birds of the sky. The flesh of Thy holy-ones to the wild-beasts of the earth.

3. They-have-shed their blood like water round about Jerusalem: And there-was none to bury [them].

4. We-are become a reproach to our neighbours: A scorn and a derision to them that are round about us.

5. How long, O Lord, wilt - Thou - be - angry for ever? Shall Thy jealousy burn like fire?

6. Pour-out Thy wrath on the Gentiles that know Thee not: And on the kingdoms that call not upon Thy Name.

7. For they-have-devoured Jacob: And laid his place waste.

8. Remember not against us the iniquities of former-generations: Let Thy tender-mercies speedily meet us: For we are exceedingly enfeebled.

9. Help us, O God of our salvation, for the glory of Thy Name: And deliver us, and cover over our sins for Thy Name's sake.

10. Why should the Gentiles say, "Where is their God?" Be - there - made-known among the Gentiles, in our sight: Vengeance for the blood of Thy servants which is-shed;

11. Let the sighing of the prisoner come before Thee: According to the greatness of Thine arm let-remain (i.e., keep alive) the sons of death.

12. And render to our neighbours sevenfold into their bosom: Their reproach wherewith they - have - reproached Thee, Adônây.

13. So we Thy people and the sheep of Thy pasture will-give-thanks to Thee for ever, unto generation and generation, we - will - declare Thy praise.

8. Remember not our former iniquities; Let Thy mercies speedily meet us: For we are exceedingly impoverished.

9. Help us, O God our Saviour; and for the glory of Thy Name, O Lord, deliver us; And be merciful to our sins for Thy Name's sake;

10. Lest haply they should say among the Gentiles, "Where is their God?" Be - there - made - known among the Gentiles, in our sight, The avenging of Thy servants' blood, which is shed.

11. Let the groaning of the prisoners come-in before Thee: According to the greatness of Thy power preserve the children of the slain.

12. And render to our neighbours sevenfold into their bosom: Their reproach wherewith they - have - reproached Thee, O Lord.

13. But we Thy people and the sheep of Thy pasture will give thanks to Thee for ever. Throughout all generations will we declare Thy praise.

The Psalm falls into no regular strophical divisions. With Ps. lxxiii. (74) it bewails a dire national catastrophe, involving the ruin of Jerusalem, the massacre of its inhabitants, and the pollution of the Temple (vv. 1—4). Next follows a prayer for mercy, and for vengeance on the heathen enemy (vv. 5—12). It closes with a declaration of the thanksgiving which God's merciful visitation will elicit. In diction, subject-matter, and, most probably, by the date of its composition, this Psalm is closely connected with Ps. lxxiii. (74). With the same deep pathos and picturesqueness of description, both bewail the same calamity, with this difference, however, that the former lays special stress on the destruction of the Temple, while in this, the poet laments the wholesale butchery which made the city run with blood. There are but two periods in the annals of the chosen race to which either can apply—the Babylonian conquest, and the sack of Jerusalem at the time of the Syrian persecution. Some of the Fathers and of the later commentators assign both Psalms to the earlier period; while not a few of the former deem it a prophecy of the calamities the chosen nation were to undergo at the hands of Antiochus Epiphanes. Failing the slightest proof that the Old Testament canon was closed before the Machabæan era, and as prophecy must not be taken for granted under the exigencies of a system, it seems far more reasonable to regard it as the plaint of a cotemporary poet mourning over the woes of his fellow-countrymen. The “prisoner” of v. 11 seems to point to the Captivity, but (as may be seen in 1 Mach. i. 34) the Syrian army carried off captives. That vv. 6, 7 are found almost word for word in Jer. x. 25, would settle the question, if we could decide whether Jeremias, as is his wont, quotes from the Psalm, or *vice versa*, whether the Psalmist borrowed from the Prophet. Far more formidable is the objection urged by Thalhofer and others against the later date; vv. 2, 3 of the Psalm are quoted in 1 Mach. vii. 16, 17, as a Scripture of long standing. “According to the word which he [the Psalmist] wrote (*ἐγράψε*, *egrapse*).” The quotation, save that it confounds vv. 2, 3, agrees with the LXX. version. It may, however, be said that the historian believed the Psalm to have direct reference to the calamities he describes.

v. 1. "Heaps." St. Jerome, "in heaps of stones" (*in acervis lapidum*), in fulfilment of Mich. iii. 12, in the days of Ezechias, copied by Jer. xxvi. 18. LXX. here and in Mich. i. 6 (where the Sing. "heap" occurs), "the shed of a garden-watcher," or "a temporary store-house for fruits" newly gathered. v. 2. "Thy saints," in text *chasidhey-khâ* (= Thy pious ones), the *Assidæi* of 1 Mach. vii. 13 being derived therefrom. Israël, as set apart from the heathen mass, and in covenant with God. Cf. St. Paul *passim*, who calls the faithful in general "Saints." v. 4. An all but exact repetition of Ps. xliii. (44) 14, the difference is only in the first word. Cf. also Ps. lxxix. (80) 7. "Neighbours," the tribes dwelling round about the Holy Land, the Idumæans especially, cf. Abdias i. 8—14. v. 5. "Like fire," cf. Deut. xxxii. 22. vv. 6, 7, quoted with a few slight changes in Jer. x. 25, who expands his quotation, "and consumed them." "His pasture." By Targum and Qimchi, "His sanctuary;" St. Jerome, "decorum" (beauty, comeliness), but *decus* in Jer. x. 25, where the same word (*nâwê-hû*, his pasture) occurs. As adjective, *nâweh* = *inhabiting*, *decorous*, *seemly*; as noun, *a seat*, *a dwelling* (of God, of men, of animals, *a pasture*, where flocks lie down, and *rest*), Gesenius, *Lex. Heb.* s.v. v. 8. "Against us;" text, *lânû* ("to us," "with respect to us"), so that we should bear the penalty. St. Jerome, "our old (*veterum*) iniquities." In LXX. the unusual position of *ἡμῶν*, *heemôn* (our, of us) suggests that some blundering scribe substituted it for *ἡμῖν*, *heemin* (= to, for us); pronoun *before* (not *after*) "iniquities." "Meet us," anticipate our hopes, and that "speedily," "soon," "for we are become exceedingly reduced" (*attenuati*, St. Jerome). v. 9. "Cover over" (so *lit.*), *i.e.*, "overlook," "forgive." v. 10. "Wherefore," &c., cf. Joël ii. 17; Psalm cxiii. (115) 10 (= 2). "In our sight," *lit.*, "before our eyes." v. 11. "Prisoner," *lit.*, "the bound-one," "fettered," *i.e.*, the nation in captivity at Babylon, or those the Syrians carried off. "Let remain," *i.e.*, "keep alive;" Targum, "release," "let loose;" St. Jerome, "relinque" (= leave Thou, viz., in life); LXX., *περιποίησαι*, *peripoieesai*. "Posside" of Vulgate is rendered by them "save," "keep alive," Gen. xii. 12; Exod. i. 16. Codex of Verona, St. Augustine, "recipe in adoptionem" (= adopt). "Sons of death" = those doomed to die. In Hebrew and Hellenistic

Greek, “son of” expresses a marked prominent trait of character, “sons of pride,” “of disobedience,” or subjection to the dominion of an outer influence, “sons of sorrow,” &c. $\tau\epsilon\theta\alpha\tau\omega\mu\acute{e}n\omega\nu$, *tethanatômenôn*, of LXX. will bear the rendering “doomed to die,” cf. Plato, *Laws*, 872. v. 12. “Seven-fold,” for a large but indefinite number. Our neighbours (v. 4) have overwhelmed us with a deluge of woes. Repay Thou them seven-fold “into their bosom.” So LXX., *eis κόλπον*, *eis kolpon*. Roman and Verona Psalter, *in sinum*, instead of *in sinu* of St. Jerome and Vulgate.

PSALM 79 (80).

1. For the Chief-Musician, unto Shôshannîm “Edhûth, to Asâph, a Psalm.

2. Shepherd of Israël, give-ear, Who leadest Yôsêph like a flock: That sittest-on the Kerûbhîm, shine-forth.

3. Before 'Eph'raîm, and Bin'yâmin, and Menashsheh, Stir-up Thy strength and come for our salvation.

4. O God, restore us: And cause Thy face to shine, then shall-we-be-delivered.

5. YaHWeH 'Elôhîm Tsebhâôth: How long wilt Thou fume notwithstanding Thy people's prayer?

6. Thou-feedest them with the bread of tears: And givest them tears to drink threefold.

PSALM 79 (80).

1. For the end, for those that shall be changed, a testimony for Asaph, a Psalm.

2. Ruler of Israël, hearken, Who leadest Joseph like a sheep: That art throned above the Cherubim, manifest-Thyself

3. Before Ephraïm, and Benjamin and Manasses. Stir-up Thy strength and come to save us.

4. O God, restore us: Show Thy face, then shall-we-be-delivered.

5. O Lord God of hosts; How long wilt Thou be angry with the prayer of Thy servant?

6. Thou-feedest us with the bread of tears: And givest us tears to drink by measure.

7. Thou-makest us a strife to our neighbours: And our enemies laugh among themselves.

8. O God of Sabaoth, restore us: And cause Thy face to shine, then shall we be delivered.

9. Thou-broughtest a vine out of Mits'raîm; Thou-didst-drive out the nations, and plant it;

10. Thou - didst - clear [a way] before it: And it took deep root, and filled the land.

11. The mountains were-covered by its shadow: And by its branches goodly cedars (lit., "cedars of God").

12. It - sent - forth its branches to the sea: And its shoots to the River.

13. Why hast - Thou-broken-down its fences: So that all that pass by the way pluck it?

14. The boar out of the wood crops it: And the wild-beast of the field grazes off it.

15. God of hosts, turn again, we pray Thee; Look-down from the heavens, and see: And visit this vine,

16. And the stock which Thy right-hand has-planted: And [look] on the scion

7. Thou-makest us a strife to our neighbours. And our enemies deride us.

8. O God of hosts, restore us: Show Thy face, then shall we be delivered.

9. Thou - didst - transplant a vine out of Egypt: Thou didst cast out the heathen and plant it.

10. Thou didst prepare a way before it: And didst cause its roots to strike, and it-filled the land :

11. The shadow thereof covered the mountains: And its boughs goodly cedars.

12. It - sent - forth its branches to the sea: And its shoots to the River.

13. Why hast - Thou-broken-down its fence? So that all that pass by the way pluck it [?].

14. The boar out of the wood has-ravaged it: And the wild-beast of the waste grazes off it.

15. God of hosts, turn, we pray Thee; Look - down from heaven, and see: And visit this vine,

16. And fully-restore that which Thy right-hand has planted. And [look] upon

Thou - didst - strengthen for Thyself.

17. It is burnt with fire, it is cut down : They-perish at the rebuke of Thy countenance.

18. Let Thy hand be upon the man of Thy right-hand : Upon the son of man Thou-didst-strengthen for Thyself ;

19. So will we not go-back from Thee : Quicken us, and we-will-call-upon Thy Name.

20. YaHWeH 'Elôhîm Tsebhâôth, restore us : And cause Thy face to shine, then shall-we-be-delivered.

the son [of man] whom Thou - didst - strengthen for Thyself.

17. It is burnt with fire and dug-up : At the rebuke of Thy countenance they-shall-perish.

18. Let Thy hand be upon the man of Thy right-hand : Upon the son of man whom Thou - didst - strengthen for Thyself ;

19. So will we not depart from Thee : Thou - shalt - quicken us, and we-will-call-upon Thy Name.

20. O Lord God of hosts, restore us : Show Thy face, then shall-we-be-delivered.

It is difficult to assign a definite historical situation for this Psalm, all that is certain is that it was composed at the time of a great national calamity. The addition to the Title in LXX. ("concerning the Assyrian" = ὑπὲρ τοῦ Ἀσσυρίου, *hyper tou Assyriou*) seems to identify it with one of the Assyrian invasions. The mention of Joseph and of the three tribes in v. 2, has led to the supposition that it was a prayer of, or for, the tribes of the northern kingdom, after its subversion by the Assyrians. While by other commentators, both ancient and modern, it is referred to the period of the Machabæan struggle. Much may be said for the view connecting this poem with the situation foretold in Osee (Hosea) v. 5, &c. The recurring refrain of vv. 4, 8, and 20, expressed with increased earnestness at each repetition, divides the Psalm (1) into a prayer for the nation ; (2) a remonstrance ; (3) the parable of the Vine.

v. 2. "Joseph," the preserver, and second forefather of the nation, a name linked with memories and lessons of unswerving

fidelity under trial. An allusion here to Gen. xlvi. 15; xlix. 24, whence the imagery of the Psalm is, for the most part, borrowed. "On the Cherubim," or, "Who dwellest above the Cherubim," *i.e.*, the indwelling of God in the Temple, and tokens of His presence therein, signified by the Talmudic term, *Shekhînâh* (= Shechinah), cf. Ps. xlix. (50) 2, in the text. "Shine-forth," alludes to the bright cloud over the Cherubim in the Holy of Holies. v. 3. See Num. ii. 18—24. The three tribes here named were stationed immediately behind the Ark, *i.e.*, to the *west* of the Most Holy Place, in the march through the desert. As in the Egyptian temples, so in the Tabernacle, and later on, in the Temple, the inner sanctuary was at the western end. As Thalhofer observes, the terms of this prayer (vv. 2, 3) are incompatible with the supposition that it was uttered during exile or captivity. v. 5. "Fume," "smoke," so too St. Jerome; cf. Ps. lxxiii. (74) 1. "Why does thine anger (*lit.*, "nostril") smoke?" &c. "Against the prayer;" St. Jerome, "*ad orationem*" (at the prayer); St. Augustine, "*in orationem*" (against the prayer). v. 6. "Tears," cf. Ps. xli. (42) 4. "Threefold [draught]," so Targum and St. Jerome, "tripliciter." In text, *shâlîsh*, meaning (1) the *third* of a measure, dry or liquid (of an *ephah* probably, cf. "quart"); (2) a triangle (musical instrument); (3) a soldier of the *third* rank. Cf. Prov. xxii. 20; Isai. xl. 12, *b'shâlîsh*. vv. 9—17. The history of Israel is set forth in a parable, which is met with in Isaias, Jeremias, and Ezechiel; cf. St. John xv. 1—6, where it is spoken of "the Israël of God." It is hardly to be doubted that there is a reminiscence here of the blessing of Joseph, Gen. xli. 22 (cf. v. 16, *infra*, "the son," "the bough" [?]). v. 9. "Thou broughtest" = Thou transplantedst, "Drive out" (cf. Ps. xlivi. (44) 3). v. 10. "Clear a way;" St. Jerome, "Thou preparedst [a way] before it," by exterminating the Chanaanites; cf. clearing the soil of stones, &c. Cf. Isai. v. 2, "Thou madest room before it." "Deep root;" the text may be rendered, "Thou madest its root to strike root," or "it made its root," &c. vv. 11, 12. The boundaries of the Holy Land; "mountains" to the South of Juda; "cedars" of Libanus to the North; "sea" (Mediterranean) to West; "River" (Euphrates) to East. v. 12. Cf. Ps. lxxi. (72) 8. An allusion here to 3 (1) Kings iv. 24. In

Solomon's time, the borders of Israël extended from Tiphsah (= Thapsacus), on the west bank of the Euphrates, "even to Gaza." Cf. Deut. xi. 24; Jos. i. 4. v. 13. See Ps. lxxxviii. (89) 41, 42; cf. Isai. v. 5. v. 14. "Crops it," the corresponding verb occurs nowhere else, so the various renderings are more or less conjectural. St. Jerome, St. Augustine, and Psalter of Verona, "vastavit," "devastavit" (ravaged). "Singular" (*sic*) wild-beast of Douai version is due to an unintelligent rendering of LXX., *μονιὸς ἄγριος, monios agrios*; *monios*, "solitary;" *agrios*, "wild" is glossed by Hesychius, "the wild boar, which herds not with others," it commits its depredations *alone*. With a view to the parallelism of the two hemistichs, LXX. have given to "the boar out of the wood" its other name, of frequent occurrence in Greek writers. *Ziz* in text means "any moving thing," taken here poetically for "wild beasts." v. 16. The initial word occurs here only, hence it is by some (St. Jerome, "root;" Qimchi, "plant;" Targum, "bough," or "shoot") taken for a noun governed by "visit" of v. 15; by Rabbis and others it is construed as the Imperative of an *uncertain* verb. "Protect," "perfect," of LXX. and Vulgate = "Restore." "Son," in text *bén*. If taken literally, the metaphor is dropped; if rendered "branch," or "scion" (as in Gen. xl ix. 22), according to Qimchi and others "of that ilk," and Ewald, the ambiguity of the word serves as a transition to the following verses. Targum, "and [look upon] King Messiah." In the literal sense it means Israël (see Exod. iv. 22; Osee xi. 1). "Madest strong," Gesenius (*s.v.*), "hast chosen for Thyself." v. 17. "They perish," *i.e.*, "the Israelites." v. 18. "Man of right hand," under God's special favour and protection (cf. Deut. xxxiii. 12). "The son of man," a Messianic title, but the reference to v. 26 favours the conclusion that the chosen nation is here meant. v. 19. "Quicken us," our existence as a nation is in extreme peril, our deliverance therefore will be a restoration to life.

PSALM 80 (81).

1. For the Chief-Musician,
on the Gittîth, to Asâph.

2. Sing-joyfully to God
our strength : Raise-a-shout
to the God of Jacob.

3. Raise a psalm, and
sound the timbrel : The
pleasant kinnôr with the
nâbhel.

4. Blow the shôphâr at the
new-moon : At full-moon,
on the day of our feast.

5. For it is a statute for
Israël : An ordinance [due]
to the God of Jacob.

6. He-appointed it as a
testimony in Joseph, When
He went-forth-over the land
of Mitsrâîm : The saying,
“I-know-not,” I-will-hear.

7. I-removed his shoulder
from the burden : His hands
were-quit of the task-basket.

8. In the affliction thou-
calledst, and I - delivered
thee, I-will-answer thee in
the thunder-covert : I-will-
prove thee at the waters of
Merîbhâh. Selâh.

9. Hear, O My people, and

PSALM 80 (81).

1. For the end, concerning
the wine-presses, A Psalm
of Asaph.¹

2. Exult ye in God our
helper : Shout-joyfully to
the God of Jacob.

3. Take up a psalm, and
bring-hither the timbrel :
The pleasant psaltery with
the harp.

4. Blow the trumpet at
the new moon : On the
auspicious day of your
feast.

5. For it is an obligation
for Israel : And an ordi-
nance [due] to the God of
Jacob.

6. A testimony He-ap-
pointed it in Joseph ; When
he came forth out of the
land of Egypt : He-heard a
language he knew not.

7. He freed his back from
burdens : His hands had-
slaved with the task-basket.

8. In distress thou-calledst
on Me, and I delivered thee.
I heard thee in the storm-
covert : I proved thee at the
water of Strife (contradic-
tion).

9. Hear, O My people,

¹ Cod. Alexandrin. “to (for) David.”

I-will-testify to thee : Israël,
if thou would'st but listen to
Me!

10. There shall no strange
god be in thee : And thou
shalt not bow-down to the
god of a stranger.

11. I am YaHWeH thy
God, Who brought Thee up
out of the land of Mits'râîm :
Open-wide thy mouth, and
I-will-fill it.

12. But My people hearkened
not to My voice :
Israël would not [obey] Me.

13. So I-gave them up to
the obduracy of their heart :
That they-should-walk in
their own counsels.

14. Oh that My people-
would-hearken to Me : That
Israël would walk in My
ways !

15. Suddenly would-I-
subdue their enemies : And
turn My hand on their adver-
saries.

16. The haters of YaH-
WeH should-crouch before
Him : And their time
should-be for ever.

17. Surely He fed him
with the fat of wheat : And
with honey out of the rock
would-I-satisfy thee.

and I-will-testify to thee :
Israël, if thou would'st but
hearken to Me !

10. There shall no new
god be in thee. Neither
shalt thou worship a strange
god.

11. For I am the Lord
thy God, Who brought thee
out of the land of Egypt.
Open thy mouth wide, and
I will fill it.

12. But My people hearkened
not to My voice :
Israël gave no heed to Me.

13. So I-let-them go after
the lusts of their own heart :
They went on in their own
devices [*or*, They will go
on, &c.].

14. Had My people hearkened
to Me : If Israël had
walked in My ways.

15. Soon would I - have -
humbled their enemies :
And have laid My hand
on those that afflicted them.

16. The enemies of the
Lord should have lied to
Him : But their time shall-
be for ever.

17. And He fed them with
the fat of wheat : And
satisfied them with honey
out of the rock.

The date and name of the author of this poem are hopelessly lost to us. Its title and resemblance to Pss. lxxvi. (77), lxxvii. (78), must not be taken to favour the conclusion that it is contemporaneous with either. To what Feast or Feasts does the poet refer? The solution depends on the interpretation given to the words in the text (v. 4), corresponding to “new-moon—full-moon.” The distinct mention of the deliverance from Egypt favours the reference to the Passover. But many eminent critics connect the exhortation of the Psalm with the Feast of Trumpets, Tishrî 1st, the beginning of the *civil* year (=September, October), *Rôsh hashshanâh* (=the head, *i.e.*, beginning of the year), and with the Feast of Tabernacles (Tishrî 15—22). In Lev. xxiii. 24, 25; Num. xxix. 1, &c., Israël is commanded to keep “the new moon” of the *seventh* month of the *ecclesiastical* year, with loud music, the blowing of cornets, with extra sacrifices, and the observance of strict sabbatical rest from labour, hence its usual name, “the Day of the trumpet-blast.” As may be gathered from Exod. xix. 16, 19; Osee v. 8; viii. 1; Joel ii. 1; cf. 1 Cor. xv. 52; 1 Thess. iv. 15, the trumpet-blast is a symbol of God’s coming in judgment. Tishrî 10 was “the day of expiation” (=*yôm kippûrim*). The Feast of Tabernacles—“our feast,” v. 4—was both a harvest-home and “memorial” (*zikhron*, Lev. xxiii. 24) of God’s fostering-care during the desert-pilgrimage. The Psalm is to this day sung in the synagogues on the Jewish New Year’s day.

v. 3. “Sound the timbrel;” in text, “Give the timbrel,” and the other instruments. *Nâbbel*, a kind of lyre, said by St. Jerome to have the form of an inverted equilateral triangle. v. 4. *Shôphâr*, a cornet, or trumpet, usually made of a cow’s or ram’s horn, still used in the services of the Synagogue. “New moon,” in old Latin Psalters, “in the beginning of the month.” “At the full moon;” St. Jerome, “in the middle of the month;” by others, on the appointed festival (cf. Prov. vii. 20). Hupfeld’s rendering, “Blow the cornet at the new moon of the seventh month, in preparation for the festival of the full moon of the month,” viz., “Tabernacles.” Targum, “Sound the horn in the month of Tishrî, at the time when the moon covers itself (viz., new moon), in the days of our feasts.” v. 5. Statute, *i.e.*, the praise and

jubilation and festival of vv. 2, 3 are of Divine appointment. "Ordinance (*lit.*, "judgment") due to the God of Jacob," rather than "*of* the God," &c. v. 6. "Testimony," a manifestation of the Divine will, commonly used of the whole code of laws, not, as here, for a single law. "Joseph," *may* indicate that the poet belonged to the northern kingdom. "When HE (=God) went forth [in judgment], over [not "*out of*," as LXX. wrongly] Egypt" (cf. Exod. xi. 4; xii. 12). Hemistich 2 of this verse reads *literally* thus: "A lip (=language, saying) I know not, I will hear." LXX. renders this and v. 7 as a merely historical reference. What language? Some ascribe it to the poet's identifying himself with Israël of the bondage and Exodus; cf. Ps. cxiii. (114) 1 ("From a people of *strange tongue*"), an identification recommended by the present Passover ritual, conformably with Exod. xiii. 8. Others take it as the utterance of the poet describing, in his consciousness of the Divine *afflatus*, a language, intelligible indeed, but hitherto unknown to him, because it is Divine. Again, the Psalmist sums up in his own person, the whole of Israël, who, at Sinai, received a full revelation of One until then but little known. So Delitzsch, Hupfeld, and seemingly, LXX. (cf. Acts vii. 25). Lowe and Jennings suggest that, with the verses following, it is the utterance of God passing over Egypt in wrath, resolved to notice and to punish (= "I will hear") the saying of Pharaoh, "I know not YaHWeH" (Exod. v. 2). As they truly observe, of the numerous attempted explanations, this alone does not necessitate a change in the reference of the *1st Person* here, and in that of the verses following. v. 7. "His hands," &c., "were quit of;" *lit.*, "passed away from;" "*recesserunt a cophino*" of St. Jerome. LXX., "slaved" (*servierunt* of Vulgate) is due to their reading *d* instead of *r* in the corresponding verb in text, two letters easily confounded in Hebrew script. "Basket;" in text, *dūdh*; either (1) a basket, or (2) a pot. Baskets wherein the Israelites carried clay, or baked bricks, suspended at each end of a yoke laid across the shoulder. Specimens are found painted on the tombs at Thebes. Targum, "His hands were freed from casting clay into the baking-pot;" cf. 1 Kings (Sam.) ii. 14; Job xli. 31, "pot," "caldron." v. 8. "I-will-answer," "I-will-prove," may also, as is far more usual, be

rendered in the past. “I answered,” “addressed,” “declared My Law,” to be referred to the Sinaïtic Theophany; Exod. xx. 18, 21. “Waters of Strife,” it matters not whether Exod. xvii. 7, or Num. xx. 13, be here meant. The purpose of the several desert trials (cf. Exod. xvi. 4) is here set forth. The mention here of the people’s sin prepares the way for the following exhortation and expostulation. v. 9. “Hear” = *Shema* (cf. Deut. v.), the second promulgation of the Decalogue. v. 11. “Open thy mouth wide;” glossed by Qimchi, “Only hearken to Me, and ask what thou wilt.” “Open wide,” suggested by the nestlings opening their beaks to be fed by the parent bird. v. 12. “And Israël was not willing towards Me,” “not willing to obey Me.” “Would not oblige, gratify Me,” is perhaps as close to the sense. St. Jerome, “believed Me not.” v. 13. “Let go,” used of slaves, captives; giving over to sin, the direst of God’s punishments. v. 14. “Had My people.” “If” were better rendered as an Optative particle. “Would that,” &c. A transition here from the history of the past, to warn his contemporaries of the consequences of their continuance in the ways of their forbears. v. 15. “Suddenly,” shortly, quickly. LXX., ἐν τῷ μηδενὶ, *en tō meedeni* (in no time); St. Jerome, “Quasi nihilum” (as mere nothing); Vulgate, “at no cost, with no trouble would I put down,” &c. v. 16. “Haters of YH,” because enemies of His people. “Submit,” “crouch,” *lit.*, “lie to Him,” *i.e.*, yield feigned submission. “Their time,” according to Targum and Qimchi, the time, *i.e.*, the blessed lot, prosperity of Israël; but Rashi, Aben Ezra, the punishment of the haters of God’s people; so, too, Theodoret. v. 17. “He fed thee,” &c., rendered as a past in LXX., Syriac, and Vulgate; borrowed from Deut. xxxii. 12, 13. “Fat of wheat,” the finest of wheat. Targum, “goodness of bread.” “Would I satisfy,” as I dealt bountifully with your fathers, so will I deal with you, if you but hearken to Me. Needless to render it in the past, as it supplies, as rendered here, the connection with vv. 14—16.

PSALM 81 (82).

1. A Psalm, to Asâph. 'Elôhîm takes-His-stand in the assembly of 'El: In-the-midst of the 'Elôhîm He-judges.

2. How long will - ye-judge unjustly: And raise the face of the wicked? Selâh.

3. Judge the helpless and the orphan: Do-justice to the afflicted and needy:

4. Rescue the helpless and poor: From the hand of the wicked deliver [them].

5. They-know not, and they understand not; In darkness they walk-to-and-fro. All the foundations of the earth are-moved.

6. I, even I, said, Ye are 'Elôhîm: And sons of "El'yôn all of you.

7. Yet like mortal-man must - ye - die: And in the same way, ye Princes, shall - ye - fall.

8. Arise, O God, judge Thou the land: For THOU shalt inherit all the nations.

PSALM 81 (82).

1. A Psalm of Asaph. God takes-His-stand in the assembly of gods : He judges gods in the midst [of them].

2. How long will - ye-judge unjustly: and accept the persons of sinners?

3. Judge the needy and the orphan: Do-justice to the lowly and poor.

4. Rescue the needy: And deliver the poor out of the hand of the sinner.

5. They know not, nor understand: They walk on in darkness: All the foundations of the earth are-shaken.

6. I Myself have-said, Ye are gods: And all of you sons of the Most High.

7. But like men must - ye - die: And fall like one of the princes.

8. Arise, O God, judge the land: For THOU shalt inherit all nations.

There is no direct clue to the date or authorship of this Psalm. As in most of those inscribed "to Asaph," God appears as Judge, doing judgment on Israël, and on the nations of the earth. The present Psalm is a solemn rebuke addressed by God,

or by the poet in His Name, to those of His representatives who degraded the administration of justice by partiality and bribery. The analysis of the Psalm presents no difficulty. The judges are warned that He, whose Name they bear, watches and presides over their tribunals ; they are appealed to to discharge their duty fairly and impartially, but in vain ; in heart and mind they are hopelessly corrupt. The sublime dignity they desecrate will not screen them from the common lot of mankind. Lastly, God is entreated to exercise the functions so wofully perverted by those who bear His Name.

v. 1. "Assembly of God" = His assembly. "Congregation of YHWH" is frequently applied to Israël generally ; the assembly that met for judgment is called "the assembly of the people of God" (Judges xx. 3). The assembled judicature is an assembly of God, because convoked and commissioned by Him. "In the midst of the 'Elôhim He judges." LXX., Vulgate, St. Jerome, "In the midst [of them] He judges the gods." Gods, the judges are thus designated, Exod. xxi. 6 ; xxii. 8, 28. In all monarchical countries the judge is the direct impersonation of the sovereign ; at the time this name was thus applied, God was the sole sovereign of Israël. "Takes His stand," cf. Isai. iii. 13—15 ; Josaphat's charge, 2 Par. (Chron.) xix. 5—7. v. 2. "How long?" "Quousque tandem" of Cicero, 1 *Cataline*. "Judge unjustly;" *lit.*, "judge iniquity," the common Arabic and Hebrew idiom whereby the noun in Accusative is taken adverbially. "Raise [lift up] the face [*lit.*, "faces"] of any one" = primarily, "to comfort," "to favour," to show partiality. LXX., "Accept the person," which has passed into the New Testament idiom. v. 3. "Judge," vindicate the rights of, &c. "Do justice," give them their due, not necessarily "acquit." v. 4. The expostulation falls dead, these men are morally blind. "Foundations" of the land, of the Jewish polity, of social order, whereof justice is the mainstay, cf. Zach. viii. 16. v. 6. "I myself," emphatic. "Sons of God," angels so called, Gen. vi. 2 ; Dan. iii. 25. It expresses here an elevation above the rank of the common of mankind, official, not personal, as is shown in v. 7. In St. John x. 34—38, our Lord grounds on this verse an argument *a minori ad majus*. v. 7. "For all that, like mortal-man

[= “the rest of men ;” in text, ’âdhâm, rendered as a proper name by St. Jerome and Rashi] must ye die. And like one of the Princes [sârîm in text],” &c. To avoid the anti-climax, Ewald proposes, “And fall, ye Princes, *together*” (*together*, instead of “like one”). Lowe and Jennings suggest, “And *in the same way*, O Princes, shall ye fall.” The sârîm, or heads of tribes, with the Elders or heads of subdivisions of tribes, shared with the Levites the judicial office. In the regal period, in the reigns immediately preceding the Captivity, the sârîm appear as an influential political body, and in the reign of Sedecias, they seem to exercise the functions of a privy council, and of a collective judicature (cf. 2 Chron. xxviii. 21; Jer. xxvi. 10, 16). It is possible that this Psalm belongs to the period, when the sârîm were the chief members of the judicature, a period of disorganization and of hopeless decay, which the Babylonian Conquest brought to a fitting close. v. 8. The prayer comprises not only the Jews, but “all nations.”

PSALM 82 (83).

PSALM 82 (83).

1. A Song, a Psalm, to Asâph.

2. O God, let [there] not [be] silence to Thee: Hold not Thy peace, and be not still, O God.

3. For, lo, Thine enemies make-an-uproar. And Thy haters have-lifted-up the head.

4. Against Thy people they-plot craftily: And consult-together against Thy hidden-ones.

5. They-say, Come, and let-us-cut-them-off from

1. A song of a Psalm for Asaph.

2. O God, who is like to Thee? Be not silent, neither be-Thou still, O God.

3. For, lo, Thine enemies make-an-uproar: And they that hate Thee have-lifted-up the head.

4. Against Thy people they-plot malignantly: And consult together against Thy saints.

5. They-say, Come, and let-us-extirpate them from

[being] a nation : And that the name of Israël be remembered no more.

6. For they-have-devised-a-counsel together : That they-may-make a compact against Thee :

7. The tents of 'Edhôm, and of the Yish'me'êlîm (i.e., Ismaëlites), Môâbh, and the Hagh'rîm ;

8. Gebhâl, and "Ammôn, and "Amâlêq ; Pelesheth, with the inhabitants of Tsôr ;

9. Ashshûr also is-joined with them : They-have-been an arm to the sons of Lôt. Selâh.

10. Do-Thou to them as to Midh'yân : As to Sîs'râ, as to Yâ-bhîn, at the torrent of Qîshôn,

11. [Who] were-destroyed at "Eyn-Dôr : They-became dung for the ground.

12. Make them — their nobles—as "Orêbh and as Zeêbh : Yea, as Zebach, and as Tsal'munnâhh all their kings,

13. Who said, Let us take to ourselves as a possession : The dwelling-places of God.

14. My God, make them like dust - whirled - about : Like straw before the wind.

15. As a fire [that] burns

among the nations : And let the name of Israël be remembered no more.

6. For they - have - taken-counsel with - one - consent : Together they-have-made a confederacy against Thee :

7. The tents of the Idumæans, and the Ismaelites, Moab, and the Agarenes ;

8. Gebal and Ammon and Amalec, the Philistines with the inhabitants of Tyre ;

9. Assyria too comes with them : They-have-helped the children of Lôt.

10. Do-Thou to them as to Midian : As to Sisara, as to Jabin, at the torrent of Cisson.

11. They-perished at Endor : They became as dung for the land.

12. Make their princes as Orêb and Zêb : And like Zebee and Salmana ; all their commanders,

13. Who said, Let-us-take-to-ourselves the Sanctuary of God, as an inheritance.

14. My God, make them like whirling-dust ; Like straw before the wind.

15. As a fire, which burns

a forest: And as a flame [which] kindles the mountains;

16. So pursue them with Thy tempest: And with Thy storm terrify them.

17. Fill their faces with ignominy: Then shall-they- seek Thy Name, Y&HWeH.

18. Let-them-be-put-to- shame and terrified ever- more: Yea, let-them-be- confounded, and lose-them- selves [*or, and be-perplexed*]:

19. And [then] shalt-they- know that THOU alone, Whose Name is Y&HWeH: Art “El’yōn over all the earth.

a forest: As a flame setting the mountains in a blaze;

16. So pursue them with Thy tempest: And with Thy wrath terrify them.

17. Fill their faces with ignominy: So shall-they- seek Thy Name, O Lord.

18. Let-them-be-put-to- shame and troubled ever- more: Yea, let-them-be- confounded and perish;

19. And let-them-know that Thy Name is L&ORD: That THOU alone art Most- High over all the earth.

The Psalmist implores the Divine aid against a hostile league, having for its aim the utter extermination of Israël. The date assigned by the Fathers and commentators ranges from the reign of David, the invasion of Sennacherib (mainly on account of v. 9), to the attempts of the Samaritans, in the time of Nehemias, to hinder the rebuilding of the Temple, and even to the Machabæan period, a view favoured by Ven. Cardinal Bellarmine. With far more plausible, though by no means cogent reasons, Qimchi and the majority of commentators assign, as the occasion of the Psalm, the confederacy of foreign tribes against Josaphat, recorded in 2 Par. (Chron.) xx. In v. 14 of the same we read that Jehasiel, “a Levite of the sons of Asaph,” cheered his desponding fellow-countrymen with an assurance of victory. It is possible that this Psalm may have been composed by this inspired Levite. Such is the commonly accepted and least objectionable view. But, after all, the attempt to connect this Psalm with any incident recorded in the Inspired Annals, which nowhere mention this formidable confederacy, is waste of time

and toil. The Psalm is divided into two parts: (1) a description of the danger, and enumeration of the foes; (2) (vv. 10—19), a prayer for their overthrow, appealing to God's mighty deeds of old.

v. 2. LXX., "Who shall be *likened* to Thee?"—rendering according to the other meaning of the word in text, and changing the negative into an interrogative proposition. "Be not appeased," show Thyself to our foes not mild and gentle, but a severe Judge. St. Augustine, and Cod. Verona, "ne mitescas" (be not meek). v. 3. "Uproar," tumult. v. 4. "They plot, both craftily and malignantly, for the ruin of Thy people." Text, *lit.*, "they make-crafty [their] counsel," *i.e.*, they take crafty counsel. "Hidden-ones," whom Thou settest apart and protectest, cf. Pss. xxvi. (27) 5; xxx. (31) 21; xvi. (17) 8. "Thy saints" of LXX. and Vulgate is a free, but correct rendering. v. 5. "From a nation," Vulgate following LXX., a slavishly literal rendering, as Thalhofer observes, of the idiom in text = "from [being] a nation" = that they be no more a nation, may cease to exist *as a nation*, which is compatible with their existence in dispersion. v. 6. *Literally*, "For they have counselled *in mind* [in text, *lēbh*, "heart"] together:" *lēbh* may signify *unanimity*, but may also be taken for the intelligence wherewith their plot was devised, cf. Osee vii. 11; Prov. vii. 7; Job xii. 3, where it is rendered "understanding." vv. 7—9. Tents, *i.e.*, the nomads; in Arabic the kindred word often means "a people." "Ismaélites" (cf. Gen. xxv. 18), spread over the region south of Palestine, lying between Egypt and the Persian Gulf. "Moab," E. of Dead Sea. "Agarenes," E. of Palestine, in Gilead, driven out by the tribe of Reuben, in time of Saul (1 Chron. v. 10, 18—20). "Gebal," still so called, probably in the mountainous district S. of Dead Sea (cf. Arab. *jibal*, = "mountain"). "Ammon," S. and S.E. of Reuben, Gad, and of the half-tribe of Manasses. "Amalek," dwelling S. of Palestine between Idumaea (= Edom) and Egypt. "Philistia," LXX. and Vulgate, "the foreign-born," with the Tyrians inhabiting the coast of the Mediterranean (cf. Amos i.; Joel iii.), where they are mentioned as allied with Edom against Israël. "Assyria," "Even Ashshur," whose presence in the league is emphasized, probably on account of its distance. "They are

become an arm to the sons of Lot," cf. Syriac, "son of the arm," *i.e.*, "helper;" so too Arabic (cf. Qurân, xviii. 49). "Sons of Lot," *i.e.*, Moab, Ammon, mentioned again, probably, because they were the leaders of the confederacy. *Selâh* marks the transition to the prayer. vv. 10—12. "Madian," Gedeon's victory (Judges vii.), one of the most glorious in the national annals. The allusions here, and in Isai. ix. 4; x. 26, complete the earlier narrative. Isaias suggests that the slaughter is unparalleled in history, as he places it alongside of the destruction of the Egyptians and of Sennacherib's host. "Sisara," the Captain of Jabin, the King of Asor (cf. Judges iv. 15, &c.). "Cisson," the gorge of C., the valley (Wâdi) of C., which "swept away" the corpses of the slain (Judges v. 21). "En-dor" (=eye, *i.e.*, fountain of habitation), a large, but now deserted village, in the half-tribe of Manasses, four miles S. of Mount Thabor; not mentioned in Judges iv. or v., as the exact site of the battlefield is not given. "Orêb, Zeêb" (= "crow," "wolf," Judges vii. 25), "princes" (*sârîm*), *i.e.*, commanders of the hostile forces. "Zebach, Tsalmmunna," "princes" (*nesîkhîm* = anointed chiefs). Targum, "their kings," Judges viii. 5; a glance back at "the day of Madian." v. 13. "Who," *i.e.*, the present confederacy. "Take as a *permanent* possession," "dwelling-places," "habitations," *i.e.*, the chosen people, cf. Exod. xxix. 45. St. Jerome, "pulchritudinem Dei" (=beauty, ornament of God), cf. 2 Chron. xx. 11. v. 14. *Lit.* as in Vulgate, "Put them." "As a wheel," so LXX. and Targum, but the parallelism shows that this "wheel" is dust, or chaff whirled about by the wind (cf. Isai. xvii. 13). In vv. 14—16, breathless pursuit and unsparing slaughter are figured. vv. 17—19. The main object of the punishment prayed for is that, failing all else, wrath may convince them that the LORD is God. v. 19, Or, "then shall they know that as for Thee—Thy Name is YaHWeH, the only Self-Existing, the Most High above all the earth," cf. 2 Chron. xx. 29. "Thy Name" = Thou; Qimchi, "HE is His Name, His Name is He."

PSALM 83 (84).

1. For the Chief-Musician on Gittîth : A Psalm to the sons of Qôrach.

2. How dear are Thy Tabernacles, YâHWêH Tsebhâôth !

3. My soul yearned, yea, and languished for the courts of YHWH ; My heart and my flesh shall-sing-for-joy to the Living God.

4. Yea, the sparrow has-found a house, And the swallow a nest for herself, where she - has - laid her young ; Thine altars, YâHWêH Tsebhâôth : My King and my God !

5. The happinesses of the inhabitants of Thy house : They-will-ever-praise Thee. Selâh.

6. Blessed the man whose strength is in Thee : The high-roads are in their hearts ;

7. Passing through the Vale of Bâkhâ, they-make it fountains : Yea, with blessings shall the early-rain cover [it].

8. They-go from strength to strength : He-shall-appear before God in Tsîyyôn.

PSALM 83 (84).

1. For the end, for the wine-presses—a Psalm for the sons of Coré.

2. How dear are Thy tabernacles, O Lord of hosts !

3. My soul longs, yea, languishes for the courts of the Lord ; My heart and my flesh have-exulted in the Living God.

4. Yea, the sparrow has-found him a home, And the turtle-dove a nest for herself where she - may - lay her nestlings, Thine altars, O Lord of hosts : My King and my God !

5. Blessed-they that dwell in Thy house, O Lord : They-will-praise Thee ever-more.

6. Blessed the man whose help is from Thee : In his heart he-has-purposed to go-up,

7. Through the Vale of weeping, to the place which he [He?] - has-appointed.

8. For the lawgiver will-give a blessing, They-shall-go from strength to strength :

The God of gods shall-be-seen in Sion.

9. YaHWeH 'Elôhîm Sa-bâôth, hear my prayer : Give-ear, O God of Jacob. Selâh.

10. Behold, O God, our shield : And look-upon the face of Thine anointed.

11. For better is a day in Thy courts than a thousand. I-choose to-lie-on-the-threshold in the house of my God : Rather-than to-dwell in the tents of wickedness.

12. For a sun and a shield is YHWH 'Elôhîm, Grace and glory will YHWH give : No good - thing will - He - withhold from them - that-walk in perfectness (i.e., perfectly).

13. YaHWeH Tsebhâôth : Blessed is the man that-trusts in Thee.

9. Lord God of hosts, hear my prayer : Hearken, O God of Jacob.

10. Behold, O God, our protector : And look upon the face of Thine anointed.

11. For better is a day in Thy courts than thousands. I-chose to-be an abject in the house of my God : Rather than to dwell in the tents of sinners.

12. For God loves mercy and faithfulness : The Lord will-give grace and glory :

13. He will not deprive them that walk in innocence of any good-things. O Lord of hosts, Blessed is the man that trusts in Thee.

The close resemblance of this Psalm with Pss. xli. xlii. (42, 43), the recurrence of the same turns of expression, warrant its reference to the period of Absalom's rebellion, and its ascription to David. It may be taken as expressing the Royal Prophet's joy at the prospect of his speedy restoration to the privileges of public worship, if not of his gratitude for his recent deliverance from the sorrows of the time of exclusion. The thoughts, sentiments, and diction are throughout Davidic. "To (for) the sons of Coré ;" they are once mentioned as singers in the time of Josaphat (2 Par. (Chron.) xx. 19), and it is far more in accordance with the historical data, that the Psalm was given to pro-

fessional musicians descended from Coré the Levite, to be sung, or set to music, than that they, or any one of that race, were the authors thereof.

v. 2. "Lovely," "dear," "beloved;" *Vetus Itala*, "amabilia" (amiable). v. 3. "Living God" (= 'El Chây) occurs in Ps. xli. (42) 3, but nowhere else in the same form. v. 4. "Sparrow," "swallow." "Sparrow," cf. Ps. x. (11) 2. "Swallow," LXX. and Targum, "turtle-dove." This must not be taken literally, as the second Temple, at least, had on its roofs *kôle* "ôrêbh (=prohibition of the crow). It may be taken to mean that the persecuted and the helpless find protection and repose before Thine altars. "Altars" here mean the Temple, or the tent-temple of David. v. 5. "Inmates," the officials of the Temple, or Tabernacle (so Jer. xx. 6). vv. 6, 7, 8. St. Jerome, "Blessed is the man whose strength is in Thee: Paths are in his heart. v. 7. Passing through the vale of weeping, *fontem ponent eam* (=they shall make it a spring): With a blessing also shall the teacher be clad, *benedictione quoque amicietur doctor*. v. 8. They shall go from strength (*fortitudine*) to strength. They shall appear before God (*apud Deum*) in Sion." LXX., Vulgate, "Blessed he who is strengthened and sustained by Thee; in his heart he has purposed to go up" ("ascents," "goings up," *literally*, as Jerusalem is built on a high table-land). Many old Psalters, instead of "in corde suo" (=in *his* heart), have "in corde ejus" (=in *His* heart), making *God* the subject of "*purposed*"—"to go up *into* the vale of weeping" (LXX., *εἰς τὴν κοιλάδα, eis teen koilada,* "into the vale," not *in*), "to the place" (LXX., *εἰς τὸν τόπον, eis ton topón,* "to the place") "which he" (God, or the pilgrim [?]) "has appointed." Many old Psalters have *in locum*, "to the place," like LXX. Some few read—*quem disposuisti* ("which Thou [=God] hast appointed"). For *mesillôth* (highways) of text, LXX. read *ma'alôth* ("ascents," "steps"). "Passing through," LXX. render "he purposed," a verb not unlike the word in the text; instead of *ma'yân* (= "a place of springs," "a fountain") of the present text, they read *mâ'ôn* (=a place). *Môreh*, rendered by LXX. and Hengstenberg, "a lawgiver," "a teacher" (St. Jerome, "doctor"), in the sense of "early rain," occurs only in Joël ii. 23, to designate the soft, gentle, autumnal rains which fell after the

crops were sown. “Shall cover,” “enshroud,” “enwrap.” Possibly the verb (*ya“tteh*) may bear the meaning of the cognate Arabic *atâ* (= “he gave”), so that we might render—“blessings will an early rain *bestow* on it.” “Blessings,” *berâkhôth* in text, by Qimchi read *berêkhôth* (= “ponds,” “pools”); in the unpointed text these words are indistinguishable. “*Vale of bâkhâ*,” by all ancient authorities = “vale of weeping.” The Masora identifies it with *bekheh* (= “weeping”). It may be some arid, rocky ravine with clumps of *bekhâim* (“balsam-trees,” so called from *weeping*, *i.e.*, distilling white drops). Neither “highways” nor “vale of weeping” are to be taken in an exclusively literal or ethical sense. The route of worshippers going up to Jerusalem for the feasts, and the trials, vicissitudes, and goal of the spiritual life, are both included. v. 8. “Strength,” ever renewed, despite the toils of the journey. “God of gods;” LXX. read *’el* (= “to,” *e* short), as *’El* (= “God,” *e* long), and are as likely as the Masora to be right. v. 10. “Shield;” so too Pss. iii. 4; xvii. (18) 31, 36. LXX., as usual, eschew the metaphor. “Protector,” “defender,” “Anointed;” David, or the Levite poet, in his name. v. 11. “A thousand”—days elsewhere. “Lie at the threshold;” LXX., “to be cast aside,” equivalent to “abject” (= *abjectus*) of Vulgate and St. Jerome. The sons of Coré were “keepers of the gates of the Tabernacle,” in David’s time (1 Chron. ix. 19). “House of my God,” contrasted with “*tents* of,” &c., suggests that the Temple was not yet built. v. 12. “Sun,” God is directly so called nowhere else. “A sun and shield,” so Aquila, Symmachus, and St. Jerome. Whence LXX. and Theodotion got “The Lord loves mercy,” &c., is hard to say; the freedom of their rendering is due to their shrinking from aught savouring of anthropomorphism.

PSALM 84 (85).

1. For the Chief-Musician,
to the sons of Qôrach, a
Psalm.

2. Thou-art-well-pleased,

PSALM 84 (85).

1. For the end, a Psalm
for the sons of Coré.

2. Thou-hast blessed¹ Thy

¹ “Blessed” comes from reading εὐδόκησας (*evdokeesas*), “art well pleased,” as εὐλόγησας (*evlogeesas*), “hast-blessed.”

Y^aHWeH, with Thy land :
Thou-hast-brought-back the
captivity of Jacob.

3. Thou-hast-taken-away
the iniquity of Thy people :
Hast-covered all their sin.
[Selâh.]

4. Thou - hast - withdrawn
all Thy wrath : Thou-hast-
turned-Thee from the heat
of Thine anger.

5. Turn-back to us, O
God of our salvation : And
take-away Thine anger
towards us (lit., with us).

6. Wilt-thou-be-angry
with us for ever : Wilt-
Thou-prolong Thine anger
to generation and genera-
tion ?

7. Wilt not THOU quicken
us again : That Thy people
may-rejoice in Thee ?

8. Show us Thy loving-
goodness, Y^aHWeH : And
grant us Thy salvation.

9. I-will-hear what God
YHWH will-speak ; Surely
He-speaks peace to His
people, and to His pious-
ones : But let them not
turn-again to folly.

10. Surely His salvation
is nigh to them-that-fear
Him : That glory may-dwell
in our land.

11. Loving-kindness and

land, O Lord : Thou-hast-
turned-back the captivity of
Jacob.

3. Thou-hast-forgiven the
iniquity of Thy people :
Thou-hast-covered all their
sins.

4. Thou-hast-calmed all
Thine anger : Thou-hast-
turned-Thee from Thy fierce
indignation.

5. Turn us, O God our
Saviour : And turn-away
Thine anger from us.

6. Wilt-Thou-be-angry
with us for ever : Or con-
tinue Thine anger to all
generations ?

7. O God, THOU wilt-
quicken us again : And Thy
people shall rejoice in Thee.

8. Show us, O Lord, Thy
mercy : And grant us Thy
salvation.

9. I-will-hear what the
Lord God will-speak in
[about(?)] me ; For He-will-
speak peace to His people,
and to His saints : And to
those that return to [a
better] heart.

10. Surely His salvation
is nigh to them-that-fear
Him : That glory may-dwell
in our land.

11. Mercy and truth are-

truth are - met - together.
Justice and peace have -
kissed [each other].

12. Truth springs out of
the earth: And justice has -
looked - down from the
heavens.

13. Truly Y α HWeH will -
give the good-thing: And
our land will-yield its
increase.

14. Justice shall go before
Him: And shall-make His
[its (?)] footsteps into a path.

met-together: Justice and
peace have kissed [each
other].

12. Truth has-sprung-out
of the earth: And justice
has - looked - down from
heaven.

13. For the Lord will -
give goodness: And our
land will-yield its fruit.

14. Justice shall-go before
Him: And shall-make His
footsteps into a path.

A post-exilic Psalm, to be assigned, in all probability, to the time of Nehemias (cf. 2 Esdras (Nehem.) i. 3; iv.; viii. 9, 10; ix. 36, 37; Zach. vi. 12; viii. 12).

vv. 2—5. Thanksgiving for the restoration of the national *status*. vv. 5—8. The Psalm here gives expression to a conflict of opposing feelings, to be explained by referring to Nehem. i. 3. vv. 9—14. The joyous tone of hope is resumed, since peace is promised, on condition that the restored people return not to its former sinful infatuation. The Messianic hopes kindled anew by the recent deliverance here find an utterance akin to the prophetic strains wherewith Zacharias heralds the glorious future foretold by Isaias. v. 2. "Blessed;" LXX., agreeing with text, "art-well-pleased," "takest pleasure in;" St. Jerome, "placatus es" (= art at peace with). v. 4. "Heat;" fierceness, fury, cf. "glowing indignation." v. 5. "Turn back to us;" or, "turn as regards us." v. 6. "For ever;" even after their return, the *riduci* found no rest, the prospect opening before them was dashed by the difficulties they had to encounter. v. 9. Answer to the foregoing prayer. "In me" (*i.e.*, about, concerning me) is not in text. LXX. represent the poet as standing on his watch-tower (cf. Hab. ii. 1), awaiting the Divine response. Or, his trust is grounded on former promises to prayer (Isai. lvii. 19; Jer. xxxiii. 6). "But (only) let them not return to folly;" LXX. and

St. Augustine, "And to those that turn the heart toward Him." Arnobius and Roman Psalter, "Who are converted (*qui convertuntur*) to Him." St. Gall, Codex of Verona, "Who turn to Him *ex corde suo* (from their heart); " another reading of the latter, "Who are converted *ex corde* (from the heart)." Vulgate stands alone; its rendering may imply by that the heart marred by sin (cf. Ps. xxxix. (40) 13) recovers itself, that the penitent turns to a heart that realizes the claims of God and of duty (cf. Prov. xxiii. 26). St. Jerome, "In order that they turn not to folly." A slight change of a letter or two will account for the LXX. rendering, *l-k-s-l-h* of text, *l-b-m-l-h* (*b* and *k*, *s* and *m* are easily confounded), *i.e.*, for "to folly," they read, "their *heart* (*l-b*, *l-b-m*) to Him." Possibly they *may* have taken *s-l-h* for *Selâh* (?). Conversion, change of heart, and not "turning to folly," are the positive and negative aspects of the same ethical state, the condition appended to God's promise of mercy (cf. Lev. xxvi. 3 foll.).

vv. 10—14. If not moved by the Spirit of prophecy, the poet now gives utterance to the Messianic hopes their recent deliverance had revived in the hearts of the chosen race. "Glory;" cf. St. John i. 14—17. The Messianic import of these verses is more obvious, if we remember that the $\delta\sigma\xi\alpha\Theta\epsilon\omega\hat{\nu}$, *doxa Theou* (= the Glory of God, the *Shechinah*) was absent from the second Temple, and that its restoration was to mark the advent of the Messias. v. 13. "The good;" (in text, *hat-tôbh*) = that which is good. St. Jerome, "bonum." Over and above the spiritual gifts here promised, an abundance of material blessings is foretold as an accompaniment and consequence (cf. Lev. xxvi. 3, foll.; Zach. viii. 12). v. 14. "Justice" (equity), cf. Ps. lxxxviii. (89) 15. "His footsteps;" whose? LXX. plainly mean God's (*αὐτοῦ*, *avtoû*, of *Him*, *His*, not *αὐτῆς*, *avtees*, *her*, *i.e.*, "of *Justice*"). Or, with Hengstenberg, "Equity goes before Him, and makes its footsteps a way." "Shall set [us] in the way of His footsteps," "Shall mark out the path men are to follow." St. Jerome renders here exactly like Vulgate.

PSALM 85 (86).

1. A prayer : to David.
Bow-down Thine ear, YaH-
WeH, answer me : For
afflicted and needy am I.

2. Preserve my soul ; for
I am pious ; Save Thy
servant, THOU, my God :
who-trusts in Thee.

3. Be - gracious to me,
'Adônây : For to Thee-do-
I-cry all the day long.

4. Gladden the soul of
Thy servant : For to Thee,
'Adônây, do-I-lift-up my
soul.

5. For THOU, 'Adônây,
art good, and ready-to-
forgive : And rich in good-
ness to all that-call-upon
Thee.

6. Give-ear, YaHWeH, to
my prayer : And attend to
the voice of my supplica-
tions. (Ps. v. 2.)

7. In the day of my
distress I - will - call - upon-
Thee : For Thou-wilt-answer
me.

8. There is none like Thee
among the gods, 'Adônây ;
And nothing equals Thy
works.

9. All nations whom
Thou-hast-made shall-come

PSALM 85 (86).

1. A prayer of David.
Bow - down Thine ear, O
Lord, and hearken to me :
For needy and poor am I.

2. Guard my soul, for I
am holy : Save Thy servant,
O my God, who-trusts in
Thee.

3. Be-merciful to me, O
Lord ; For to Thee do-I-cry
all the day long :

4. Rejoice the soul of Thy
servant : For to Thee, O
Lord, do-I-lift-up my soul.

5. For THOU, Lord, art
kind and gentle : And
plenteous in mercy to all
that-call-upon Thee.

6. Give ear, O Lord, to
my prayer : And attend to
the voice of my supplication.

7. In the day of mine
affliction : I - called - upon-
Thee. For Thou - didst-
hearken to me.

8. There is none like Thee
among the gods, O Lord ;
And there are no
[works] like to Thy works.

9. All the nations whom
Thou-hast-made shall-come

and worship before Thee,
'Adônây: And shall-glorify
Thy Name;

10. For great art THOU,
and doing wonders: THOU
art God, the-only-Self-Exis-
tent.

11. Teach me, YHWH,
Thy way; I-will-walk in
Thy truth: Unite my heart
to fear Thy Name.

12. I-will-give-thanks to
Thee, 'Adônây my God, with
my whole heart: And will-
glorify Thy Name for ever-
more.

13. For Thy loving-good-
ness is great towards me:
And Thou - hast - delivered
my soul from Sheôl beneath.

14. O God, the proud are-
risen against me; And a
congregation of violent-men
seek my soul: And have
not set Thee before them.

15. But THOU, 'Adônây,
art a God compassionate and
gracious: Slow to anger, and
rich in loving-goodness and
truth. (Exod. xxxiv. 6.)

16. Turn to me, and be-
gracious to me: Give Thy
strength to Thy servant;
And save the son of Thy
handmaid.

17. Show me a token for

and worship before Thee,
O Lord: and shall-glorify
Thy Name.

10. For great art THOU,
and doing wonders: THOU
art God alone.

11. Guide me, O Lord, in
Thy way; That I-may-
walk in Thy truth: Let my
heart rejoice, that it may
fear Thy Name.

12. I-will-give-thanks to
Thee, O Lord my God, with
my whole heart: And will-
glorify Thy Name for ever-
more.

13. For Thy mercy is
great toward me: And
Thou - hast - delivered my
soul from the lowest hell.

14. O God, wicked - men
are-risen against me; And an assembly
of violent-men have-sought-after my soul:
And have not set Thee
before them.

15. But THOU, Lord God,
art compassionate and
merciful: Long - suffering
and rich in mercy, and true.

16. Look-Thou upon me,
and have-mercy upon me:
Give Thy strength to Thy
servant, And save the son
of Thy handmaid.

17. Establish with me a

good, That they-who-hate me may - see and be - ashamed: Because THOU, YāHWeH, shalt - have - helped me, and comforted me.

token for good ; That they who hate me may see and be-ashamed : For then, O Lord, THOU shalt - have - helped me and comforted me.

This is the only Psalm in Book iii. ascribed "to David," nor are there any arguments worthy of consideration against the authenticity of this ascription. That it is throughout Davidic in diction will be obvious to any who will compare it with the acknowledged Davidic Psalms. Thalhofer, however, inclines to the view that it is a liturgical composition, which has grown out of Davidic, and other model passages. It is impossible to assign its exact date, but the persecution of Saul, or Absalom's rebellion, are the most likely for the production of this poem. There is no regular division into strophes, nor is it easy to trace the connection between its several parts. Hupfeld denies that there is any.

v. 1. "Afflicted and poor," the same plea as in Ps. xxxix. (40) 18; lxix. (70) 6. v. 2. "Pious ;" in text, *châsîdh*, from *chesedh*, a noun (in LXX. usually rendered "mercy"); but *chesedh* really means (1) God's loving-kindness to man; (2) our kindness to our fellows; (3) piety towards God, devotion to His worship (cf. Ps. xcvi. (97) 10). v. 3. Or, "Be favourable to me." v. 4. "I lift up my soul," cf. Ps. xxiv. (25) 1. v. 5. "Forgiving," ready to forgive, in text *sallâch*, which occurs nowhere else. This verse is repeated in v. 15 (cf. Exod. xx. 6; Numb. xiv. 18, 19). v. 8. Hemistich *a*, borrowed from Exod. xv. 11. Targum, for "gods"—"angels," but better rendered in the obvious sense ("*gods*"), as they are deemed to be by their deluded worshippers, not as they really are. Hemistich *b*, cf. Deut. iii. 24. Supply "neither [are there any works] like," &c., or "No work can vie with Thy works." v. 9. Cf. Isai. lx.; lxvi. 18—23; Jerem. xvi. 19—21; Soph. ii. 11; Zach. xiv. 2—16. v. 10. "Alone," to the exclusion of all competitors, or "the only Self-Existent." v. 11. "I will walk," &c., standing between two Imperatives, it had better be rendered as an Optative—"May I walk," &c. "Unite," "make-one," *i.e.*, collect its affections, powers, and aims in one focus, that they may all

be one in Thee. LXX., Vulgate, Syriac, "Let my heart rejoice," reading *y-eh-d* of the vowelless text *yichad*, Future of *châdâh* (= he rejoiced), instead of *yachêdh* of the Masoretic text, a reading grounded on a tradition quite as likely to be correct as that of the Masora. Symmachus, ἐνωσον, *henôson* (= unite Thou); St. Jerome, "Unicum fac cor meum" (make my heart single). Then will he be able to "give thanks." v. 12. "With his *whole* heart." In vv. 8—11 the text affords a specimen of a peculiar system of rhyme. vv. 8—10 close with *eykâ*, *ekâ*; in v. 11, *ekâ* occurs at the end of the chief clauses—"Thy way," "Thy truth," "Thy Name." v. 13. "My soul" = my life, myself. "Sheôl," the nether-world, the grave, not "hell" with its present connotation. v. 14. All but word for word v. 5 of Ps. liii. (54); here "proud" instead of "strangers." *Zêdim* here, there *Zârim*, a variant due, perhaps, to a blundering scribe. v. 16. "Strength;" LXX., *κράτος*, *kratos* (strength, might). Probably the Messianic interpretation of the Psalm (a supplication of the Christ for His investiture with heavenly majesty) may have occasioned the Vulgate "imperium" (empire, dominion). "Son of the handmaid" = "home-born slave," as such he claims the protection of the Master. The expression recurs only in Ps. cxv. (116) 16; cf. Exod. xxiii. 12. v. 17. "For Good;" cf. 2 Esdras (Nehem.) v. 19; Jerem. *passim*.

PSALM 86 (87).

1. To the sons of Qôrach :
A Psalm, A Song : 'Tis His
foundation on the mountains
of holiness.

2. YaHWeH loves the
gates of Sion : More than
all the dwellings of Jacob.

3. Glorious-things are-
spoken of thee (lit., "in
thee") : O City of God.
[Selâh.]

PSALM 86 (87).

1. A Psalm of song for
the sons of Coré. His foun-
dations on the holy moun-
tains !

2. The Lord loves the
gates of Sion, More than
all the tents of Jacob.

3. Glorious-things are-
spoken of thee : City of
God.

4. I-will-mention Rahab and Bâbhel as those-who-know Me; Behold Phelesheth, and Tsôr with Kûsh: This (i.e., each of these) was-born there.

5. And of Sion it-shall-be-said, This one and that one (lit., man and man) was-born in her: And HE, even the Most-High has-founded her.

6. YaHWeH shall-reckon in registering peoples: This-one was-born there. [Selâh.]

7. And singers as well as flute-players [shall say (?)], All my fountains are in thee.

4. I-will-mention Rahab (i.e., Egypt) and Babylon who-know Me. Lo, the Philistines, and Tyre and the people of the Ethiopians: These were there [have been there (?)].

5. Shall-it not be-said of Sion, This one and that one is-born in her: And the Most-High Himself has-founded her?

6. The Lord shall-recount [it] in the registering of peoples and of princes: Of those who were in her.

7. The dwelling of all within thee is as [the dwelling] of-those-that-rejoice.

The keynote of this Psalm is given in v. 9 of the foregoing. The probable date of its composition is that period of the reign of Ezechias, when the prospect of the accession of numerous proselytes impressed the public mind. The contemporary prophecies of Isaias tended to raise the expectation that God would be acknowledged by the nations. The great Passover of Ezechias had brought into religious fellowship, not only many of the separated tribes, but "strangers" also (2 Chron. xxx. 25). The offerings sent to the Temple, after the overthrow of Sennacherib's host (2 Chron. xxxii. 23), may, in part at least, have been presented by aliens. At this epoch, three of the five nations mentioned in the Psalm, Egypt (Rahab) and Ethiopia (= Cûsh, or Kûsh) were allied with Judah. The embassies from Babylon (recorded 2 Chron. xxxii. 31; 4 (2) Kings xx. 12) witness to a friendly disposition towards the Jews. As for the Philistines (= the "foreigners," ἀλλόφυλοι, *allophyloi*, of LXX.), what we read of their defeat (4 (2) Kings xviii. 8), and of the vigorous measures taken by this King for the suppression of idolatry, favours the

probability that the Jewish religion may have made some way among them. The period of Jewish history to which we assign this Psalm would naturally suggest its composition, and, by the immediate and primary fulfilment of the inspired poet's forecast, typify, at least, its complete realization in the Christ and His Church. Hence, whether directly or typically Messianic, no Psalm could be more appropriate to the Epiphany Octave.

v. 1. "*His* foundation," *i.e.*, God's. Both in text and LXX. *His* is masculine. Syriac, "*His* foundations are on *His* holy mountain." "Mountains of holiness," *lit.*, Sion, to which David brought the Ark, Moriah, the Temple Mount. Like Rome, the holy City was built on its own cluster of steep hills. Cf. Ps. xlvi. (48) 3; Isai. xiv. 32. v. 2. "Gates of Sion;" by synecdoche, a part for the whole (cf. Ps. ix. 15), or, as the most prominent part of the city, the place for meetings and judgment. "Dwellings," *i.e.*, the others towns of Palestine, which, while Jerusalem remained unscathed, had been ravaged by the Assyrian hordes. v. 3. "With glorious [words, promises] is it spoken of thee [by God]," whom the poet, in the verses following, introduces as speaking—so *literally*. *Selah* marks the transition to a detailed description of these glories. v. 4. "Rahab" = "ferocity," "insolence," "pride." Egypt is so named twice by Isai. (xxx. 7; li. 9); cf. Ps. lxxxviii. (89) 11; Isai. xix. 18—25. At the time assigned above, Egypt was in alliance with Judah, to ward off the advance of Assyria. In Isai. xxxvii. 9, Tirhakah (Vulgate, Tharaca) is mentioned as going forth to attack Sennacherib ("And he heard concerning T, king of the Ethiopians," &c.). "As those," or, "Among those." "As [belonging] to the number of those that know Me." "Know," in the deeper sense so frequent in the Divine Scriptures (cf. Ps. i. 6; xxxv. (36) 11; St. John x. 14, 15). "This-one, that one," *i.e.*, each of the above-mentioned. "Born;" Vulgate reading, with some Codd. of LXX., instead of ἐγεννήθησαν, *egenneethesan* (= were born), ἐγενήθησαν, *egeneetheesan* (= were), renders "were there," "was there." Talmud (Tr. *Sanhedrin*, 90), "A stranger, who becomes a proselyte, is a child that is born," cf. St. John iii. 1—10. Syriac, "Be mindful of Rahab and Babylon, who acknowledge Me. Lo, the Palestinians and

Tyre and the *people* of the Ethiopians: That [man, nation (?)] was born there." "People," in the *unpointed* original, the context alone determines whether "am (=people) or "im (=with) is meant. v. 5. The poet repeats the Divine utterance of v. 4 in his own person. St. Jerome, "But to Sion it shall be said, a man and a man (*vir et vir*)," &c. Syriac, "And to Sion it is said, a giant-man is born in her, and he himself has founded her." LXX. (*Cod. Vatican*), "Mother Sion [Sion is my mother (?)], a man shall say; and a man is born in her," &c. This is followed by Roman Psalter, Tertullian, St. Augustine, and by several Latins. St. Jerome assigns the Μήτηρ, *Meeteer* (=mother), of LXX. to a scribe's mistaking the interrogative μήτι, *meeti* (=Vulgate, Numquid?), for it. The μήτηρ, *meeteer*, may perhaps have originated from μήτι (?). The three-fold "was born" corresponds to the three-fold *zeh* (= "one," "another," "a third") (Isai. xliv. 5). v. 6. St. Jerome, "The Lord reckoned (*numeravit scribens populos*) [when] writing (i.e., registering) peoples; he was born in her (*ipse natus est in ea*)."
v. 7. Many critics hold that the text is mutilated. Waiving conjectural explanations, we give the ancient renderings: LXX., for *v'shârîm* (= "and singers"—the initial word of v. 7, which they transpose to v. 6, "in the writing of peoples *and of princes*," &c.), read *sârîm* (princes); *mâ'on* (=a dwelling) for *mayânay* (=my fountains) of present text. Arabic, "The Lord shall relate in the book of peoples and of princes who have been born in her, that the dwelling of all who rejoice is in thee." Targum, "And they sing songs in choirs [with dances (?)]; all kinds of hymns over sacrifices are sung in thee." Syriac, "The magnates who dwell in thee shall rejoice, and all who are afflicted in thee." St. Jerome, "Et cantores quasi in choris: omnes fontes mei in te" (= "and singers, as if in choirs [dances (?)]: All my springs [are] in thee")—evidently shirking the difficulty. Jennings and Lowe suggest, "And all my well-springs [of delight] are singing aloud like instrument players because of [*lit.*, in] thee." *Valeat quantum.*

PSALM 87 (88).

1. A Song, a Psalm, to the sons of Qôrach ; to the Chief-Musician on Mach-lath l”annôth. A Mas’kil to Hêmân the ’Ezrâchî.

2. YaHWeH, God of my salvation. By day have-I-cried ; in the night [my plaint is] before Thee.

3. Let my prayer come before Thee : Incline Thine ear to my cry.

4. For my soul is-sated with-evils : And my life draws-nigh to Sheôl.

5. I-am-counted with them-that-go-down to the pit : I-am-become as a man without strength.

6. Among the dead [am] I-laid-prostrate, Like the slain, lying in the grave, Whom Thou-rememberest no more : But they are-cut-off from Thy hand.

7. Thou-hast-laid me in the lowest pit : In darkness, in the depths.

8. Upon me Thy fury lies-heavily : And Thou-hast-brought-down upon [me] all Thy breakers. [Selâh.]

9. Thou-hast-put-far-away

PSALM 87 (88).

1. A Song of a Psalm, for the sons of Coré, for the end, on Maheleth for responsive [strains (?)], of instruction for Eman the Ezrahit.

2. O Lord God of my salvation : By day have-I-cried, and at-night before Thee.

3. Let my prayer come before Thee : Incline Thine ear to my supplication.

4. For my soul is full of misery : And my life draws-nigh to the nether-world (the grave).

5. I - am - counted with them-that-go-down to the pit : I-am-become like a man without help,

6. Free among the dead, Like the mortally-wounded lying in the tombs, Whom Thou-rememberest no more : But they are-rejected from Thy hand.

7. They-laid me in the lowest pit : In dark-places, and in the shadow of death.

8. Thy fury lies-heavily upon me : And Thou-hast-brought-down upon me all Thy billows.

9. Those - hast - removed

mine acquaintances from me; Thou-hast-made me an abomination to them : [I am] shut up, and cannot come-forth ;

10. Mine eye has-wasted-away because of affliction ; I - have - called - upon Thee, YHWH, every day ; I-have-stretched-out my hands to Thee.

11. Wilt-Thou-do wonders to the dead : Shall the shades arise, and give-thanks to Thee ? [Selâh.]

12. Shall Thy loving-goodness be told in the grave : [Or] Thy faithfulness in 'Abhaddôn (i.e., the place of destruction) ?

13. Shall Thy wonders be-known in the dark : Or Thy justice in the land of forgetfulness ?

14. But as for me, to Thee, YaHW_eH, have-I-cried : And in the morning my prayer comes-to-meet Thee.

15. Why, YHWH, castest-Thou-off my soul : [Why] hidest-Thou Thy face from me ?

16. Afflicted am I, and ready-to-die from youth up : I-have-borne Thy terrors

mine acquaintances far from me, They-have-made me an abomination to themselves : I - am - delivered - over [to durance (?)], and cannot come-forth ;

10. Mine eyes are-dimmed from poverty ; I-have-cried to Thee, O Lord, all day long : I - spread - forth my hands to Thee.

11. Wilt-Thou-do wonders for the dead ; Or shall physicians raise [them] up, that they - may - give - thanks to Thee ?

12. Shall any-one tell of Thy mercy in the tomb ; Or Thy faithfulness in destruction ?

13. Shall Thy wonders be-known in darkness : Or Thy justice in the land of forgetfulness ?

14. But as for me, to Thee, O Lord, have-I-cried : And at morning shall my prayer come-to-meet Thee.

15. Why, O Lord, dost-Thou-reject my prayer : Turnest-Thou Thy face from me ?

16. Poor am I, and in troubles from my youth up : And [scarce] was I exalted,

[until] I-am-distracted [even to distraction (?)];

17. Over me have-passed the-outbursts-of-Thy-wrath; And Thy terrors have-cut-me-off.

18. They-came round me like the waters all the day: They - have-surrounded me together.

19. Thou-hast-put-far from me lover and friend; And mine acquaintances [are (?)] darkness.

but I-was-brought-low, and bewildered. (Cf. 2 Cor. iv. 8.)

17. Upon me have-passed the-outbursts-of-Thy wrath: And Thy terrors have-be-wildered me.

18. They-have-compassed me like water all the day: They-have-beset me together.

19. Thou-hast-removed-far from me friend and neighbour: And mine acquaintances from [my] misery [on account of my wretchedness (?)].

This is the saddest Psalm in the Psalter, a continuous wail of sorrow, and on that account interpreted, by the older commentators, of the Agony of the Christ, or of His desolation on the Cross, an interpretation seemingly approved of by Holy Church, as this Psalm holds the second place in the Third Nocturn of Good Friday. The several guesses as to the author, and the situation under which it was written need not detain us, being worthless. The question as to its origin has been further complicated by the seemingly irreconcilable statements of the Title, which may be paraphrased as follows: "A song, a Psalm [handed] to the sons of Coré [to be set to music] and to the Corahite [choirmaster] to be accompanied by stringed-instruments (*macha-lath*, a harp, so Gesenius, *s.v.*), *l'annôth* (for antiphonal singing). A didactic ode by Eman the Ezrahite." Eman with Ethan (see Title of next Psalm) is mentioned among the Corahite choir, as appointed by David "to sound with cymbals of brass" (1 Chron. xv. 19; xvi. 41, 42), at the translation of the Ark from the house of Obed-edom to Sion. Yet they can hardly be identified with the sages of the same name mentioned in 3 (1) Kings iv. 31. It is sufficiently obvious that the calamity the poet deplores is not *national*, but personal and individual. To

Job under his trials, to Ozias struck with leprosy, to Jeremias in his dungeon, this Psalm has been respectively assigned, on the strength merely of some few coincidences of expression.

v. 2. The Masoretic text of this verse is somewhat difficult and critically suspect. If rendered according to the accents (vv. 2, 3 being taken together), we have, "Lord God, at the time (*yôm*, "day," of text), when I cry before Thee in the night (3) let my prayer," &c. v. 4. "My life;" the subject of this plaint is, most probably, a grievous illness aggravated by isolation, by the desertion of friends, and by the sense of Divine displeasure. v. 5. "Without strength" or "vigour;" St. Jerome, "homo invalidus" (a weak man); in text, *'eyâl*, which occurs nowhere else. v. 6. "Free among the dead;" so St. Jerome, *i.e.*, "set free" from the duties of life, from the precepts of the Law, from bodily service, thus Targum, Aben Ezra, Rashi. Cf. Latin *defunctus*. Gesenius (*Hebr. Lexic.* s.v.), "My couch is among the dead," or, more usually, "among the dead [I am] laid prostrate." Revised Version, "Cast away among the dead." "Mortally wounded," the context requires us to understand those who have died of their wounds = "the slain." v. 7. "In the depths;" usually said of the sea, but here Sheôl. v. 9. In all probability, an allusion to leprosy, and to the inforced isolation it involved (cf. Lev. xiii. 46; Job xix. 8, 13). "Abomination;" in text, "abominations," for greater emphasis. "I am delivered over [to durance]," either literally, or figuratively (cf. Lev. xiii. 46; St. Matt. iv. 12). v. 10. "Mine eye," &c., or mine appearance, aspect, "is attenuated by reason of affliction" (cf. Num. xi. 7; Zach. v. 6). v. 11. "Shades;" in text, *rephâîm*; St. Jerome, "shall *giants* rise up," taking the word for the gentile name of the gigantic races of Chanaan, "the Rephaïtes." LXX. read the self-same letters with a different (*traditional*) vocalization. v. 12. "'Abhaddôn," the place of destruction (cf. Job xxvi. 6). Personified in Apoc. ix. 11. v. 13. Cf. Job. x. 22. v. 14. "Come to meet Thee," reach Thine ears sooner than Thou expectedst, expressing the earnestness of the prayer, and the intensity of the affliction. v. 15. Instead of "prayer," *Codex Alexandrin.* and several other Greek codices have "soul;" so too the Old Itala, "animam meam" (my soul), *i.e.*, my soul's yearnings for solace and relief made manifest in prayer. v. 16. St. Jerome,

“Poor am I and suffering, from my youth have I borne Thy fierce anger (*furorem*), and I am-troubled (*conturbatus*).” LXX. read *nâsâthî* (I have borne) as a Passive (“I was exalted” by God, or “I *uplifted* myself proudly”). *'êmeykhâ* (Thy terrors) they take as a participle of *mâkak* (he brought low). *'âphûnâh* (I am distracted) occurs nowhere else, and (to judge by the Arabic) is correctly rendered by LXX. *εξηπορήθην*, *exceporeetheen* (I am quite at a loss, utterly perplexed, bewildered, in despair). v. 18. “They;” viz., the tokens of Thy displeasure mentioned in v. 17. The verbs denote continuous action. v. 19. St. Jerome, hemistich *b*, “Notos meos abstulisti” (Thou hast taken away mine acquaintances). The text, *pur et simple*, “Mine acquaintances [are (?)] darkness.” Aben Ezra and Qimchi explain the text, “As my friends and acquaintances keep aloof from me, it is just as if they were hid in darkness.” Most moderns prefer “Mine [only] acquaintance [is] darkness” (cf. Job. xvii. 14; Ps. lxi. (62) 10), a rendering favoured by *b'machshakkîm* (in dark-places) of v. 7, which denotes the real darkness of the grave, of the nether-world. LXX. diverge, not from the text, but make a slight change in the vowel-points, *mê chôshekh* (“from, on account of-darkness,” taken in a figurative sense = “Misery,” “wretchedness”), instead of the present *mach'shâkh* (= darkness).

PSALM 88 (89).

1. Mas'kîl, to 'Ethân the Ezrâchî.
2. The loving-kindnesses of YaHWeH I will for ever sing: To generation and generation I - will - make - known Thy faithfulness with my mouth.
3. For I-have-said, For ever shall loving-goodness be - built - up: As for the heavens, Thou-wilt-establish Thy faithfulness in them.

PSALM 88 (89).

1. [A Psalm] of instruction of Ethan the Ezrahite.
2. I-will for ever sing of the mercies of the Lord: I-will-declare Thy faithfulness with my mouth to all generations.
3. For Thou - hast - said, Mercy shall-be-built-up for ever in the heavens: Thy faithfulness shall-be-established in them.

4. I - have - made a covenant with My chosen - one : I - have - sworn to David My servant,

5. For ever will - I - establish Thy seed : And build - up thy throne to all generations. [Selâh.]

6. And the heavens shall - praise Thy wondrousness, YHWH : Thy faithfulness also in the assembly of the holy - ones.

7. For who in the sky can - be - compared with YaH - WeH : Is like to YHWH among the sons of the mighty ?

8. God greatly - to - be - feared in the council of the holy - ones : And terrible above all that encircle Him.

9. YHWH, God of hosts, Who is as Thou, a mighty - One, YAH ? And Thy faithfulness encircles Thee.

10. THOU rulest the pride of the sea : When its waves arise, THOU stillest them.

11. THOU hast - crushed Râhab, as one - that - is - mortally - wounded : With the arm of Thy might Thou - hast - scattered Thine enemies.

4. I - made a covenant with My chosen - ones : I - swore to David My servant,

5. I - will - establish thy seed for ever : And build - up thy throne to all generations.

6. The heavens shall - praise Thy wonders, O Lord : Thy faithfulness also in the assembly of the holy - ones (i.e., saints).

7. For who in the clouds can - be - compared with the Lord ? Is - like to the Lord among the sons of God ?

8. God, Who is - glorified in the council of the holy - ones : Great and terrible above all that are round about Him.

9. Lord God of hosts, Who is like to Thee ? Mighty art - Thou, O Lord : And Thy faithfulness is round about Thee.

10. THOU rulest the power of the sea : THOU calmest the tumult of its waves.

11. THOU hast - laid - low the proud - one, as one - that - is - slain : With Thy mighty arm Thou - hast - scattered Thine enemies.

12. Thine are the heavens, Thine too the earth: The world and the fulness thereof THOU hast-founded them.

13. The north and the south, THOU hast-created them: Tâbhôr and Cher'môn rejoice in Thy Name.

14. Thine is an arm with might: Thy hand prevails, Thy right-hand is-exalted.

15. Justice and judgment are the basis of Thy throne: Loving-goodness and Truth go-before Thy face.

16. O the happinesses of the people that-know the joyful-sound. YâHWâH, in the light of Thy countenance do-they-walk :

17. In Thy Name do-they-exult all the day: And in Thy justice are-they-exalted.

18. For THOU art the glory of their strength: And in Thy favour our horn shall-be-exalted.

19. For to YHWH [belongs] our shield: And to the Holy-One of Israël our king.

20. Then Thou-spakest in vision to Thy pious-ones, and saidst, I-have-laid help on a mighty-man: I-have-

12. Thine are the heavens, Thine too the earth: The round-globe of the world, and the fulness thereof THOU hast-founded.

13. The north and the sea THOU hast-created: Thabôr and Hermôn rejoice in Thy Name.

14. Thine is an arm with might: May Thy hand be-strengthened, and Thy right-hand be-exalted,

15. Justice and judgment are the stay of Thy throne. Mercy and truth go-before Thy face :

16. Blessed the people that know the joyful-sound. They-shall-walk, O Lord, in the light of Thy countenance,

17. And in Thy Name shall-they-exult all the day: And in Thy justice shall-they-be-exalted.

18. For the boast of their strength art THOU: And in Thy good-pleasure our horn shall-be-exalted ;

19. For of the Lord is our protection, and of the Holy-One of Israël our King.

20. Then Thou-spakest in vision to Thy saints, and saidst, I - have - laid help on a mighty-one: I-have-

exalted one-chosen out of the people.

21. I - have - found David My servant : With My holy oil have - I - anointed him ;

22. With whom My hand shall - be - established : Mine arm also shall - strengthen him.

23. The enemy shall not exact upon him : Nor shall the son of wickedness afflict him.

24. And I - will - break - down his foes before his face : And plague them - that-hate him.

25. But My faithfulness and My loving - goodness shall be with him : And in My Name shall his horn be exalted.

26. And I - will - set his hand on the sea : And his right-hand on the rivers.

27. He shall-call Me, "My Father art THOU : My God, and the Rock of my salvation."

28. Also I-will-make him [My] first-born : Highest of the kings of the earth.

29. For ever will-I-keep for him My loving - goodness : And My covenant is faithful with him.

exalted one - chosen out of My people.

21. I - have - found David My servant : With My holy oil have - I - anointed him. (Acts xiii. 22.)

22. For My hand shall-support him : Mine arm also shall-strengthen him.

23. No enemy shall-gain-an-advantage over him. Nor shall the son of wickedness presume to afflict him [*or, harm him again*].

24. But I - will - hew - down his enemies before his face : And put to flight them - that-hate him.

25. But My faithfulness and My mercy shall be with him : And in My Name shall his horn be-exalted.

26. And I - will - set his hand on the sea. And his right-hand on the rivers.

27. He shall - call - upon Me, "THOU art my Father : My God, and the stay of my salvation."

28. Also I-will-make him [My] first - born : Higher than the kings of the earth.

29. For ever will-I-keep for him My mercy. And My covenant shall be faithful to him.

30. And I-will-make his seed [to endure] for ever: And his throne as the days of the heavens.

31. If his sons forsake My law: And walk not in My judgments;

32. If they-profanè [violate] My statutes: And keep not My commandments,

33. Then will-I-visit their transgression with a rod: And their iniquity with stripes.

34. But My loving-goodness will - I not - break - off from him: Nor be-false to My faithfulness (My promise).

35. I will not profane My covenant. Nor will-I-alter the utterance of My lips;

36. Once-for-all have-I-sworn by My holiness: I will not lie to David (lit., if I-lie, &c.).

37. His seed shall-be for ever: And his throne as the sun before Me.

38. As the moon [which] is-established for-ever: And is a faithful witness in the sky. [Selâh.]

39. But THOU hast-cast-off and rejected: Thou-hast-been-wroth with Thine anointed!

30. And I-will-establish his seed for evermore: And his throne as the days of heaven.

31. If his children forsake My law: And walk not in My judgments,

32. If they - profane My precepts: And keep not My commandments,

33. I-will-visit their iniquities with a rod: And their sins with stripes.

34. But My mercy I-will not utterly - remove from him: Nor be-false to My truth,

35. Neither will-I-profanè My covenant: Nor will-I-make-void the utterances of My lips.

36. Once have-I-sworn by My holiness: I will not lie to David :

37. His seed shall-endure for ever,

38. And his throne as the sun before Me, and as the moon [which is] established for ever: And is a faithful witness in the sky.

39. But THOU hast-cast-off, and set-at-nought. Thou-hast - rejected Thine anointed !

40. Thou - hast - abhorred the covenant of Thy servant: Thou - hast - profaned his crown [by casting it] to the ground.

41. Thou - hast - broken-down all his hedges: Thou-hast-made his strongholds a ruin.

42. All that-pass-by the way plunder him: He-is-become a reproach to his neighbours.

43. Thou-hast-exalted the right-hand of his foes: Thou-hast - gladdened all his enemies.

44. Thou-hast also-turned the edge of his sword: And hast not made-him-to-stand in the battle.

45. Thou-hast-made his majesty to-cease: And hast-cast his throne down to the ground.

46. Thou - hast - curtailed the days of his youth: Thou-hast - covered - him with shame. [Selâh.]

47. How long, Y α HWeH, wilt - Thou - hide Thee for ever? Shall Thy fury burn like fire?

48. Remember what a mere-fleeting-life am I: For what a-mere-nothing hast-Thou-created all the sons of man!

40. Thou-hast-made-void the covenant of Thy servant: Thou - hast - profaned his hallowed-diadem [even] to the ground.

41. Thou - hast - broken - down all his hedges: Thou-hast-made his stronghold a terror.

42. All that-pass-by the way plunder him: He-is-become a reproach to his neighbours.

43. Thou-hast-exalted the right - hand of - those - that-afflict him : Thou - hast - gladdened all his enemies.

44. Thou-hast-withdrawn the help of his sword : Thou-hast not stood by him in battle.

45. Thou - hast - deprived him of his majesty: And hast-dashed his throne down to the ground.

46. Thou - hast-shortened the days of his youth. Thou-hast-overwhelmed him with shame.

47. How long; O Lord, wilt - Thou - turn - away for ever? Shall Thine anger flame-out like fire?

48. Remember what my being is: For is it to no purpose Thou-hast-created all the sons of men?

49. What man is he [that] lives and shall not see death? [That] can-deliver his soul from the hand (i.e., power) of Sheôl? [Selâh.]

50. Where are Thy former loving-kindnesses, 'Adônây? [Which] Thou sworest to David in Thy faithfulness?

51. Remember, 'Adônây, the reproach of Thy servants: My bearing in my bosom [the reproach] of the whole of many peoples;

52. Wherewith Thine enemies have reproached, YâHWeH: Wherewith they have reproached the footsteps of Thine anointed.

53. Blessed be YHWH for evermore. Amêñ, and Amêñ.

49. Who is the man that lives and shall not see death? [That] shall-deliver his soul from the power of the grave?

50. Where are Thine ancient mercies, O Lord, As Thou-didst-swear to David in Thy truth? [*or, which* Thou sworest, &c.]

51. Remember, Lord, the reproach of Thy servants: Which I bear in my bosom, [the reproach] of many nations;

52. Wherewith Thine enemies, O Lord, have reviled: Wherewith they have reviled the altered - condition of Thine anointed.

53. Blessed be the Lord for evermore. So be it, so be it!

This Psalm is surely pre-exilic, as else the poet would have mentioned the subversion of the Jewish polity, the destruction of the City and the Temple. Its historical background connotes a period of decadence. The Davidic dynasty is tottering to its fall, the nation is at the mercy of its enemies. Assuming (as, failing valid reasons to the contrary, we well may) the authenticity of the ascription to "Ethan the Ezrahite," we identify him with one of the sages of Solomon's time, mentioned in 3 (1) Kings iv. 31. He may have been one of the "old men" whose counsel Roboam rejected (3 (1) Kings xii. 8). None other could so vividly feel and depict the contrast between the gloom of the present disasters, when the brilliant promises recently conveyed by Nathan seemed to have failed, and the glories of the preceding

reigns were eclipsed. The secession of the ten tribes, with the intestine feuds it occasioned, left the southern kingdom open to foreign invasion. Sesac, the King of Egypt, overran Juda, "took its fortified cities," and "the treasures of the house of the Lord, and the royal treasures" (2 Chron. xii. 2—9; cf. 3 (1) Kings xiv. 25, 26). Under such circumstances, the poet naturally recalls the miraculous deliverance of the Exodus, when Egypt "was crushed" (v. 11) by Divine interposition. Others, among whom Tholuck, Thalhofer, &c., may be mentioned, suppose that Joachin, deposed after a brief reign and imprisoned by Nabuchodonosor, is the king whose tragic lot is here deplored. But it is far more likely that a Psalm of this kind would be indited at a time when the memory of the preceding reigns, and of Nathan's "vision" (v. 20), was still fresh in the minds of the faithful Israëlitæ, and the dismal contrast between present calamities and the splendours of a but recent past seemed to betoken a sudden revocation of the Divine promises. The Psalm opens with a reference to the Davidic promises (2 Kings (Sam.) vii. 8—16). In vv. 6—15, the poet gratefully extols the Divine attributes which are the pledge of the fulfilment of these promises. He turns into song, in vv. 20—38, the utterances of Nathan (2 Kings vii.), ere passing to the mournful contrast presented by the perils threatening the ruin of the Davidic dynasty, and the blighting of the people's hopes (vv. 39—46). The Psalm closes with an earnest and pathetic appeal to God (47—52).

v. 2. An outburst of gladsome praise for "the sure mercies of David" (Isai. lv. 3; Acts xiii. 34), the theme he has chosen as a permanent memorial to his people; cf. Ps. xliv. (45) 18. v. 3. The inward convictions that determine his choice of the theme. "Loving-goodness," "Truth," or "Faithfulness," the source of the Promises, the ground of his hope. "I have said;" LXX. and St. Jerome, "Thou (=God) hast-said," a reading preferred by most modern critics. "Be built up," a metaphor expressive of the steadfastness of the loving-goodness shown forth in the gracious promises recorded in the Psalm. "In the heavens;" by LXX., St. Jerome, and several old Latin Psalters, connected with the latter half of the verse. St. Jerome, "Thou-shalt-establish (*fundabis*) the heavens, and Thy truth [is] in them."

"In them," wanting in LXX. and in the old Latin Psalters. "Heavens" typify immutability and perpetuity, hence the certainty of God's promises, cf. Ps. cxviii. (119) 89. But contrasted with God's eternity, cf Ps. ci. (102) 27—29. v. 4. Without further preface, the poet introduces the promises to David and his seed, by the fulfilment whereof the faithfulness of God is made manifest. "Made a covenant," *lit.*, "I have *cut* a covenant" (cf. *τέμνειν σπόνδας*, *temnein spondas*, from the custom of slaying and *cutting up* victims in making a compact). "Chosen-one," *i.e.*, David; so too St. Jerome, "electo meo." See 3 (1) Kings viii. 16. "I have sworn," Targum, "to Abraham My servant." v. 5. Cf. 2 Kings (Sam.) vii. 12, &c. Cf. 1 Chron. xvii. 11—14. *Selâh* marks the transition to the words of the poet, who, in vv. 6—19, celebrates the might, goodness, justice, and faithfulness of God as manifested especially to the chosen race. v. 6. "Holy-ones," the angels, cf. Deut. xxxiii. 2; Job xv. 15. "The whole company of heaven," called Rabbinically, "the family above." v. 7. "Sons of the mighty ones" occurs once in Ps. xxviii. (29) 1. *b'nêy'êlîm* = the angels; St. Jerome, "sons of God." Cf. Exod. xv. 10, 11, with vv. 7—11. v. 8. "To be feared *greatly*," or "*very* terrible;" in text, *rabbâh*; to be construed adverbially, as, being a *Feminine* form, it can qualify neither *sôd* (=council), nor *God*. Revised Version, "A God" ('*El*), "*very* terrible," &c. v. 9. "A mighty one;" in text, *Chasîn*. "Faithfulness," as the rainbow (Apoc. iv. 3), a pledge and token for good. v. 11. "The sea" (v. 10) recalls the miraculous deliverance of the Exodus. "Arm of might" = "brachio fortis" of St. Jerome = "by Thy mighty arm." v. 12. "World;" in text, *têbhêl* = the *inhabited* world; contrasted in Isai. xiv. 17, with the desolate waste, cf. *ἡ οἰκουμένη*, *hee oikoumenee*, of LXX. v. 13. "Sea," so LXX., having read *yâm* (=sea) for *yâmîn* (=right-hand). St. Jerome's *dexteram*, and "south," which is on the *right-hand* of one facing east; cf. Gaelic *deas* (= "right-hand" and "south," same meanings). "Tabor and Hermon," not merely west and east, as interpreted in Targum—"Tabor on the W. and Hermon on the E. sing praises to Thy Name"—but as the most conspicuous features of a mountainous country. v. 14. "An arm with might" = "a mighty arm," a might potential, reserved, but

manifesting itself in mighty deeds ; then, “Thy hand is strong (=prevails),” &c. v. 15. “Justice,” rewarding virtue. “Judgment,” punishing sin. “Loving-goodness,” “Truth,” personified as attendants ever ready to anticipate God’s behests. v. 16. Such is He who has given the promise ; “Blessed,” therefore, is Israël summoned by trumpet-blasts to God’s solemn festivals. “Joyful-sound,” the loud music of the trumpets, or, “Who are wont to shout for joyous gratitude” (cf. Ps. xciv. (95) 1 ; xcix. (100) 1). v. 17. “Name” = Thy Self-revelation. “Justice,” Thine adherence to Thy covenant. v. 18. “Our horn ;” Targum, “*Their* horn ;” the text has “Thou wilt exalt” (*Kethîb*) ; but *Qerî* (=correct reading) as above. v. 19. “Shield” = “our king ;” it cannot be predicated of YaHWeH, with due regard to grammar ; cf. Ps. xlvi. (47) 10 ; Osee iv. 18. Our king reigns *Dei gratia*. v. 20. The mention of “king” leads to an expansion of the promises to David’s race (vv. 20—38). “Vision,” so called 2 Sam. vii. 17 ; 1 Chron. xvii. 15. “Pious-one,” Nathan ; if David, we may render, “concerning Thy pious one.” LXX., Syriac, Targum, Aquila, Symmachus, Rashi, Aben Ezra, and St. Jerome, render it “pious ones,” with reference to Samuel, Gad, and Nathan, or to David and his race. “Laid help ;” Targum inserts “for my people,” I have provided for their protection and defence a brave and mighty man. “Chosen-one ;” Targum, “a youth.” v. 22. “My hand” = My protection. The *enim* (for) of Vulgate is not wanted here. v. 23. “The enemy shall not impose upon him ;” St. Jerome, “non decipiet” (shall not deceive). LXX., “shall not make profit by him.” Rashi, “shall not exact upon him,” i.e., as a creditor ; he shall pay tribute to no one, tribute being paid to conquerors. “Shall not afflict him,” so the text and St. Jerome ; “non apponet” (shall not add to, i.e., shall not continue—venture—be able to) “harm him” is taken from 2 Kings (Sam.) vii. 10, by LXX. and Vulgate, where the promise is to Israël at large—“Neither shall the sons of wickedness afflict *them* [viz., “My people Israël”] *any more*.” v. 24. David’s past deliverances are thus described, 2 Sam. vii. 9. v. 26. “I will set his hand (=dominion, possession) on,” &c. Or, “I-will-fix his hand unto (as far as) the sea,” &c. “Sea” = the Mediterranean. “Rivers,” either according to poetic usage,

or the Euphrates with its affluents. No mention of this in Nathan's promise (2 Sam. vii.). Cf. the promise to Abraham (Gen. xv. 18; Deut. xi. 24; Jos. i. 4; Ps. lxxi. (72) 8). v. 27. Spoken of Solomon by Nathan (cf. 2 Sam. vii. 13, 14); applied here to David, fulfilled in David's Son (Heb. i. 5). v. 28. Fulfilled, to some extent, in Solomon, cf. 1 (3) Kings x. 23. Applicable to every King of Israël, as representative of Israël, "God's first-born" (Exod. iv. 22); but to David, *par excellence* (2 Sam. xxiii. 1). "High above all the nations of the earth" is part of the promise to Israël, Deut. xxviii. 1. v. 30. Cf. v. 37, and 2 Sam. vii. 12—16, quoted here. vv. 31—34. Cf. 2 Sam. vii. 14, 15. v. 32. "Profane;" in text, the same word in v. 35, and v. 40. v. 33. Paternal correction, chastisement, not destruction, cf. Osee vi. 7; Job xxxi. 33; Heb. xii. 7. v. 34. "Nor will I be false to My faith." v. 36. "By My holiness," as in Amos iv. 2. vv. 37, 38, here rendered as in Targum. Rashi, "the moon and the sun witness to him, that as long as they last, his kingdom shall last, as we read in Jer. xxxiii. 20, 21." *Selâh* marks the transition from the promises to the present calamities. v. 39. "THOU," emphatic; "Thou, the True, the Faithful God, hast cast off," &c. Present appearances show that Thy covenant is failing, nay, that it is annulled. The secession of the northern tribes was God's doing (2 Par. (Chron.) xi. 4). The poet fears lest, despite His promise, God should reject the Davidic dynasty, "as He took away His goodness from Saul" (2 Sam. vii. 15). v. 40. "Abhorred;" Targum, "hast-changed." "Crown;" in text, *nîzrô, nêzer*, a badge whereby one was *set apart* from the people at large; hence, the crown which betokens that the King is a consecrated person. LXX., *ἀγίασμα, hagiasma* (= "that which is hallowed," "a holy place"), in Roman Psalter and by some Fathers rendered *sanctitatem* (= holiness). His kingly diadem is trodden under foot in the dust. vv. 41, 42. Cf. Ps. lxxix. (80) 13. v. 41. "Ruin;" in text, *m'chittâh* (ruin, consternation, alarm, terror), so St. Jerome, "pavorem" (anxiety, fear, dread). The house of David is likened to a ruinous fortress, the garrison whereof *trembles* at the approach of the foe (cf. Jer. xlvi. 1). Or, his fortress (= his kingly estate, his kingdom), which Thou allowest to totter to its fall, is an object of terror to the beholder.

v. 44. "Edge ;" St. Jerome, "robur" (=the strength of his sword). LXX., Vulgate, "the help," whereby his sword became victorious. v. 45. "Thou-hast-put an end to his (*lit.*) purity" (=splendour, majesty); or, "Thou-hast caused him to cease from his majesty." Roman Psalter and several others, "dissolvisti eum ab emundatione" (hast-separated him from splendour, purity). Gesenius, "Thou-hast-made-to-cease [and takest away] from his brightness." v. 46. "Shortened . . . his time" (*Cod. Alexandrin.* χρόνον, *chronou*, "of time;" *Cod. Vatican.*, θρόνον, *thronou*, "of his throne"). His trials have aged him prematurely; not, He is cut off before his time. St. Augustine, and many Psalters, "dies sedis ejus" (the days of his throne), following *Cod. Vatican.* *Selâh* marks the transition from complaint to pleading. v. 47. An all but verbal repetition of Ps. lxxviii. (79) 5. The *Selâh* at v. 49, divides the prayer into two parts; in vv. 47—49, the shortness of man's life is pleaded; in vv. 50—52, the dishonour to God by the exultation of His enemies. v. 50. "Former gracious-acts," *i.e.*, the prosperity and glories of David and Solomon. v. 52. "Footsteps," so St. Jerome, "vestigia" (=tracks). LXX., ἀντάλλαγμα, *antallagma* (=exchange, thing given, or taken, in exchange). Vulgate, as rendered by Thalhofer, "changed-lot, fortune." Targum, "Who have reviled the tardiness of the print of the footsteps of Thy Messiah;" followed by Qimchi and Aben Ezra, "He delays so long, say they, He will never come." Agellius, *retributionem* (recompense, the outcome of action), cf. Ps. xviii. (19) 12, "great reward." Some take it to mean, "the *posterity* of Thine anointed." Thalhofer renders the *text*, "They revile every step of Thine anointed" (*i.e.*, the kings of David's race). In a word, Our enemies jeer at the fallen fortunes of the house of David, which belie the magnificent promises made to its founder. The closing doxology (*berâkâh*) may be an integral part of the Psalm expressive of a hope of coming deliverance, so Qimchi, or may have been added by the compiler, to make the end of Book Third.

Book Fourth.

PSALM 89 (90).

1. A Prayer, to (i.e., of) Môsheh, the man of God. 'Adônây, THOU hast - been our dwelling-place In generation and generation.

2. Ere the mountains were - brought - forth, Or Thou hadst - given - birth to the earth and to the world : Yea, from everlasting to everlasting THOU art God.

3. Thou - turnest man to dust: And sayest, Return, ye sons of man.

4. For a thousand years, when past, are in Thine eyes as one bygone-day : And as a watch in the night.

5. Thou - washest - them away,¹ a sleep are - they : In the morning they-each-pass-away like the grass.

6. In the morning it-blossoms and passes away : In

PSALM 89 (90).

1. A prayer of Moses, the man of God. Lord, Thou hast-been our refuge In all generations.

2. Ere the mountains existed, or the earth and the world were-formed: Even from age to age THOU art God.

3. Turn not man back to nothingness : Whereas Thou hast-said, Return, ye children of men.

4. For a thousand years in Thy sight are but as yesterday which is - past : And as a watch in the night.

5. Their years are what is accounted as nought.

6. In the morning [man] passes-away like the grass; in

¹ " Bearest, sweepest them away [as with a flood]."

the evening it-is-cut-down
and withers.

7. For we-are-consumed
by Thine anger : And by
Thy wrath are-we-terrified.

8. Thou - hast - set our
iniquities before Thee : Our
secret [sin] in the light of
Thy countenance.

9. For all our days have-
waned-away by reason of
Thy wrath : We complete
our years [with the speed of]
thought.

10. The days of our years,
in them are seventy years,
And, if by-reason of strength,
eighty years ; Yet is their
pride labour and sorrow :
For it-passes-away speedily,
and we-fly-away.

11. Who understands the
power of Thine anger : And
Thy wrath according to a
fear of Thee ? (i.e., so as duly
to fear Thee).

12. To number our days,
so teach [us] : That we-may-
acquire a heart of wisdom
(i.e., a wise understanding).

13. Return, YaHWeH !
how long ? And let - it-
repent - Thee concerning
Thy servants.

the morning he-blossoms and
[then] passes-away : In the
evening [he droops], withers
and dries-up.

7. For we-have-perished
in Thine anger : And by
Thy wrath are-we-terrified.

8. Thou - hast - set our
iniquities before Thee : The
course - of - our - life in the
shining of Thy countenance.

9. For all our days have-
waned-away, And through
Thine anger we-pass-away :
Our years have - spun - out-
their-tale as a spider.

10. [As for] the days of
our years,in them are seventy
years : And if [men be] in
strength, eighty years ; And
what is over and above these
is but labour and trouble.
For senile-feebleness over-
takes us, and we are chas-
tened.

11. Who knows the might
of Thine anger : And for
fear of Thee can-tell of Thy
wrath ?

12. . . . So make known
Thy right-hand, And those
whose heart is-schooled in
wisdom.

13. Return, O Lord ; how
long ? And be - entreated
concerning Thy servants.

14. Satisfy us in the morning with Thy loving-goodness: That we-may-sing-for-joy and be-glad all our days.

15. Gladden us according to the days [wherein] Thou-hast-afflicted us: To the years [inwhich] we-have-seen evil.

16. Let Thy work appear to Thy servants: And Thy majesty upon their children.

17. And may the graciousness of 'Adônây our God be upon us: And the work of our hands do-Thou-prosper upon us: Yea, the work of our hands do-Thou-prosper it.

14. We-have-been filled in the morning (i.e., early) with Thy mercy. We-have-exulted and rejoiced all our days.

15. We-have-rejoiced, in return for the days wherein Thou-hast-afflicted us: For the years wherein we-have-seen woes.

16. Look upon Thy servants, and upon Thy works: And guide-Thou their children.

17. And may the brightness of the Lord our God be upon us; And the works of our hands do-Thou-prosper upon us: Yea, the work of our hands do-Thou prosper.

The style and contents of this Psalm afford substantial proof of the authenticity of the Title, which the Targum paraphrases as follows: "A prayer which Moses, the Prophet of the Lord, prayed, when the people of the house of Israël had sinned in the desert." The diction not only recalls that of Moses, especially in the closing chapters (xxxii. xxxiii.) of the Pentateuch, but it is of a character peculiarly his. The theme of this poem is death in its much-forgotten character as "the wages of sin," suggested, most probably, by the punishment wherewith a whole generation was visited, for the rebellion at Cades; all from twenty years old (600,500 men) perishing in the waste within the next thirty-eight years after the report of the ten spies. Moses may have written this Psalm for popular use, and have omitted it from the Pentateuch, either on account of its want of connection with the subject-matter of that work, or of its being sufficiently known to the people. It may have been in common use during the Exile,

which would perhaps account for its insertion among the later Psalms. (?) The Psalm falls into two main divisions: (1) The eternity of God contrasted with man's fleeting life (vv. 1—6), which is accounted for by sin which provokes God's wrath; a prayer for wisdom to bear this truth in mind, and to lay to heart the duty of serving God (vv. 7—12). (2) A prayer for the cessation of the present infliction.

v. 1. "Dwelling-place;" St. Jerome, "habitaculum," an acknowledgment of what God had been to their fathers and to themselves. Cf. Deut. xxxiii. 27. v. 2. "Given birth," i.e., created, here and Deut. xxxii. 18. "Earth," general term = "world," the *fruitful* earth. "God" wanting in LXX. and in many Latin Psalters. v. 3. 'El (God), which closes v. 2 in the text, has been transferred by LXX. to the beginning of v. 3, and vocalized 'al not ("Turn *not*"). "Dust," in text *dakkâ*, which occurs nowhere else. St. Jerome, "usque ad contritionem" (even to grinding down); cf. Eccl. xii. 7. Rashi, with some others, takes the second "*Return*" for a call to repentance, which does away with the parallelism, neutralizes the connection of "for" (v. 4) with the second clause. v. 4. The poet seemingly pleads the shortness of human life, even when prolonged to its utmost term, as a motive for deprecating premature death. "When past," time gone by ever appears short. "Watch in the night," a third part of the night, which later was divided into four watches. To those who are asleep the night-watches fleet past like a moment. Cf. 2 St. Peter iii. 8 v. 5. Difficult to make out even in text: LXX. (as closely as possible), "Their nothingnesses (= objects of contempt, of rejection) shall be years" = their years are (= o), nought (?). LXX. probably read for *z-r-m-th-m* (= Thou-bearest them away [as with a flood]) of the present text, some derivative of *z-h-m* (= "he loathed," "was weary of"): for *shénâh* (= sleep in unpointed text, *sh-n-h*) they read *sh-n-th* (= years). Agellius makes them out to mean, "Years are what men themselves reject, for, when they reach old age, they are burdened with so many ills that they become a trouble to others, and unpleasant to themselves." "Sleep" = as men asleep. "Pass-away," *châlaph* (= he slipped, passed by, changed [frequently for the *worse*]). v. 6. The verbs in LXX. are in the Optative, but, regard being

had to the text and sequence of thought, they should be rendered in the Indicative, habitual Present; so Thalhofer. LXX., in v. 6, *rightly*, “passes away.” “Decidat” (let it droop, it droops) of LXX. and Vulgate is wanting in text. vv. 7—10. Mortality is the punishment of sin. “Troubled,” better “terrified,” “confounded,” “smitten with fear.” v. 8. “Our secret [sin].” Singular in text. St. Jerome, “negligentias,” “errores,” “ignorantias” (=our omissions, errors, sins of ignorance). LXX., “Our *age* is in the light of Thy,” &c. Targum and Rashi, “The sin of our youth.” Syriac, “Thou renewest our youth in the light of Thy countenance.” v. 9. “As a thought;” St. Jerome, “We have spent our years as one uttering a word (*quasi sermonem loquens*).” Targum, “as the *breath* of the mouth in winter.” Syriac, “our years are consumed as a spider.” Aben Ezra, “We spend our years [so that they are] as an uttered-sound,” “for,” adds he, “a word exists only when it is uttered, after that it is as if it had never been.” We must give up the attempt to restore the text so as to approximate to the LXX. rendering, which *may* mean, we spend our years in anxious cares like a spider toiling at its web, with results no less ephemeral (?). v. 10. “The days of . . . years,” *i.e.*, our span of life, a common expression in Genesis. “Strength,” *i.e.*, if these years be with fulness of vigour. “Pride,” all that men make their boast of; the pride of these extra years. LXX., “And what is more than these;” St. Jerome, “et amplius,” (=what is more); in text, *rôhab* = rahab, applied in former Psalms to Egypt, as a type of arrogance. LXX. and St. Jerome read *rubbâm* (their multitude) for *râh'bâm* (=“their pride”) of present text. The powers we heretofore took pride in are a burden, and a source of pain. “Soon is past;” in text, *Kî gâz chîsh* (for it [human life] passes away swiftly). LXX., “Since mildness overtakes us, and we-shall-be-chastened.” They may have referred *chîsh* (=“soon,” “speedily”) to *châshâh* (=“he was still”); $\pi\alpha\delta\epsilon\nu\theta\eta\sigma\omega\mu\epsilon\theta\alpha$, *paidevtheesometha* (we shall be chastened), may be a corruption for $\pi\epsilon\tau\alpha\sigma\theta\eta\sigma\omega\mu\epsilon\theta\alpha$, *petastheesometha* (=“we shall fly”), but it is doubtful whether this latter form was ever used, and it is plainly out of keeping with rendering of LXX., which might be brought into closer agreement with the present text, by a change of a letter or two in the final word, “Mildness”

=the weakness, helplessness of old age, which has to depend on the kindness of others. "Chastened," may refer to the rough treatment second childhood has, at times, to undergo (Thalhofer). vv. 11, 12. "Who knows, understands, considers aright (?)," to be supplied in second hemistich. "Dinumerare" of Vulgate (=to number) is added to v. 11 by LXX. and Theodotion; in text and Vulgate it begins v. 12. We forget that the curtailment of our life is a result of sin, and hence too, we lose sight of our duty to God. Hence, the following prayer closes the foregoing meditation (vv. 1—12), which, while referring to mankind in general, is, in the main, suggested by the mortality among His people. v. 12. "To number our days so teach us, that we may cause a heart of wisdom to come," i.e., "that we may get (acquire) a wise heart (=wise understanding)." *Kēn* (rendered "so") may also mean "rightly." "Teach us to number our days rightly." LXX. read for *yāmēy nū* ("our days," in text), *y'mīn'khā* (= "Thy right hand"). "Make-known" is to be supplied before "those instructed in wisdom in the heart." Targum, "Who shall direct himself to teach [us] to number our days? Surely the *prophet* whose heart gushes out with wisdom," mistaking *nābi* ("we may bring," "cause-to-come") for *nābī* (= "a prophet"). vv. 13—17. Prayer for the cessation of the scourge. "Turn" from Thy wrath, or "to Thy people." "How long?" is the scourge to last (cf. Ps. vi. 4). "Repent Thee," or "take pity" (cf. Exod. xxxii. 12). LXX. and St. Jerome, "exorabilis esto" (=be easily entreated). vv. 14, 15. LXX. are here at fault; in text, these vv. are *prayers*. It may, however, be held that the Preterites in these verses are Preterites of *confidence*. v. 14. "In the morning," hence the adoption of this verse as the V. and R^v. of serial Lauds. vv. 16, 17. "Work," the cessation of the present infliction, with a fresh manifestation of mercy and grace, but more especially the bringing of Israël through the perils of the desert wanderings, to his promised inheritance (cf. Hab. iii. 2). "Their sons;" Targum, "multiplicatio eorum" (= "their increase"), with reference, perhaps, to the exclusion of the present generation from the Promised Land, the entrance into which was reserved to "their children." v. 17. "Brightness;" St. Jerome, "decor" (= "beauty"); in text, *nōam*, which, like *χάρις*, *charis*, may mean

"gracious favour," or "grace inherent in beauty." "Yea, the work of our hands do Thou prosper it," wanting in *Cod. Vatican.* of LXX., but found in *Cod. Alex.*

PSALM 90 (91).

1. He - that - takes - his - seat under the shelter of "El'yôn : Shall-continually-dwell under the shadow of Shadday (i.e., the Almighty).

2. I-will-say of YaHWeH, my refuge, and my fortress : My God, in Him will - I - trust.

3. For HE shall - deliver thee from the snare of the fowler: And from destroying pestilence.

4. With His pinions shall-He-cover thee, And under His wings shalt-thou-take-refuge: A shield and a buckler is His truth.

5. Thou-shalt not be-afraid for any terror by-night : For the arrow [that] flies by-day :

6. For the pestilence [that] walks in darkness : For the destruction [that] lays - waste at noon-day.

7. [Though] a thousand may-fall at thy side. And ten-thousand at thy right-hand : To thee it-shall not come-nigh.

PSALM 90 (91).

1. Praise of a Song, by David. He that dwells in the help of the Most-High : Shall - sojourn under the shelter of the God of heaven.

2. He-shall-say to the Lord, My helper art THOU, and my refuge : My God, in Him will-I-trust.

3. For HE shall-deliver me from the snare of the hunters : And from the slanderous report.

4. With His shoulders shall-He-overshadow thee : And under His wings shalt-thou-be safe ;

5. His truth shall-cover thee with a shield : Thou-shalt not be-afraid of any terror by night,

6. Of the arrow flying by day, of the thing stalking in darkness : Of the assault of the noon-day demon.

7. A thousand shall-fall at thy side, And ten-thousand at thy right-hand : But to thee it-shall not come-nigh.

8. Only with thine eyes
shalt-thou-behold: And see
the requital of the wicked.

9. For THOU, Y^aHWeH,
art my refuge: "El'yôn hast-
thou-made thy dwelling.

10. There shall no evil
befall thee: And the plague
shall not come - nigh thy tent.

11. For He-shall-give His
angels charge over thee: To
keep thee in all thy ways.

12. On [their] palms shall-
they - bear thee up: Lest
thou-dash thy foot against
a stone.

13. Upon the lion and the
adder shalt - thou - tread :
Thou-shalt-trample-on the
young-lion and the dragon.

14. Because he-has-clung
to Me, therefore will - I -
deliver him: I-will-set-him-
on-high, because he-knows
My Name.

15. He - shall - call - upon
Me, and I-will-answer him ;
I am with him in trouble :
I - will - deliver him, and
glorify him.

16. With length of days
will - I - satisfy him : And
show him My salvation.

8. Save that with thine
eyes thou - shalt observe :
And see the requital of
sinners.

9. For THOU, O Lord, art
my refuge: The Most-High
hast-thou-made thy shelter.

10. No evil shall-befall
thee: Neither shall the
scourge come-nigh thy tent.

11. For He-has-given His
angels charge concerning
thee: To keep thee in all
thy ways.

12. In [their] hands shall-
they-bear thee up: Lest, per-
chance, thou-dash thy foot
against a stone.

13. Upon the asp and the
basilisk shalt - thou - tread :
And thou - shalt - trample-
upon the lion and the
dragon.

14. Because he has hoped
in Me, I-will-deliver him : I-
will-protect him, for that he-
has-known My Name.

15. He - shall - call - upon
Me, and I-will-hearken to
him, I am with him in
affliction : I-will-rescue him,
and glorify him.

16. With long life will-I-
satisfy him : And show him
My salvation.

"One of the most beautiful and devout in the Psalter," is Thalhofer's appreciation of this Psalm. It sets forth, with considerable variety and beauty of expression, the restful trust, the security of the just under God's almighty protection. It, all along, develops, "If God be for us, who is against us?" (Rom. viii. 31). Its structure, on account of the abrupt change of person (a peculiarity of Hebrew poetry, which in this Psalm is so frequent), is perplexing to the commentator. The author is unknown. An old Rabbinical canon, which perhaps holds good for the earlier, but hardly for the later books, or sections of the Psalter, ascribes the "orphan," *i.e.*, anonymous Psalms, to the author named in the last foregoing title. Hence, Aben Ezra and others, though not without misgiving, ascribe this Psalm to Moses, whose name appears in the title of the preceding Psalm [Ps. lxxxix. (90)]. The diction of this Psalm rather favours this ascription, as will appear, if we collate it with Deut. xxxiii. Targum makes it a dialogue between David and Solomon. The Midrash says that Moses composed not only Ps. lxxxix., "Prayer of Moses," but also the ten Psalms following, up to Ps. c. (101). "The Praise of a Song to (=by) David," prefixed in *Cod. Vatican.* of LXX., is wanting in several Greek *codices*. Ven. Card. Bellarmine quotes SS. Hilary, Jerome, and Euthymius, &c., as expressly stating that this Psalm is anonymous. It has been surmised that its historical background is some fatal epidemic (may be the plague recorded in 2 Kings (Sam.) xxiv. 15). In Perowne's "Translation of the Psalms," we read that an eminent physician at St. Petersburg was wont to recommend this Psalm as an effective preservative against the cholera. The varied and vivid presentment of the multifarious perils that beset human life shows rather that the inspired poet paints dangers of every kind, so as to express the more joyfully his steadfast trust in the Divine protection.

v. 1. *Lit.*, "The sitting-one in the secret-place (=shelter, covert) of the Most High shall-dwell-in-continual-safety," &c. "Dwell;" in text, a form of *hūn* (= "he lodged," "he spent the night"). "Shadow," cf. Ps. xvi. (17) 9. This is equivalent to v. 9, "The Most High hast-thou made thy dwelling-place." v. 2. "I-will-say;" LXX., Syriac, Vulgate, "he-will-say;"

St. Jerome, “dicens” (=saying, he says), divergences due to a different pointing of the word. We might render, “I will say to YH“ [belongs] my refuge,” &c. “My God, I will trust in Him ;” Hebrew idiom for, “in Whom I trust.” v. 3. The poet encourages himself, as in Ps. cxx. (121) 2, 3. St. Augustine has “liberabit” (shall-deliver); “*thee*” (not “*me*”) in text. LXX. and St. Jerome, = “Snare . . . fowler,” figures dangers that fall on us unawares, cf. Eccl. ix. 12. “Pestilence of destructions”—literally. St. Jerome, “a morte insidiarum” (=from death by stratagem). LXX., Aquila, Symmachus, read *d-bh-r* of *unpointed* text, as *dâbâr* (=“word,” “matter”), instead of *debher* (=pestilence), ἀπὸ λογου ταραχώδος, *apo logou tarachôdous*, of LXX. = the word causing *trouble, disturbance, mischief*, (most likely) “slander,” corresponding to *verbo aspero* of Vulgate. So too, in v. 6, *d-bh-r* (pointed *debher* = “pestilence,” by the Masoretes), is read *dâbâr* (=“word,” “matter,” “thing”) = the Latin *negotium* = “[evil] thing ;” LXX., ἀπὸ πράγματος, *apo pragmatos* (=from the thing, the [mischievous] thing). In Ps. li. (52) 4, LXX. render the word corresponding to “destructions,” by “injustice ;” in Ps. lvi. (57) 2, by “iniquity ;” hence may they be taken to mean here, “a malignant report,” or, “the mishap thus reported.” v. 4. Cf. Deut. xxxii. 11. “Buckler ;” in text, *sôchérâh*, which occurs nowhere else, from *sâchar* (=he surrounded), may be (“*panoply*”), taken by LXX. as a verb (=“shall-surround,” “cover thee”), as a shield that protects the whole body. v. 5. “Terror by night,” cf. Cant. iii. 8; perhaps, night-attacks, a sudden, unexpected irruption. “Arrow by day ;” perils that can be foreseen. In v. 6, they are represented by other figures. “The destruction [contagion (?)] that lays-waste at noon-day.” St. Jerome, “a morsu insanientis meridie” (=from the bite [of the snake (?) rendered] rabid by the noon-day heat); Targum, “from the company of demons destroying at noon.” LXX., Syriac, Aquila, and Symmachus, read for *yâshûdh* (=“shall waste,” “shall destroy”), *v'shêdh* (and the demon). Σύμπτωμα, *symptôma*, of LXX. (= *incursus* of Vulgate), may be understood of the attack of a contagious disease. “Ab incursu et dæmonio,” &c., may probably be taken as a hendiadys, “the attack of the demon at noon.” Joseph Scaliger explains vv. 5, 6, as comprising the

four divisions of the day current among the Jews—(1) evening, (2) midnight, (3) morning, and (4) noon, and as thus implying that “he who makes God his refuge” is, at every hour, safe from danger. v. 7. Cf. Deut. xxxii. 30. “The contagion may count its victims by thousands and tens of thousands, but thou shalt remain unscathed.” v. 8. “Thou shalt *only see*,” &c. (but shalt not be involved in their requital). v. 9. “For,” the reason of v. 8, of the immunity therein promised. “Dwelling-place;” cf. Deut. xxxiii. 27; cf. first verse of foregoing Psalm. v. 10. “Plague,” “stroke,” “infliction,” specialized by St. Jerome, “lepra” (= leprosy). “Thy tent;” alludes, perhaps, to Israël’s exemption from the plagues of Egypt (Exod. xii. 23); a reminiscence also of the Patriarchal life. vv. 11, 12. The reason of this exemption, the guardianship of holy angels. These two verses (*minus* hemistich *b* of v. 11) were quoted by Satan, when he tempted our Lord. The omission has probably no such significance as is imagined. v. 12. As we say, “in their arms shall they carry thee.” Targum glosses, “Lest thou dash,” &c. “With their strength shall they bear thee, lest thy foot impinge on unlawful desire, like unto stones.” It was commonly held among the heathen that each man had a guardian genius. v. 13. St. Jerome agrees here with Vulgate and LXX. “Basilisk,” perhaps the *cobra de capello* (Liddell and Scott, *Greek Lex.*, s.v.). “Lion,” “adder,” “dragon” (“serpent” rather), figure the strength and craft of man’s natural and ghostly foes; cf. St. Luke x. 19. v. 14. “Set on high” = “exaltabo eum” of St. Jerome; i.e., “I will put him beyond the reach of harm;” equivalent to “I will protect him.” v. 15. “I am with him,” cf. Isai. lxiii. 9; 1 Kings (Sam.) ii. 30. v. 16. Cf. Deut. xxxii. 46, 47.

PSALM 91 (92).

1. A Psalm, a Song, for the Sabbath-day.
2. It is a good-thing to give-thanks to YHWH: And to sing-psalms to Thy Name, O Most-High,

PSALM 91 (92).

1. A Psalm of a Song for the Sabbath-day.
2. It is a good-thing to give-thanks to the Lord: To sing-psalms to Thy Name, O Most-High,

3. To proclaim Thy loving-kindness in the morning : And Thy faithfulness in the nights,

4. On a ten-stringed [instrument], and on a nâbhel : With loud - music on the kinnôr.

5. For Thou - hast - gladdened me, YâHWâH, with Thy work : And I-will-sing-aloud because of the doings of Thy hands.

6. How great are Thy works, YâHWâH ! Exceeding deep are Thy thoughts !

7. A brutish man knows not : And a fool considers [understands] not this :

8. When the wicked sprout-up as grass, And all the workers of iniquity flourish : [It is] that they - may - be destroyed for ever :

9. But THOU, YâHWâH, art a Height for evermore [or, "art (throned) on high," &c.]

10. For lo, Thine enemies, YHWH, for lo, Thine enemies shall-perish : And all the workers of iniquity shall-be-scattered.

11. But Thou-hast-upraised my horn like [that of] a wild-ox : I-am-anointed with fresh oil (lit., green oil).

3. To proclaim Thy mercy in the morning : And Thy truth by night,

4. On a ten-stringed [instrument], the psaltery : With jubilant - song upon the harp.

5. For Thou, O Lord, hast-gladdened me by Thy doing : And in the works of Thy hands will-I-exult.

6. How have Thy works been - magnified, O Lord ! Thy thoughts are exceeding deep !

7. A senseless man knows not : Neither does a fool understand these-things ;

8. When sinners spring-up like grass ; And all the workers of iniquity come-to-light : [It is] that they-may-perish for ever :

9. But THOU, O Lord, art Most-High for evermore.

10. For, lo, Thine enemies, O Lord, for, lo, Thine enemies shall perish : And all the doers of iniquity shall-be-scattered.

11. But my horn shall-be-exalted as [that of] the unicorn : And mine old-age with rich mercy.

12. Mine eye also looks upon those-that-lie-in-wait for me: Mine ear has-heard of the evil-doers that-rise-up against me.

13. The just-man shall-flourish like the palm-tree: He-shall-grow like a cedar in Lébhânôn.

14. They-are-planted in the house of YHWH: They-shall-flourish in the courts of our God;

15. They-shall still-bear-fruit in old-age: Full-of-sap and green-of-leaf shall-they-be,

16. To declare that YaHWeH is upright: My Rock, in whom there is no injustice.

12. Mine eye also has-looked upon mine enemies: And mine ear has-heard of the evil-doers that-rise-up against me.

13. The just shall-flourish like a palm-tree: He-shall-grow like the cedar of Libanus.

14. Planted in the house of the Lord: They-shall-flourish in the courts [of the house] of our God;

15. They - shall still - increase in a vigorous old-age: And hale-and-hearty shall-they-be,

16. To declare that the Lord our God is upright: And that there is no iniquity in Him.

The keynote of this hymn is in v. 5. "Thy doing . . . the works of Thy hands." The poet contemplating the wonders of creation, magnifies "the handiwork and counsels of the Most High." Hence was it deemed a fitting Psalm for the Sabbath. From the Talmudic treatise, *Qiddushin*, we learn that it was sung on Sabbath morning, when, at the offering of the first lamb, the wine was poured out as a drink-offering or libation. It is still used in the synagogues as a Sabbatical Psalm. The Talmudic treatise just referred to, tells us that in the second Temple, the Levitical choir sang on Sundays, Ps. xxiii. (Hebrew reckoning = 24); Mondays, Ps. xlvi. (48); Tuesdays, Ps. lxxxii. (82); Wednesdays, Ps. xciii. (94); Thursdays, Ps. lxxx. (81); Fridays, Ps. xcii. (93). A fanciful legend in *Qiddushin* relates that this was the song of praise uttered by Adam, when the first Sabbath dawned upon the world, whence its Title in Targum, "The hymn and the song Adam, the first man, spoke on the Sabbath." It

must, however, be remembered, that modern commentators interpret "doing," "works" of God's providential dealings with Israël, or of His moral government of the world. Rabbi Akiba interprets "Sabbath," and Title, "A Psalm, or Song for the future age" (*i.e.*, that of Messiah), "which will be a perpetual Sabbath" (cf. Hebr. iv. 9).

v. 2. "Good," sweet, pleasant, a joy to the heart. v. 3. "Morning . . . nights," at all times, but especially at the beginning and close of the day. St. Augustine, "in joy and in sadness." "To proclaim" is the object of "giving thanks," of "singing," &c. v. 4. This array of musical instruments shows that this Psalm was primarily meant to be a congregational hymn, applicable, it is true, to individual deliverances. "Ten-stringed;" LXX. join it as adjective to *nebhel* (= "psaltery," "lute"), but in text, St. Jerome, and in many old Latin Psalters (*et psalterio*), it is a noun, which is further borne out by the punctuation of the authentic Vulgate edition. "*Nebhel*," here identified as a stringed instrument, a kind of harp. Josephus (*Antiq.* 7, 12, 3) mentions a twelve-stringed harp. "*Higgayôn*" (rendered "loud music"); Qimchi, "a song;" Aben Ezra, some kind of melody, or instrument; Gesenius, "with the sounding of the harp;" St. Jerome, "in cantico" (= with a song). v. 5. To judge from vv. 8, 10—12, the poet has in view the providential dispensations marking the history of Israël. "Loving goodness," faithfulness (v. 3), favour this conclusion. v. 7. "Brutish," living but for sensual enjoyment (cf. 2 St. Peter ii. 12). "Fool," the stolid atheist of Ps. xiii. (14) 1, unable to appreciate the vicissitudes of life. The wicked may "sprout up and flower," but "their everlasting ruin is the end of their prosperity." v. 9. "A Height;" in text, the noun *Mârôm*, to be taken in the concrete adjective sense, "Most High." v. 11. "Horn" symbolizes might, dignity. "Wild ox," or "buffalo" (in text, *reêm*). Gesenius (*Hebr. Lex.* s.v.) gives good reasons for rejecting the rendering "unicorn." Ps. xxi. (22) 22, favours the view that *reêm* designates a *two-horned* animal. "*I am anointed* [lit., "poured upon," "sprinkled"] with green [*i.e.*, fresh] oil," so Gesenius, who takes *ballôthî* of text for a verb; but Symmachus, "*Mine old-age* is as a flourishing olive-tree;" St. Jerome, "*Et senectus mea in oleo uberi*" (= *Mine old age* [is invigorated

and gladdened] with copious oil). As “oil” symbolizes joy, vigour (cf. Isai. x. 27, where it denotes a well-fed, robust condition), with Thalhofer, Schegg, Lowe, and Jennings, we may render, “*Mine old-age is green in its vigour.*” “Misericordia” (= “mercy” of Vulgate) corresponds to $\epsilon\nu\ \epsilon\lambda\epsilon\omega$, κ.τ.λ., *en eleō*, &c. (= “with rich *mercy*”), of *Cod. Vatican.* of LXX., a scribe’s blunder probably (did they write from dictation?) for $\epsilon\nu\ \epsilon\lambda\alpha\iota\omega$, *elaiō* (with *oil*) of *Cod. Alex.* in most Greek MSS. and Fathers; cf. the same variant in Ps. lxxxviii. (89) 21. v. 12. “Look upon” with pleasure, so Gesenius. v. 13. “Palm,” “cedar,” emblems of verdure, fruitfulness, undying vigour, perpetuity. v. 14. Metaphor is partly dropped. By its special election, Israël was “planted” in the courts, &c., and by prayer and sacrifice could enter into living communion with God, and thus appropriate the forces of the higher life (“the sap” producing green foliage). This held good, not of the individual only, but of the nation, which, had it faithfully realized the idea of its special vocation, would have ever been prosperous (“bene patientes” of Vulgate) after centuries of existence (“senectus” = old-age). “Planted,” i.e., as in Ps. i. 3, rooted, and fixed in love for the Sanctuary, the dwelling of God, the centre of national life, the glory of the chosen race. Not “transplanted,” as rendered by Aquila, Symmachus, and St. Jerome. v. 15. *Lit.*, “Still shall-they-break-forth (i.e., with leaf, or with fruit) in old-age: Fat (i.e., full of sap), and green-of-leaf shall they be.” St. Jerome, “They shall still bear-fruit in old-age. Fat and leafy shall they be” (*Pingues et frondosi erunt*). v. 16. “Annuntiantes,” declaring that the Lord is upright (*quia rectus Dominus*); “My strength, and that there is no iniquity in Him.” “Bene patientes,” by Douai rendered “well-treated,” is an unintelligent rendering of $\epsilon\nu\pi\alpha\theta\omega\nu\tau\epsilon\varsigma$, *evpathountes* (= “well-off, “prosperous,” “in prime condition”), of LXX. “Leafy,” “green with leaves,” cf. “a green old age.” v. 16. This verse is based on Deut. xxxii. 4. The prosperity figured in vv. 13, 15, is a proof of the equity (“upright”) of God’s government. “My Rock;” Vulgate, “*our* God,” but in LXX. and most old Latin Psalters, “*my* God.” The prosperity of the wicked is but transitory (vv. 8, 10, 12), that of the just is stable and permanent.

PSALM 92 (93).

1. YaHWeH is King ;
with majesty is - He - clad ;
YaHWeH is - clad with
strength ; He-has-girded-
Himself [therewith] : The
world also is-established ;
it-shall-not-totter.

2. Thy throne is-firmly-
set of old : From everlasting
art THOU.

3. The floods have-lifted-
up, YHWH, The floods lift-
up their voice : The floods
lift-up their roaring.

4. More than the voices
of many mighty waters,
Of the breakers of the
sea : Is YHWH mighty in
the height (i.e., on high).

5. Thy testimonies are
very faithful : Holiness be-
comes Thy house, YaH-
WeH, for length of days.

This is a liturgical, and, probably, a Post-exilic hymn ; according to Qimchi, forming a series consisting of Pss. xcii. (93), xcv. (96)—xcviii. (99), which deals with the final establishment of God's Kingdom by the coming of the Lord. The calling and ingathering of the Gentiles is clearly predicted in two of these Psalms. There is no Title in the text, that prefixed by LXX.

PSALM 92 (93).

1. The praise of a Song
by David, for the day before
the Sabbath, when the earth
was founded. The Lord
reigns ; He - is clad with
majesty ; the Lord is clad
with might, and has-girded
Himself [therewith] : For
He - has - established the
world, which shall - not - be
moved.

2. Thy throne is firmly-
set of old : From everlasting
art THOU.

3. The rivers have-lifted-
up, O Lord, The rivers have-
lifted-up their voice : The
rivers have - lifted - up their
waves,

4. At the voices of many
waters. Wondrous are the
billows of the sea : more-
wondrous is the Lord on
high.

5. Thy testimonies are
very trustworthy : Holiness
becomes Thy house, O
Lord, for evermore.

rests upon a tradition recorded in the Mishnah (Tamid. vii. 4), asserting that, in the second Temple, this Psalm was sung at the Friday morning sacrifice. It is still a portion of the morning prayers for that day in the synagogues. "When the earth was [fully] founded," a free, yet not inaccurate rendering of LXX., "when the earth was *inhabited*," as the final, finishing touch was given to creation by the formation of man.

v. 1. "King;" *lit.*, "has reigned," "reigns;" Prophetic Perfect, expressing lively faith, steadfast confidence, that His might and majesty will be acknowledged by mankind. v. 2. "World established," "throne of old;" besides God's revelation of Himself in creation, and in the orderly course of nature, this includes His moral government. v. 3. "The rivers have lifted up their waves" is wanting in most old Psalters, and in *Cod. Vatican.* of LXX., but is taken from *Cod. Alexandrin.* "Roaring;" in text, *dokh'yām*, "their dashing-noise" (?)—it occurs only here. v. 4. Rendering of Delitzsch. A slight change of punctuation would bring Vulgate into exact agreement with the present text, the drift whereof is plain enough. A difficulty, however, arises from the ambiguity of the initial preposition, *min* (= ἀπὸ, *a*), which may be comparative (= "more than"), or causal (= "by reason of"). The "billows" and "breakers" represent the powers of the world in conflict with the Christ and His Church. Targum, "More than . . . glorious in the heavens is the height of the Lord." v. 5. By baffling the efforts of His foes, He sets forth the steadfastness of His promises.

PSALM 93 (94).

1. God of vengeances,
Yahweh: God of vengeances, shine-forth.

2. Lift - up - Thyself, O
Judge of the earth: Render
a requital to the proud.

PSALM 93 (94).

1. A Psalm of David for
the fourth-day of the week.
A God of vengeances is
the Lord: The God of vengeances appears-openly.

2. Lift-up-Thyself, Thou
that judgest the earth. Ren-
der a requital to the proud.

3. How long shall the wicked, YHWH : How long shall the wicked exult?

4. They-gush-forth, they-utter arrogance : All the workers of iniquity boast-themselves.

5. Thy people, YHWH, they-crush : And Thine inheritance they-afflict.

6. The widow and the stranger they - slay : And murder the orphans.

7. And they-say, "Y δ H sees not : Nor does the God of Jacob regard [it]."

8. Understand, ye brutish among the people : And fools, when will-ye-be-wise ?

9. He - that - planted the ear, shall not He-hear ? He - that - formed the eye, shall not He-behold ?

10. He-that-chastens nations, shall not He-reprove ? He-that-teaches man knowledge ?

11. Y α HWeH knows the thoughts of man : That they are [but] a breath(i.e., vanity).

12. Happy the man whom Thou-chastenest, Y δ H : And teachest out of Thy law ;

13. To-give-him-rest from

3. How long shall sinners, O Lord : How long shall sinners boast ?

4. They-utter and speak iniquity : All the wrong-doers speak [so].

5. They-afflict Thy people, O Lord : And oppress Thine inheritance.

6. They-slay the widow and the stranger : And murder the orphans.

7. And they-say, "The Lord shall not see. Neither does the God of Jacob consider."

8. Consider, ye senseless-ones among the people : And ye fools, at length be-wise :

9. He that planted the ear, does-He not-hear ? He - that - formed the eye, does-He not perceive ?

10. He-that-chastens nations, shall not He-reprove ? He-that-teaches man knowledge ?

11. The Lord knows the thoughts of men : That they are vain. (Cf. I Cor. iii. 20.)

12. Blessed is the man whom Thou-instructest, O Lord : And teachest out of Thy law ;

13. That Thou - mayest-

the days of evil: Until a pit be-dug for the wicked.

14. For YaHWeH will not desert His people: Neither will-He-forsake His inheritance,

15. For judgment must-return to justice: And all the upright in heart shall-follow it.

16. Who will-rise-up for me against evil-doers? Who will-set-himself-up for me against the workers of iniquity?

17. Unless YHWH [had-been] my help: My soul had soon dwelt in silence.

18. When I-said, My foot slips: Thy loving-goodness, YaHWeH, upheld me.

19. In the multitude of my distracting - thoughts within me: Thy consolations delight my soul.

20. Can the tribunal of iniquity have-fellowship with Thee: Which - frames mischief by decree?

21. They-break-in upon the soul of the just-man: And condemn innocent blood:

22. But YHWH has-been

give-him-relief in evil days: Until a pit be-dug for the sinner.

14. For the Lord will-not thrust - away His people. Neither will-He-forsake His inheritance;

15. Until justice return to judgment: And they that cling thereto are all the upright in heart.

16. Who-will-rise-up for me against the wicked? Or Who-will-stand-up with me against the workers of iniquity?

17. Unless the Lord had-helped me: My soul had speedily dwelt in the nether-world.

18. Did-I-say, My foot slips: Thy mercy, O Lord, helped me.

19. According to the multitude of my sorrows within my heart: Thy consolations have - gladdened my soul.

20. Can the judgment-seat of wickedness be-in-alliance with Thee? Dost-Thou-frame trouble by decree?

21. They-make-chase for the life of the just-man: And condemn innocent blood.

22. But the Lord has-been

my high-tower: And my God the rock of my refuge.

23. And He-has-caused their own iniquity to-return upon them, And in their own wickedness shall - He - cut - them-off: YHWH our God shall-cut them off.

my refuge: And my God the prop of my hope.

23. And He-will-requite them their own iniquity, And destroy them in their wickedness: The Lord our God shall - utterly - destroy them.

The title (To David) prefixed to this Psalm by LXX. is inconsistent with what we know of David's reign, and of his persecutor, and of his would-be competitor. Saul, the elect of the people, ever sought to stand well with them (cf. 1 Kings (Sam.) xviii. 8; 2 Sam. i. 24). Absalom had not time to play the tyrant. The theme of the Psalm is a national wrong of the same kind as that which roused the indignation of the writer of Ps. lxxxii. (82), the crushing oligarchical despotism of a godless faction, to be attributed to the national magistracy, rather than to the arrogance of a foreign conqueror, as the contents of the Psalm (vv. 15—18) lead us to conclude. This is incompatible with David's wise and vigorous administration, but, to judge from the scathing denunciations of the Prophets (Isai. i. 21, &c.; Jer. v. 27, &c.; Osee vii. 2; Mich. iii. 2, &c.; vii. 2, &c., &c.), it was rife in the later years of the monarchy. The rest of the Title, as already shown, is favoured by Jewish tradition. We further learn from the same source (*Mishnâh*), that this Psalm was being sung by the Levitical choir when the Chaldaean troops broke into the First Temple, and interrupted the chant at the last verse. *Valeat quantum*. The Psalm begins with an appeal for just vengeance on tyrannical rulers, corrupt judges, oppressors of the helpless, who, in their blindness, mistake God's patience for utter indifference. It closes with the expression of a steadfast trust in the manifestation of Divine justice, for which the upright, upheld by God, can wait. The Psalm is still assigned to Wednesday in the Synagogue services.

v. 1. "Shine-forth"—"appear in judicial majesty;" St. Jerome, "Ostendere" (show Thyself). The Imperative in v. 2 shows that it is not, as in LXX., a habitual Perfect, "has dealt freely," "boldly," "openly" (= *ἐπαρρήσιασατο*, *eparrheesiasato*). v. 2.

"The earth"—better, "the land," the Hebrew nation. vv. 3—7. The insolent oppression of the ungodly is the reason for the foregoing appeal. v. 4. "They gush forth"—with words expressive of their assurance that their power is firmly established. "Boast," rather, with Qimchi and Aben Ezra, "they carry themselves proudly," from the primary meaning of *âmar* (he said), "he bore forth," "he brought to light." Gesenius, "they lift themselves up." v. 6. "Widow, stranger, orphan;" on account of their helplessness an easy prey of the wicked, hence declared in the Law to be objects of God's special care (Exod. xxii. ; Deut. xxiv.). This favours the view that the Psalmist complains, not of foreign, but of domestic despotism. v. 7. "God of Jacob;" these miscreant rulers know God by His covenant Name. v. 8. "Among the people."¹ vv. 8—11. No Israelite but is aware that God chastises the heathen for crimes committed, despite the dictates of their unaided natural reason: much more then, will He call to a severe account those to whom He has vouchsafed a positive Revelation. v. 10, wherein the poet passes from the physical constitution of man to the argument of God's moral government. v. 11. In text, *they* is masculine, *thoughts* feminine. LXX. refers *vain* (*μάταιοι, mataioi*) to *men* (*ἄνθρωποι, anthrōpoi*), Vulgate to *thoughts* (*vanæ*), so too St. Jerome. On account of the not unprecedented grammatical irregularity in text, another rendering is preferred by some, "YH" knows . . . that they [mankind] are vanity," *lit.*, "a breath." vv. 12—15. Enlightened by Revelation, the just are schooled to resignation, sustained by trust, which gives them "rest from the days of evil," *before* the time of God's just judgment, made manifest by the overthrow of their oppressors. v. 15. LXX. invert the position of *judgment* and *justice*. In text, the present corrupt judicial practice must be regulated by justice; and, when thus reformed, all honest folks (*lit.* "[will be] after it") will give in their adhesion to it, openly avow their attachment to it. St. Jerome, "And all the upright in heart shall follow it" (*sequentur illud, viz., judgment, judicium*). LXX., "God's punitive justice shall at length be made manifest in judgment, by executing just judgments, which all the upright in heart shall approve and

¹ Or, "most brutish of the people."

applaud." vv. 16—19. Past personal experience shows God's justice and care. v. 16. "Who will rise," &c., or (perhaps), "Oh! that I could be helped in withstanding oppression," cf. Ps. liv. (55) 7. Were the oppression complained of that of a mighty foreign conqueror, this would be rash and foolhardy. v. 27. "Silence," the impassive silence of the grave, "the *silent* tomb," or the under-world; *in inferno* of St. Jerome, "Hadês" of LXX. It seems that the poet, striving against the flagrant perversion of right and justice, had escaped death by a special Providence. v. 19. "Thoughts;" "carking cares," "anxious, *distracting* thoughts." The word occurs once again, Ps. cxxxviii. (139) 23. vv. 20—23. Confident assurance of coming retribution. v. 20. "Throne," royal seat; but here, "judgment-seat," showing that he is inveighing against legalized wrong. "Approvest and protestest Thou those corrupt judges and tyrannical rulers, who cloak their enormities under the pretence of law, by wresting law?" "By statute, by decree" (*i.e.*, as *chôq*, the word in text, connected with "throne," shows), by human enactments at variance with the Divine Law and natural justice, not as Symmachus renders it, *κατὰ προστάγματος*, *kata prostagmato* (*against* the commandment). LXX., δ *πλάστων*, *ho plassôn* (*fingens*=framing, of St. Jerome), agrees with text. Vulgate, "qui fingis" (*who framest*), trouble. St. Augustine, and several old Psalters, "dolorem" (sorrow), &c. Van Steenkiste (*Commentar. in singulos Pss.*) turns it into an interrogation. It may, however, mean, "Thy law enjoins self-control, self-sacrifice for *justice' sake*: canst Thou then be in alliance with legalized injustice?" *Kissê* (throne) denotes the seat of any one in authority, as king, high priest, general, and, as here, judge. v. 21. St. Jerome, "copulabuntur" (they join each other). Targum, "They (*i.e.*, these miscreants) heap up evils." Condemn the guiltless to death, cf. St. Matt. xxvii. 4. vv. 22, 23. The Preterites in text express not so much what has been done, as the confident assurance which looks to what is to be as already accomplished. Hence the interchanges with the Futures.

PSALM 94 (95).

1. Come-ye, let-us-sing to YaHWeH ; Shout-we-joyfully to the Rock of our salvation ;

2. Let-us-go-to-meet His face with thanksgiving : With psalms shout-we-joyfully to Him.

3. For a great God is YHWH : And a great King above all gods.

4. In Whose hand are the deep - places of the earth : And the tops of the mountains are His.

5. Whose is the sea— and HE made it : And the dry-land His hands have-formed.

6. Come, let-us-fall-prostrate, and bow-down : Let-us-kneel before YaHWeH our Maker :

7. For HE is our God, And we are the people of His pasture and the flock of His hand : To-day, Oh that you-would-hear His voice !

8. Harden not your hearts as at Merîbhâh (i.e., Strife) : As on the day of Massâh (i.e., temptation) in the desert,

9. When your fathers

PSALM 94 (95).

1. The praise of a Song by David. O Come, let-us-exult to the Lord : Shout-we - joyfully to God our Saviour ;

2. Let-us-go-to-meet His face with thanksgiving : And with psalms shout-we-joyfully to Him.

3. For the Lord is a great God : And a great King above all gods ;

4. Yea, in His hand are all the ends of the earth : And the heights of the mountains are His.

5. For His is the sea, and HE made it : And His hands have-formed the dry-land.

6. O Come, let-us-worship and fall down : Let-us-weep before the Lord who made us ;

7. For HE is the Lord our God, And we are the people of His pasture, and the sheep of His hand.

8. To-day, if you-should-hear His voice, Harden not your hearts (Heb. iii. 7—12 ; iv. 7),

9. As at the Provocation,

tempted Me: Proved Me, yea, saw My work.

10. Forty years [long] I-loathed [that] generation, And said, "A people erring in heart are they: And they have not known My ways :"

11. Wherefore I-swore in My wrath : "They-shall not come into My rest."

Like on the day of the Temptation in the desert: When your fathers tempted Me, proved Me, and saw My works.

10. Forty years long was-I-displeased with that generation, And said, "They do always err in heart."

11. And they have not known My ways. So that I-swore in My wrath : "They shall-not enter into My rest."

[*LXX. (Cod. Vatican).*]

1. Come, let us exult to the Lord: let-us-make-a-joyful-noise to God our Saviour. 2. Let - us - come before His face with thanksgiving, and make-a-joyful noise to Him with psalms.

3. For the Lord is a great God, and a great King over all the gods; [for the Lord will not cast off His people]:¹ 4. For in His hand are the ends of the earth, and the heights of the mountains are His.

5. For the sea is His, and HE made it: And His

[*Roman Psalter.*]

1. Come, let-us-exult to the Lord; let-us-sing-joyfully to God our Saviour; let-us-come-before His face with thanksgiving, and make-a-joyful-noise to Him with psalms.

2. For the Lord is a great God, and a great King over all gods; [for the Lord will not cast off His people]: For in His hand are [all] the ends of the earth, and the heights of the mountains *HE beholds.*

3. For the sea is His, and HE made it: And His hands

¹ "For the Lord . . . His people;" an interpolation from Ps. xciii. (94) 14, wanting in Hebrew and in *Cod. Alexandrin.* But adopted by St. Augustine, Arnobius, Cassiodorus, Codex of Verona, &c.

hands formed the dry-land.
 6. Come, let-us-worship and fall-down before Him, and weep before the Lord that made us, 7. For HE is our God ; and we are the people of His pasture, and the sheep of His hand. 8. To-day, if ye-will-hear His voice, Harden not your hearts, as in the provocation, according to the day of *irritation*² in the desert ; 9. Where your fathers tempted Me, proved and saw My works.

10. Forty years long was-I-wroth with that generation, and said, "They do-always err in heart, and they know not My ways :" 11. So I-swore in My wrath, "They shall-not enter into My rest."

founded the dry-land. Come, let-us-worship and fall-down before *God*, let - us - weep¹ before the Lord that made us, For HE is *the Lord* our God ; and we are His people, and the sheep of His pasture.

4. To-day, if you should hear His voice, Harden not your hearts, as in the provocation, according to the day of *temptation* in the desert : where (when) your fathers tempted Me, proved and saw My works.

5. Forty years long *was I nigh* to that generation, and said, "They do-always err in heart, and they know not My ways :" *To whom* I swore in My wrath, "They shall-not enter into My rest."

Wroth; Roman Psalter, "was-I-nigh" to punish their rebellion ; St. Gall, "odio fui" (= I was hated) ; Corbie Psalter, "odio habui" (= I hated) ; but Mozarabic, Milanese, "I was nigh," a rendering due, in all probability, to a fanciful derivation from $\pi\rho\circ\delta$, *pros*=to $\ddot{\chi}\theta\eta$, *ochthee*, a bank—ad littus *adpellere* = "to

¹ "Let us weep." Unless we gratuitously suppose a scribe's blunder ($\kappa\lambda\alpha\sigma\omega\mu\epsilon\nu$, *klav̄sōmen*, "let us weep," for $\delta\kappa\lambda\acute{a}\sigma\omega\mu\epsilon\nu$, *oklasōmen*, "let-us-crouch-down," "kneel"), LXX. read *nibh'kheh*, "let us weep," instead of *nibh'rekhāh*, "let us kneel down" (St. Jerome, "flectamus genua," let us bend the knees), dropping *r* out of the latter verb. "Before *God*;" LXX., *aντῷ*, *avtō* (to, before *Him*), in Latin, "ante *eum*," which might easily pass into "ante *Deum*" (before God). "*The Lord* our God, wanting in LXX. and in old Latin Psalters. "We are His people," &c., so too Cassiodorus.

² "*Irritation*." Several editions of LXX. read $\pi\epsilon\tau\alpha\sigma\mu\hat{\nu}$, *peirasmou*=*temptation*, instead of $\pi\iota\kappa\alpha\sigma\mu\hat{\nu}$, *pikrasmou*=*irritation*, *provocation*.

bring to shore," hence "to draw near," "to approach"—a blundering etymology! "To whom," so St. Jerome. "Quibus;" in Roman Psalter, it comes from reading *ois*, *hois* (= to whom), instead of *os*, *hos* (= so that). "I swore;" the oath is recorded Numb. xiv. 23—30. At the revision of the Roman Breviary, the Invitatory, or Procœmiac Psalm, being considered as a kind of hymn, was left as it was copied from the Roman Psalter. To come now to the text of the Psalm, it has no title. The ascription in LXX., "to David," possibly dates from Christian times, and is due to the reference "in David" by the author of Hebrews (iv. 7), when introducing a quotation from this Psalm, meaning "in the Book of Psalms."¹ It is not in David's style, but was probably composed in post-exilic days for the services of the second Temple. Throughout the West, it is used as the Invitatory, which precedes the daily Office. In the Synagogue Service, Pss. xciv. (95)—xcviii. (99) are recited on Sabbath, before the select Sabbatical Psalms. The present Psalm falls into two divisions: in vv. 1—6, and in part of v. 7, an invitation to thank God for the wonders of creation, for His mercies to Israël; vv. 7—11, a warning to avoid the obdurate unbelief of their fathers. On account of vv. 8—11, especially, the Psalm has, by some moderns, been regarded as belonging to the period of the Syrian persecution; by others, to the Chaldæan invasion. A Rabbinical tradition assigns it to Moses, shortly before the close of the desert wanderings.

v. 1. "Rock of . . . salvation;" St. Jerome, "Rock our Jesus." v. 2. "Come before," &c., with such pious eagerness, as to anticipate, so to speak, His expectation. v. 3. "Great God;" in text, *'El*, which denotes God's might. "All gods," i.e., "the angels," according to Aben Ezra and Qimchi; but more likely, the forces and powers of Nature, and of the unseen world, which men have deified and worshipped. v. 4 sets forth the Divine omnipresence by essence, knowledge, and power. "Deep-places;" LXX., *πέρατα*, *perata* ("the ends," which may well be taken of the "depths," "deep-places," in contrast with the heights); Symmachus, *τὰ κατώτατα*, *ta katōtata* (= the lowermost parts); St. Jerome, "the foundations" (*fundamenta terræ*). "The

¹ Or it may have been borrowed from LXX. by the writer of Hebrews.

tops," the heights ; so St. Jerome, "excelsa ;" rendered also, "the strength ;" by Gesenius, "the wealth." "In His hand," by His might they are sustained and preserved. LXX. renders "in Whose" by the causal particle "For" (*ὅτι, hoti*), the reason why of the "*great God*" of v. 3. v. 6. "Maker," refers not only to creation, but to the predilection which enabled the race of Abraham to become a nation (cf. Gen. xii. 2 ; Deut. xxxii. 15 ; 1 Sam. xii. 6 ; St. Mark iii. 14 ; Heb. iii. 2, where "to make," "made," occurs in a similar sense). v. 7. "Of His hand," under His special protection. v. 8. LXX. were quite at liberty to translate *Meribhâh, Massâh*; they are not topographical names. St. Jerome, "contradiction," "strife," and "temptation." Qimchi refers this to the outbreak near Rephidim (Exod. xvii. 7), which place was called in consequence, *Massâh û Meribhâh* (temptation and strife), just as the *locale* of a later rebellion (Numb. xx.) was called *Meribhâh* alone. Aben Ezra understands it of the outbreak at the report of the spies (Numb. xiv.). v. 9. "And saw My work," or, "Although they had seen and saw," &c. ; or again, "Also saw My work." "Work," God's judgment ; cf. Ps. lxiii. (64) 10, "the *work* of God." In the two closing verses, the poet passes on to the judgment in which the several rebellions culminated ; see Numb. xiv. 22, 23. v. 10. "Forty years" end the foregoing verse in the quotation (Heb. iii. 9). "I-was-wearied with ;" in text, "I loathed ;" St. Jerome, "this generation displeased Me" (*displacuit mihi*). "Generation," those of the exodus from Egypt, doomed never to enter the Promised Land, in punishment of their repeated rebellions, one of which is here selected as a type of the many others. "My rest," the Promised Land, so called Deut. xii. 9. "I swore," cf. Numb. xiv. 23, 24, 30, 31. See Heb. iv. 1—9.

PSALM 95 (96).

I. Sing to YaHWeH a new song : Sing to YHWH, all the earth.

PSALM 95 (96).

I. A Song by David. When the house was built after the Captivity. Sing-ye to the Lord a new song : Sing to the Lord, all the earth.

2. Sing to YHWH, bless His Name : Proclaim His salvation from day to day.

3. Tell His glory among the nations : His wondrous-works among all the peoples.

4. For great is YaHWeH, and highly to-be-praised : Terrible is HE above all gods.

5. For all the gods of the peoples are things-of-nought : But YHWH made the heavens.

6. Glory and majesty are before Him : Might and beauty are in His sanctuary.

7. Bring to YHWH, ye families of the peoples : Bring to YHWH glory and strength ;

8. Bring to YHWH the glory [due] to His Name : Take an unbloody-sacrifice, and go-into His courts ;

9. Worship YHWH in vesture of holiness : Tremble before Him all the earth.

10. Say among the nations, YHWH is King ; The world also is-established that it-cannot-be-moved : He-shall-judge the peoples with equity.

11. Let the heavens rejoice,

2. Sing to the Lord, and bless His Name : Proclaim His salvation from day to day.

3. Publish His glory among the Gentiles : His wondrous-works among all the peoples.

4. For great is the Lord, and greatly to-be-praised ; He is terrible above all gods.

5. For all the gods of the Gentiles are demons : But the Lord made the heavens.

6. Praise and beauty are before Him : Holiness and majesty are in His sanctuary.

7. Bring to the Lord, ye families of the Gentiles : Bring to the Lord glory and honour ;

8. Bring to the Lord the glory [due] to His Name : Take-up offerings, and go-into His courts ;

9. Worship the Lord in His holy court : Let all the earth tremble before Him.

10. Say-ye among the Gentiles that the Lord reigns ; For He-has-established the world that it-cannot-be-moved : He-shall-judge the peoples with equity.

11. Let the heavens rejoice,

and let the earth exult : Let the sea thunder, and the fulness thereof ;

12. Let the field exult, and all that is therein : Then shall all the trees of the wood sing-for-joy

13. Before Y^aH^WeH ; For He-comes ; For He-comes to judge the earth : He-shall-judge the world with justice, And the peoples in His faithfulness [*or*, with His truth].

This Psalm consists of four strophes, of which the first three contain six lines each : (1) vv. 1—3 ; (2) vv. 4—6 ; (3) vv. 7—9 ; (4) vv. 10—13. By Qimchi, Rashi, and other Rabbinical writers, it is referred to the advent of Messiah. As to the title prefixed by LXX., the Psalm, with some few variations from the readings of the Psalter, is found in Chron. xvi. 23—33, as forming part of the hymns sung at the translation of the Ark from the house of Obed-edom to Mount Sion. The Title further justifies the inference that it was sung at the dedication of the second Temple (cf. 1 Esdras iii. 11). The reasons usually alleged for the post-exilic date of this Psalm need not be discussed here, as they necessitate a forced construction of the express statement of the inspired chronicler.

v. 1. "New song ;" here, and in Ps. xcvi. (98) 1, "*new*," as opening a new prophetic vista to Jewish exclusiveness, by heralding the dawn of a Messianic hope that the Gentiles would share in the blessings of the kingdom to come. The occasion mentioned in Title was well fitted to arouse that hope. v. 2. "Proclaim," *i.e.*, proclaim good tidings ; LXX., *evangelize*. v. 5. "Things of nought," "nothings," occurs frequently in Isaias ; cf. Lev. xix. 4 ; xxvi. 1 ; 1 Cor. viii. 4. St. Jerome, both here and in Chron. (*loc. cit.*) renders it *sculptilia* (= graven-things) ; LXX., *δαιμόνια*, *daimonia* (demons), with reference to Deut. xxxii. 17 (cf. 1 Cor. x. 20), thus showing that they identified Gentile cults with

and the earth exult : Let the sea be-moved, and the fulness thereof ;

12. The plains shall-be-glad, and all that is therein : Then shall all the trees exult

13. Before the Lord ; For He-comes to judge the earth : He-shall-judge the world with justice, And the peoples in His faithfulness [*or*, truth].

conscious, or unconscious, devil-worship. v. 6. "Thanksgiving" (or "praise"); St. Jerome, "Gloria et decor" (=glory and beauty). LXX. probably read *tôdhâh* (=thanksgiving) instead of *hôdh* (=glory, dignity) of present text. "In . . . sanctuary;" in parallel place (1 Chron. xvi. 27) we read instead, "in His *place*," possibly because, on that occasion, the Sanctuary, as yet, existed not. So too "joy" in Chron. (loc. cit.), instead of "beauty" here, as the sacred place had yet to wait for its adornment. We may, however, apply both texts to "the Tabernacle not made with hands." vv. 7—9. Cf. Ps. xxviii. (29) 1, 2. Invitation to the Gentiles. "Unbloody-offering;" in text, *min'châh*; cf. Mal. i. 11. "In holy array" (or "vesture"); St. Jerome, "in decore sanctuarii" (= "in the beauty of the sanctuary," or "in the sanctuary," so often styled *decus*, "beauty"). LXX. probably read *ch-tsr-th*, instead of *ch-dh'r-th* (= "adornment," "apparel," "array"). v. 10. Cf. Ps. xcii. (93) 1. "The Lord reigns;" the old Latin Psalters, for the most part, the Mozarabic, the edition of the Vulgate issued by Sixtus V., Tertullian, in three several controversies, SS. Augustine, Leo, Gregory, Cassiodorus, Arnobius, jun., add here, "*a ligno*" (= "from the wood," or "from the tree"). They occur in no Greek or Hebrew MSS.; the Gallican Psalter (that of the present Breviary) omits them. On the other hand, St. Justin Martyr charges the Jews with having erased this addition, and speaks of the mutilation as recent (*Dialogue with Trypho*, 73). They still remain in Venantius Fortunatus' hymn for Passion-tide (*Vexilla Regis*),¹ and in the Paschal commemoration of the Cross (¶, R7). The words are probably a gloss by some early Christian scribe, transferred, in course of time, from the margin into the text. vv. 11—13. Inanimate creation is summoned to swell the chorus of praise. Cf. Isai. xlvi. 10—12; xliv. 23; Rom. viii. 19, &c. "To judge;" as in the Prophets, so here and in other Psalms, the advent of the Christ is called "a judgment" (cf. St. John v. 22, 27). Such, in truth, is His manifestation, in that it separates the good, the elect, from the wicked. It is, likewise, a judgment of loving-goodness, as He restored the "unspeakable gift of original justice," thus fulfilling in all "faithfulness" the promises made to the fathers; cf. Isai. xi. 1—9.

¹ "Regnavit *a ligno* Deus" = God has reigned *from the Tree*.

PSALM 96 (97).

1. YaHWeH is King, the earth exults: The isles, many-as-they-are, rejoice.

2. Cloud and darkness are round-about Him: Justice and judgment are the basis of His throne.

3. Fire goes before Him: And burns-up His adversaries round-about.

4. His lightnings lightened the world: The earth saw, and trembled.

5. The mountains melted like wax at the presence of YHWH: At the presence of the 'Adôn (Lord) of the whole earth.

6. The heavens have-declared His justice: And all the peoples have-seen His glory.

7. Ashamed-are all that-serve a graven-thing; That boast-themselves in things-of-nought (i.e., idols): All the gods fall-prostrate before Him.

8. Tsîyyôن heard and was glad, And the daughters of Yehûdhâh exulted: Because of Thy judgments, YHWH.

PSALM 96 (97).

1. For David, when his land was restored [to peace]. The Lord is King, let the earth exult: Let the many isles rejoice.

2. Clouds and darkness are round about Him: Justice and judgment are the prop of His throne.

3. Fire goes-before Him: and devours His enemies round about.

4. His lightnings gave-shine to the world: The earth saw, and trembled.

5. The mountains melted like wax at the presence of the Lord: At the presence of the Lord the whole earth [melted].

6. The heavens have-declared His justice: And all the peoples have-seen His glory.

7. Confounded-be all they that worship graven-things; That boast-themselves of their idols: Worship Him, all ye His angels. (Heb. i. 6.)

8. Sion heard and was glad, And the daughters of Juda exulted: Because of Thy judgments, O Lord.

9. For THOU, Y_aHWeH, art "El'yôn (i.e., Most High) above all the earth: Thou art greatly exalted above all gods.

10. Ye-that-love YHWH, hate evil; He-preserves the souls of His pious-ones: From the hand of the wicked He-rescues them.

11. Light is-sown for the just-man: And joy for the upright in heart.

12. Rejoice, ye just, in YHWH: And give-thanks to the Memorial-Name of His holiness.

9. For THOU, O Lord, art Most-High above all the earth: Thou-are-exalted far above all gods.

10. Ye that love the Lord, hate evil; The Lord keeps the souls of His Saints: He-will-rescue them from the hand of sinners.

11. Light is sprung-up for the just: And gladness for the upright in heart.

12. Rejoice in the Lord, O ye just: And give-thanks to His holy Name.

This Psalm consists of four strophes of three verses each. In the text it has no title. If that prefixed by LXX. be taken for granted, it would bring the date of this ode, like that of Ps. xvii. (18), to the closing years of David's reign, when his victories over the neighbouring nations had given settled peace to his dominions and consolidated his rule—the true sense of *καθίσταται*, *kathistatai*, in LXX. title.

v. 1. "Islands" (in text, *'iyyîm*), strictly = the isles and coasts of the Mediterranean. It occurs mainly in the later chapters of Isaias (cf. Isai. xlvi. 10—12), and but once in Psalms (Ps. lxxi. (72) 10); it may have here a wider meaning. v. 2 is borrowed from the record of the Sinaïtic Theophany, Exod. xix. 9; cf. Ps. xvii. (18) 10—12. v. 3. The like is met with in Ps. xlix. (50) 3; cf. Ps. xvii. (18) 9; Hab. iii. 5, &c.; Deut. xxxii. 22, especially. v. 4. Cf. Ps. lxxvi. (77) 19. v. 5. Cf. Ps. lxvii. (68) 3; Mich. i. 4. "The whole earth," in Vulgate "omnis terra;" *terra* is probably a scribe's blunder for *terræ*, "of the whole earth," as in text, LXX., and in St. Jerome. "Lord of the whole earth" occurs but in Jos. iii. 11, 13; Mich. iv. 13; Zach. iv. 14; vi. 5. v. 7. Thalhofer would render the *text* in the Indicative.

"Ashamed are all" the idolaters, convinced as they are, by God's Self-manifestation, that their gods were but the empty figments of their lusts, or of their fears. Nor is "Worship Him, ye gods" (St. Jerome, "*dii*") preferable to "All the gods fall prostrate before Him," which continues the description of the impression made on man, and on Nature, by the awful manifestation of God in judgment. "Gods;" LXX., Syriac, Vulgate, "angels," and are supposed to furnish the quotation in Heb. i. 6; but the self-same clause occurs in LXX. version of Deut. xxxii. 43, and, most probably, is quoted from that passage. The verbs in vv. 1—9 may be rendered as Prophetic Preterites. v. 8. The same as Ps. xlvi. (48) 12. "Daughters of Juda," the towns of which Jerusalem is the capital, cf. Judges xi. 26. The cause of Sion's rejoicing, "judgments," *i.e.*, the Self-manifestation of God in His sovereignty. v. 10. Cf. Ps. xxxiii. (34) 15—23. v. 11. "Light" = happiness, as results from "gladness" in hemistich *b*. "Is sown," scattered, "diffused;" LXX., ἀνέτειλε, *aneteile* = "sprung up" (*orta est* of Targum, Vulgate, and St. Jerome), probably from reading *zârach* (he rose, *i.e.*, the sun) instead of *zârua* (=is sown) of present text. v. 12. "Memorial" = Name, *i.e.*, YaHWeH (Exod. iii. 15), a name none other may claim—"Incommunicable Name."

PSALM 97 (98).

1. A Psalm. Sing to YaHWeH a new song, For wondrous - things has - He - done: His right-hand and His holy arm have-wrought salvation for Him.

2. YHWH has - made known His salvation: To the eyes of the nations has - He-revealed His justice.

3. He - has - remembered His gracious-goodness and

PSALM 97 (98).

1. A Psalm of David. Sing to the Lord a new song, For He - has - done wondrous-things: His right-hand and holy arm have-wrought-salvation for Him.

2. The Lord has-made known His salvation: In the sight of the nations He - has - openly - shown His justice (righteousness).

3. He - has - remembered His mercy and His truth

His truth to the house of Israël ; All the ends of the earth have-seen the salvation of our God.

4. Shout-ye to Y_aHWeH, all [parts of] the earth : Break-out and sing-joyfully, and raise-a-hymn.

5. Play to YHWH on the kinnôr : On the kinnôr and the voice of a psalm :

6. With trumpets and the sound of the horn : Shout-aloud before the King, YHWH.

7. Let the sea thunder, and the fulness thereof : The world and they-that-dwell therein.

8. Let the rivers clap [their] hand : Together let the mountains sing-for-joy

9. Before YHWH; for He-comes to judge the earth ; He-shall-judge the world with justice : And the peoples with uprightness.

to the house of Israël ; All the ends of the earth have-seen the salvation of our God.

4. Shout-joyfully to God, all the earth : Sing, exult, and raise-a-hymn.

5. Sing to the Lord with the harp : With the harp and the voice of a psalm :

6. With trumpets of metal and the sound of the horn : Shout-aloud before the Lord, the King.

7. Let the sea be-moved, and the fulness thereof : The world and they that dwell in it.

8. Let the rivers clap [their] hands : The moun-tains shall-exult together

9. Before the Lord ; for He-comes to judge the earth ; He-shall-judge the world with justice : And the peoples with equity.

This Psalm is a pendant to Ps. xcv. (96), of which it is all but an echo, cf. v. 1^a of both, vv. 7—9 with vv. 11—13 of Ps. xcv. (96). The title, *Miz'môr* (=a Psalm), which in text stands by itself, has won for it the name of "The orphan Miz'môr." Targum entitles it, "a Prophetic Psalm." LXX., Vulgate, and Syriac ascribe it "to David," with the addition in Syriac, "Of the Redemption of the people from Egypt."

v. 1. "His right-hand," i.e., God Himself has helped Himself to rout the foes of His people, who, for that very reason, are His enemies ; cf. Isai. lix. 16. "His holy arm," cf. Isai. lii. 10.

“Wrought salvation for Him,” “got Him the victory,” “helped Him;” cf. Isai. lix. 16; lxiii. 5. Some Greek MSS. have, instead of *αὐτῷ*, *autō* (=for Him), *αὐτόν*, *avton* (Him), whence *eum* in Roman, Milanese, &c., Psalters,—in the Accusative instead of Dative *sibi* (=for Himself) of LXX. and Vulgate. v. 2. Cf. St. Luke ii. 31, 32. “His justice,” its manifestation to be made in the heavens, as in Ps. xcvi. (97) 6. v. 3. “He has remembered,” cf. the Song of the All-holy, St. Luke i. 54. vv. 4—6. Greet the Lord with festive jubilee. vv. 1—3. (2) the reason *why*. vv. 4—6. (3) *how* manifest this joy; (4) *who* are thus summoned to rejoice. v. 6. “Trumpets of metal,” rendering of *tubis ductilibus* of Vulgate, trumpets of metal-beaten-out. “Horn,” or “cornet,” the *shôphâr*, or “ram’s horn.” “King,” cf. v. 1 of Pss. xcii. (93), xcvi. (97), xcvi. (99). He is now become King. v. 8. “Clap hands,” *lit.*, “strike the palm [of the hand],” in token of joy, as was usual at the accession of kings (4 (2) Kings xi. 12). Cf. Ps. xlvi. (47) 2. *Vide* Isai. lv. 12. v. 9. Cf. Ps. xcv. (96) 11—13.

PSALM 98 (99).

1. YaHWeH is King, the peoples tremble: He - sits upon the Kerûbhîm, the earth quakes.

2. YHWH in Tsîyyôn is great: And exalted is HE above all the peoples.

3. Let-them-give-thanks to Thy great and terrible Name; Holy is HE.

4. And the might of a king loving judgment, hast THOU established in equity: Right and justice hast THOU wrought in Jacob.

PSALM 98 (99).

1. A Psalm of David. The Lord reigns;—let the peoples rage: He that sits upon the Cherubim, let the earth shake.

2. The Lord in Sion is great: And high above all peoples.

3. Let-them-give-thanks to Thy great Name; For It is terrible and holy;

4. And the king’s majesty loves judgment; THOU hast-established equity; Judgment and justice in Jacob hast THOU wrought.

5. Extol-ye YHWH our God, And bow-down at His footstool : Holy is He.

6. Môsheh and 'Aharôn among His priests, And Shemûêl among them-that-call-upon His Name : They-called - upon YHWH, and HE answered them.

7. In the pillar of cloud He-spoke to them : They-kept His testimonies and the statute He-gave to them.

8. YaHWeH our God, THOU answeredst them : A forgiving God wast-Thou to them : And one-taking-vengeance of their deeds.

9. Extol-ye YHWH our God, And bow-down before His holy mountain : For holy is YHWH our God.

5. Exalt-ye the Lord our God, and bow-down before His footstool : For it is holy.

6. Moses and Aaron among His priests, and Samuel among them that call-upon His Name : They-called upon the Lord and He-heard them :

7. In the pillar of cloud He-spoke to them : They-kept His testimonies and the precept which He-gave them.

8. Lord our God, THOU didst-hear them ; O God, THOU wast propitious to them : Though taking-vengeance on all their devices.

9. Exalt-ye the Lord our God, And worship on His holy mountain : For holy is the Lord our God.

If the Title prefixed by LXX. be taken for granted (in text there is no title), this Psalm may have been written for the translation of the Ark to Mount Sion. Its main divisions are marked by the *Trisagion* ("the Thrice-Holy") at vv. 3, 5, 9. (1) vv. 1—3. The awful majesty of the Lord acknowledged by an awe-stricken world. (2) vv. 3—5. The justice of His reign. (3) vv. 6—9. The holiness that befits His worshippers, exemplified by the saints of old.

v. 1. The Futures in the first two divisions (mostly rendered as Optatives by LXX., Vulgate, and St. Jerome) are more frequently rendered in Indicative Present, expressing a future indeed, but a future the lively faith of the poet anticipates, so that it becomes present to his mind. "Tremble" with awe, or for fear of His judgments. "Sits . . . cherubim," *i.e.*, He reigns

—“sitting” (Participle in text; St. Jerome, “Sessor cherubim,” “the Sitter on the cherubim”); “on the cherubim,” describes God as the Almighty Creator and Ruler of the Universe, refers also to the Mercy-seat over the Ark. “The earth quakes,” cf. Ps. xcvi. (97) 4. v. 3. “Let them,” or “They shall give thanks,” &c. “They,” *i.e.*, *the people* of v. 2. “Great,” “terrible,” cf. Deut. x. 17. v. 4. “And the might of [*i.e.*, befitting] a king loving right,” &c. “Might;” LXX., *τιμή*, *timē* (=honour, dignity); Aquila, as in text; St. Jerome, “Et imperium regis judicium diligit” (=the sovereignty of a [*the (?)*] king loves judgment). This may mean that the stability of the throne depends upon the king proving himself a just judge, or “King’s might” may mean the King himself (cf. “His most gracious Majesty”). But if the “king” be the “king” of v. 1, His power is made manifest in justice, equity is the eternal law of His rule, the unvarying characteristic of His “doings in Jacob.” “Judgment,” “right” (=*mishpāt*, in text), means here the righting of wrongs; “Justice” (=*tsedāqāh*), rewarding the good. As a new strophe begins at v. 4, the punctuation of LXX. and Vulgate is inadmissible, but seems to add a further motive for the “praise,” “thanks,” of v. 3. v. 6. “Among,” as Qimchi observes, has frequently the force of a superlative, cf. “Blessed among women” (St. Luke i. 28, 42), *i.e.*, “Most blessed of women.” “Among His priests” = His chief priests. Moses performed priestly functions (Exod. xxix. 6—8; xl. 22—27; Lev. viii.). “Samuel,” eminent among men of prayer (cf. 1 Kings (Sam.) vii. 9; ix. 12, 13; xiii. 11—13). Further, 1 Sam. xii. 18, “They called upon,” &c., *lit.*, “Calling [*i.e.*, “they-calling”] upon YH”, and HE answers them,” *i.e.*, “such as call upon YH”, and get answered.” v. 7. This applies at most to Moses and Aaron; cf. Exod. xiii. 21; Numb. xii. 5. v. 8. The poet passes from these leaders to Israël of old. “Answeredst them, . . . taking vengeance.” “Answeredst,” by hearkening to their pleadings in behalf of the people. “Taking vengeance,” with “answeredst,” proves the “justice” predicated of God’s rule in v. 4; hearkening to the good, punishing evil. “Forgiving;” Targum, Rashi, and Qimchi, “Thou wast a forgiving God to Thy people, for their sake,” *i.e.*, for the sake of the holy ones just named. “Taking

vengeance," as Symmachus has it, "of the doings," *i.e.*, murmurs, rebellions of the people, which entailed such affliction on their leaders. v. 9. Cf. Lev. xix. 30; v. 5, *supra*. "Holy mountain," Mount Moriah, the Temple hill. As Qimchi observes, "Whoso trembles at the Sanctuary, shows reverence to Him who has chosen it for Himself; whoso venerates its walls, worships Him who hallows them; He it is whom they have in view, to Him do they lift up their minds and hearts."

PSALM 99 (100).

1. A Psalm for thanksgiving: Raise - a - shout to Y α HWeH, all [parts of] the earth.

2. Serve YHWH with gladness: Come before His presence with [joyful] singing.

3. Know - ye that Y α HWeH HE is God; HE made us, and His we are: His people and the flock of His pasturing.

4. Come into His gates with thanksgiving, His courts with praise: Give-thanks to Him, bless His Name;

5. For YHWH is good; For ever is His loving-goodness: And His faithfulness unto generation and generation.

Targum, Rashi, &c., render the Title, "a Psalm for the thank-offering," a subdivision of the peace-offering. Save on

PSALM 99 (100).

1. A Psalm for thanksgiving.

2. Raise-a-joyful-shout to the Lord, all the earth. Serve-ye the Lord with gladness. Come before His presence with exultation.

3. Know - ye that the Lord HE is God; HE made us, and not we ourselves: His people and the sheep of His pasture [are we].

4. Enter into His gates with thanksgiving, into His courts with hymns: Give-thanks to Him, Praise His Name;

5. For the Lord is kind; His mercy is for ever: And His faithfulness unto all generations.

Sabbath, festivals, the eve and middle holidays of Passover, and the eve of the Day of Atonement, it is daily recited in the Synagogue Service. In the Western Churches it is the second Psalm of Sunday and festal Lauds. It is, so to speak, the doxology of the Psalms of the Theophany. By its contents and diction it is connected with vv. 1—7 of Ps. xciv. (95). “Praise the Lord for He is God” is the summary of vv. 1—3. “Praise Him for His goodness,” vv. 4, 5.

v. 2. “Serve ye” is here to be understood of Temple worship, cf. “into His presence,” and “into His courts,” v. 4, in proof hereof. v. 3. “Made us,” not only “created us,” but made us to be “His people, and the flock,” &c. Cf. 1 Kings (Sam.) xii. 6; Deut. xxxii. 6, 18; Ps. xciv. (95) 6; Isai. xxix. 23; lx. 21. “And *not* we ourselves,” so *Kethîbh*, or *written* text, followed by LXX., Syriac, and Vulgate. Rashi and Symmachus, “when as yet we were not.” But Targum, St. Jerome, Saadia, Aben Ezra follow the marginal emendation (the *Qerî*, or *read* text), “and *His* we are.” The difference between these two renderings is that of a single letter (*v'lô 'anachnû*). If *lô* be written with Aleph (*lô* = not), then Vulgate is right; but *lô* written with Waw (*Vau*) means “to Him,” “His”—“*His* we [are].” v. 4. “Give thanks,” “confess,” “acknowledge your thankfulness,” the *confitemini* of Vulgate and St. Jerome. v. 5. “To series of generations.”

PSALM 100 (101).

1. To David, a Psalm. Of kindness and justice will-I-sing: To Thee, YâHWeH, will-I sing-hymns.

2. I will-give-my-mind to the way of integrity; When wilt-Thou come to me? I-will-walk within my house in the integrity of my heart.

3. I will not set before

PSALM 100 (101).

1. A Psalm of David. Of mercy and judgment will-I-sing to Thee, O Lord. I-will-sing-psalms,

2. And behave-wisely in a blameless path; When wilt-Thou-come to me? I-walked in the midst of my house in the innocence of my heart.

3. I have-not set any

mine eyes a word (i.e., matter) of beliyyâ“al (i.e., belial); The doing of those-turning-aside I-hate: It shall not cleave to me.

4. A perverse heart shall-depart from me: I-will-not know a wicked - man [*or*, wickedness].

5. Whoso privily slanders his neighbour, him will-I-destroy: The haughty of look, and the proud of heart, Him I-cannot [bear].

6. Mine eyes shall be on the faithful of the land, that they-may-dwell with me; He-that-walks in the way of integrity: He shall-minister to me.

7. He-that-works deceit shall not dwell within my house, He-that-speaks lies shall-not abide-prosperously before mine eyes.

8. In the mornings (i.e., every morning)will-I-destroy all the wicked of the land: To cut-off from the city of YâHWeH all workers of iniquity.

unjust thing before mine eyes; I-hate the doers of unlawful - deeds; There - cleaved not to me

4. A perverse heart. I-have-not known the wicked-man, that-turns-away from me.

5. Whoso privily slandered his neighbour, him did-I-drive-out; He-that-is-proud in look, and insatiable in heart, With him I-ate not.

6. Mine eyes are upon the faithful of the land, that they-may-dwell with me; He-that-walks in the blameless way, The same ministered to me.

7. The proud doer dwelt not within my house: The unjust speaker prospered not in my sight.

8. Every morning I-slew all the sinners of the land: That I- might- exterminate from the city of the Lord all the workers of iniquity.

The authenticity of the ascription “to David” is favoured by the spirit and diction of the Psalm. Its contents fall in with that period of David’s life, when his sovereignty was at length acknowledged by the twelve tribes, and he had established in Jerusalem the capital and centre of his kingdom. He here pens his resolve to order his life, both private and public, by God’s

law; to display, as behoves God's vicegerent, the prominent attributes ("mercy and justice") of the Divine government, and to purge his Court and dominions of all that is at variance therewith. The ejaculation, "Oh! when wilt Thou come to me?" (interrogative in text, Targum, LXX., St. Jerome, and rendered as such by Thalhofer), witnesses to his trustful dependence on God's help for the fulfilment of his resolutions (cf. Exod. xx. 24). In the version of the LXX. the verbs after vv. 1, 2a, are expressed by Aorists or Imperfects, thus altering the character of the Psalm by representing David as pleading the uprightness of his past life as rendering him worthy that the Lord (the Ark of the Lord [?], cf. 2 Kings (Sam.) vi 9) should come to him. A further source of difficulty is that LXX. diverge somewhat from the text in the division of the verses.

v. 1. "Sing-hymns," or, "I-will-play"- [upon the harp, or some other instrument]. v. 2. "Give my mind to," &c., take heed to; cf. Dan. ix. 13, "deal-wisely," "have-discernment in." Targum, with a reminiscence of Ps. xxxi. (32) 8, "I-will make thee wise [=instruct thee] in a perfect path." "Within my house," in private, cf. Ps. lxxvii. (78) 72. v. 3. "Set before eyes," as a thing to be desired, or imitated. "A word of belial," so St. Jerome; "verbum belial," i.e., a thing, a matter of belial = a wicked thing. *beli* (=not, without), "*ôl* (yoke), or *ya“al* (benefit, usefulness); it means "worthlessness," "wickedness," "vileness." In Old Testament it never occurs as a proper name. It is, however, personified once, in 2 Cor. vi. 15, the only passage in the New Testament in which it occurs. "To do," &c., i.e., "the doing of [Rashi, "the work of"] deviations [from the right path]."¹ Both LXX. and St. Jerome, with Targum, take "to do," "the doing of" (in text, Infinitive *construct*), for the agent, "the doer of" (St. Jerome, "facientem declinationes"). Targum, "I hate evil-doers and those who turn aside from the commandments." If "deviations" be rendered in the concrete sense, then, "I hate turners-aside," apostates; used also of unfaithful wives. "Cleave to me," by LXX. joined to next verse. v. 4. "Perverse heart," or "fraudulent," "deceitful;"—"wickedness" rather than "*wicked man*," as in closer connection with his

¹ Or, "doing acts of obliquity I hate."

purpose of self-discipline. Vulgate, "I have not known [*i.e.*, admitted to familiar intercourse] the wicked-man who turns aside from me," *i.e.*, whose path diverges from mine, from the *right* path. v. 5. He will banish from his Court sycophants, proud and ambitious persons. "Cut-off;" St. Jerome, "Him will I slay" (*interficiam*), *lit.*, "I will silence." "Haughty of eyes," *i.e.*, Him that has a high look, an arrogant mien. "Proud of heart," *lit.*, "wide of heart," puffed up and blown up with pride. LXX., "insatiable," taking it as synonymous with the "greedy, ambitious spirit" of Prov. xxviii. 25. "Superbo oculo," &c., of Vulgate is scarcely correct Latin. It comes from too literal a rendering of LXX., "[*Cum*] superbo oculo, [*cum*] . . . cum hoc non edebam." In LXX. these Datives depend on *συνήσθιον*, *syneesthion* (I ate *with*), reading instead *λῶ' ὄκχâl* (= I cannot [abide]) of text, *λῶ' ὄκχâl* (= I will not eat). St. Jerome, "Cum hoc esse, non potero" (= to be with him I shall not be able). "Destroy," "cut off," may mean only banishment from Court. v. 6. He will survey the land to discover the trustworthy, and of like purpose with himself. "Minister," the verb implies *free* service, the service, not of a slave, but of a *free* man, a distinction preserved in *ἐλειτούργει*, *eleitourgei*, of LXX., and in *ministrabit*, *ministrabat* of St. Jerome and Vulgate. v. 7. "Shall not continue in undisturbed prosperity, constant favour." v. 8. "In the mornings," the regular and earnest administration of justice in the early hours, according to Oriental usage, cf. Jer. xxi. 12. "City of the Lord" = Jerusalem. Had the Ark been already transferred to Sion?

PSALM 101 (102).

1. A Prayer of an afflicted-one, when he - was - overwhelmed : And before YâH-WâH poured-out his plaint.

2. YâH-WâH, hear my prayer : And let my cry come to Thee.

3. Hide not Thy face from me ; In the day of my

PSALM 101 (102).

1. Prayer of a poor-man, when he-was-dejected, and poured-out his supplication before the Lord.

2. O Lord, hear my prayer : And let my cry come to Thee.

3. Turn not away Thy face from me ; In the day of

distress incline Thine ear to me: In the day I call answer me speedily.

4. For my days are-consumed like smoke: And my bones are-grown-hot as with burning.

5. My heart is-smitten like grass and withered: Because I-forgot to eat my bread.

6. Because of the voice of my groaning: My bone cleaves to my flesh.

7. I-am-like a pelican of the desert: I-am-become like an owl of the ruins.

8. I-am-sleepless [*or, I-keep-on-the-look-out*], and have-been Like a lonely bird on the house-top.

9. All the day mine enemies reproach me: They-that - are - mad - against - me swear by me.

10. For I-have-eaten ashes like bread: And have-mingled my drinks with weeping,

11. Because of Thine indignation and Thy wrath: For Thou-hast-taken me up and cast me away.

12. My days are like a lengthening shadow: And I am-withered like grass.

my trouble, incline Thine ear to me: In what day soever I-call-upon Thee, hear me speedily.

4. For my days have-vanished like smoke: And my bones are-parched like firewood.

5. I-am-smitten like grass, and my heart is-dried-up: Because I-forgot to eat my bread.

6. Because of the voice of my groaning: My bone cleaves to my flesh.

7. I-am-like the pelican of the waste: I am become like an owl in a ruined-house.

8. I-am-sleepless, and am-become Like a lonely sparrow on the house-top.

9. All the day mine enemies revile me: And they-that-praised me swear against me.

10. For I-have-eaten ashes like bread: And my drink have-I-mingled with weeping,

11. Because of Thine anger and Thine indignation: For Thou hast-taken me up and dashed me down.

12. My days have-declined like a shadow: And I am-withered like grass.

13. But THOU, Y_aHWeH, sittest-throned for ever: And Thy Memorial-Name is to generation and generation.

14. THOU wilt-arise [and] take-pity on Tsîyyôن : For 'tis time to pity her, For the set-time is-come.

15. For Thy servants take-pleasure in her stones: And her dust they-regard-with-pity.

16. And [then] shall the Gentiles fear the Name of YHWH : And all the kings of the earth Thy glory ;

17. Forasmuch as YHWH shall - have - built - up Sion : He - has - appeared in His glory ;

18. He-has-turned-Him to the prayer of the destitute: And has not despised their prayer.

19. This shall-be-written for a generation to-come: And a people to-be-created shall-praise YâH ;

20. That He-has-looked-down from His holy height : From the heavens Y_aHWeH looked-down earthward,

21. To hear the sighing of the prisoner: To loose the doomed to death (lit., "the sons of death");

22. That [men] may-

13. But THOU, O Lord, endurest for ever: And Thy Memorial to all generations.

14. THOU wilt-arise and have-compassion on Sion : For 'tis time to pity her, For the set-time is-come.

15. For her stones are-dear to Thy servants: And her dust they-regard-with-pity.

16. And [then] shall the Gentiles fear Thy Name, O Lord : And all the kings of the earth Thy glory ;

17. Because the Lord will-build-up Sion : And [then] shall - He - appear in His glory.

18. He-has-regarded the prayer of the afflicted: And has not despised their petition.

19. Let these-things be-written for a following generation: And a people, who shall-be-created, shall-praise the Lord ;

20. That He-has-looked-down from His holy height : That from heaven the Lord beheld the earth ;

21. That He-might-hear the groaning of the fettered-ones : That He-might-set-free the sons of the slain,

22. That [men] may-

declare in Sion the Name of YHWH : And His praise in Yerûshâlâim,

23. While peoples gather together : And kingdoms to serve YHWH.

24. He-brought-down my strength in the way : He-shortened my days.

25. [Then] I-say, My God, take me not away in the half (i.e., the midst) of my days : Throughout all generations are Thy years.

26. Of old hast-Thou-laid-the-foundation of the earth : And the heavens are the work of Thy hands ;

27. They shall-perish, but THOU endurest : And all of them shall-grow-old as a garment : As a vesture shalt-Thou - change them, and they-shall-be-changed ;

28. But THOU art HE : And Thy years shall-have-no-end.

29. The sons of Thy servants shall-dwell : And their seed shall-endure before Thee.

proclaim the Name of the Lord in Sion : And His praise in Jerusalem,

23. When the peoples gather together : And kings to serve the Lord.

24. He-answered Him in the way of His strength : Tell me the fewness of my days ;

25. Call me not away in the midst of my days : Thy years are to all generations.

26. In the beginning THOU, Lord, hast-laid-the-foundation of the earth : And the heavens are the works of Thy hands ;

27. They shall - perish, But THOU continuest : And they all shall-wax-old as a garment ; And as a mantle shalt - Thou - change them, and they-shall-be-changed ;

28. But THOU art the Self-same : and Thy years shall not fail.

29. The sons of Thy servants shall-dwell : And their seed shall-prosper for ever.

The fifth of the Seven Penitential Psalms, which may be safely referred to the period of the Captivity, a date still further confirmed by its general resemblance to the writings of Jeremias, and to the parts of Isaias which treat mainly of that period (xl.—lxvi.).

The poet's personal woes are closely blended in their sources with those of the captive nation. The reproaches (v. 9) he daily undergoes, to all appearance from his fellow-exiles, point to one on whom the responsibility for the disasters of his country was somehow fixed by his companions in bondage. It might well be Jeremias himself (cf. Lament. iii.). This, however, is at best a plausible conjecture. The Psalm is assigned in the Synagogues to the Minor Day of Atonement. The Title is noteworthy, as it describes the character of the Psalm, and marks the circumstances for which it is suited. The other Inscriptions are either historical, or, as far as can be made out, musical.

vv. 2, 3. A prayer made up of phrases occurring in older Psalms, and hence spontaneously adopted by the earnest suppliant. vv. 4—12. The poet's plaint; his health and strength have given way under affliction. v. 4. "Like [lit., in] smoke." The Hebrew *b'* [=in, with] frequently introduces a comparison. "Like smoke," so LXX. and St. Jerome. As smoke vanishes, leaving no trace, so too were the captives in danger of being absorbed by the Gentiles by whom they were surrounded. "With burning" (in text, *k'môqêdh*), rendered in Targum, "caldron," "stew-pan;" Qimchi, "hearth;" Isai. xxxiii. 14, "Everlasting burnings" (*môqedê-ôlâm*), cf. Job xxx. 30; Lament. i. 13. v. 6. He is worn away by incessant grief and prayer, cf. Job xix. 20; Lament. iv. 8. v. 7. "Pelican;" in text, *q'ath*, a bird dwelling in marshes; "pelican" ("cormorant" suggested by others), a mere guess. "Owl" (*kôs*); LXX., "night-raven;" St. Jerome, "bubo solitudinum" (the owl of desert places); in text, *kôs*, rendered by some "pelican," or "cormorant," on account of its *pouch* (*kôs* = cup). v. 8. "I was sleepless;" Targum, "I kept watch all night." *Tsippôr* (rendered "sparrow") means any singing bird, hence not a *night* bird. The verb, therefore, denotes rather "keeping a look-out" for danger from missiles, &c. "Lonely," driven into solitude, away from its mate and its brood. v. 9. "Mad," cf. St. Luke vi. 11, "frenzied with hate." LXX. take *mehôlâlay* of text as equivalent to *mehal'lay* (= "those praising me")—to my face, false friends, or those that flattered me, when I was well off. "Swore;" LXX., Vulgate, "against me," which may mean, "conspired against me."

"Swore" (cursed) "by me," so St. Jerome, *per me, i.e.*, When they curse, they imprecate on themselves and others my misery and degradation; cf. Isai. lxv. 15; Jer. xxix. 22. v. 10. Ashes and mourning are my daily portion, cf. Ps. xli. (42) 4; Lament. iii. 16. v. 11. "Because of," *lit.*, "from the faces of"—implicit confession of *sin* which has provoked God's wrath; cf. Ps. lxxxix. (90) 7—9. v. 11. "Hast dashed me down," so LXX. and St. Jerome. If we apply this to the captive nation, Israël, hitherto the object of God's predilection, is now in all the worse plight for being cast off. The Rabbis understand it of some previous exaltation, which aggravates the bitterness of the present misery; cf. Isai. xxii. 18, 19; Lament. ii. 1. v. 12. "As a shadow stretched-out," lengthening itself. Explained by Rashi, "The shadows lengthen at even-tide, but vanish when it is dark." Cf. Ps. cviii. (109) 23. This figures the near approach of death. vv. 13—23. Weak and short-lived though I be, Thy might is eternal, wherefore the cause of my wearing grief—Israël's bondage—will assuredly end. Or, God's fidelity to His promise, rather than His eternity, is foremost in the poet's thought. v. 13. "Sittest-throned," as King of the everlasting theocracy. v. 14. "Time," "set time." "Time," now that Israël, repentant, turns with earnest longing to the Holy City, yearns even for its ruins. "Set time," the close of the seventy years foretold by Jeremias, xxv. 11, 12; xxix. 10. v. 15. "Dust," "pulverem" of *Vetus Itala* and St. Jerome. LXX., *χοῦν* (= *ditto*); Vulgate *terræ* may be so rendered. vv. 17, 18. To be read in connection with v. 16, which describes the result of the Divine Self-manifestation in the redemption of the chosen people, a restoration vouchsafed in answer to prayer (see v. 18). The verbs in these two verses are Preterites in text, but are to be rendered in *Future perfect*. "Destitute," the word (*hâ-“ar“âr*) in text = literally, "stript," "denuded." LXX., "humble," or "afflicted;" St. Jerome, "vacui" (empty, destitute); Targum, "rendered desolate." v. 19. "Written," elsewhere in the Psalms the memory of great events is left to oral tradition; this is the sole exception. The anticipations of vv. 17, 18, 20—23, are to be recorded for "an after generation" = "a people created," *i.e.*, as in Targum, "to be created;" cf. "a people born," *i.e.*, "to be born," Ps. xxi. (22) 32.

It seems that before the prophecy of Daniel (ix. 24—27), the advent of the Messias was expected to coincide with the return from exile; such appears to be the belief of this psalmist. v. 22. “In order that [men] should proclaim,” &c.; in text, *l’sappér*, “to tell,” “to narrate,” without a pronoun. v. 24. St. Jerome here agrees with the text, which LXX. have read with other—*traditional*—vowels. “He” (= *God*, or more likely, *the people*), “answered” (equivalent, as often in New Testament, to “said”) “to Him in the way of *His* might” (*i.e.*, *might* shown forth in the punishment of the exiled people; Old Itala, “*virtutis ejus*”), “the fewness of my days tell me” (*tell me* taken from v. 25). “*His* might,” so in text (= *kethîbh*), but corrected in margin, “*my* might,” “*my* strength” (= *Qerî*). The verse is a reminiscence of Deut. viii. 2, *q.v.* “Way”—here is this life of trial, cf. Ps. lxxxiii. (84) 6, in the text (*high roads*). v. 25. A prayer that he may be spared to see the restoration of his people, wherein he contrasts his fleeting life with the eternal years of God, the ground of his assurance of the reinstatement of Israël. vv. 26—28. Quoted in Heb. i. 10—12, not as an *accommodation*, but in direct proof that the Christ is the *YahWeH*, who “of old,” &c. v. 27. “They shall perish;” no contradiction here with the Scriptures that promise “a new heaven and a new earth” (2 St. Peter iii. 13). The poet considers, for the moment, the perpetual oscillation of the creature between being and not-being; he abstracts from what is permanent in this process of change. The figure of the “garment” is borrowed from Isai. li. 6, 8. “They shall be changed;” the notion of the *μετασχηματισμός*, *metascheematismos*, or “transformation” of visible Nature, meets us in Isai. xxxiv. 4; li. 6, 16; but especially in lxv. 17; lxvi. 22. v. 28. “Thou art HE;” “HE,” a Divine title (Deut. xxxii. 39, *in text*), and it occurs four times in the latter prophecies of Isaias. v. 28. “Shall dwell”—in the land, cf. Pss. xxxvi. (37) 29; lxviii. (69) 36.

PSALM 102 (103).

1. To David. Bless *Yah-WeH*, O my soul: And all that is within me [bless] His holy Name.

PSALM 102 (103).

1. Of David. Bless the Lord, O my soul: And all that is within me [bless] His holy Name.

2. Bless YHWH, O my soul : And forget not all His benefits :

3. Who forgives all thine iniquity : Who heals all thy diseases :

4. Who redeems thy life from destruction : Who crowns thee with loving-goodness and tender-mercies ;

5. Who satisfies thy desire with good-[things] : [So that] thy youth renews-itself as the eagle.

6. YHWH executes just-acts : And judgments for all the oppressed.

7. He - has - made - known His ways to Môsheh : His dealings to the children of Israël.

8. Compassionate and gracious is YHWH : Slow-to anger and plenteous in loving-goodness.

9. He does not always chide : Nor does He-keep [His anger] for ever.

10. Not according to our sins has-He-dealt with us : Nor according to our iniquities has-He-required us ;

11. For as is the height of the heavens above the earth : His loving-goodness is - strong upon them-that-fear Him.

2. Bless the Lord, O my soul : And forget not all His benefits :

3. Who forgives all thine iniquities. Who heals all thy diseases :

4. Who redeems thy life from destruction : Who crowns thee with mercy and compassions :

5. Who fills thy desire with good - things : Thy youth shall be renewed as the eagle's.

6. The Lord executes merciful-acts : And judgment for all that-suffer wrong.

7. He-has-made known His ways to Moses : His purposes to the children of Israël.

8. The Lord is compassionate and merciful : Long-suffering and full of mercy.

9. He is not always angry : Nor does He continually threaten.

10. Not according to our sins has-He-dealt with us : Nor according to our iniquities has-He-required us ;

11. For as is the height of heaven above the earth : He - has - strengthened His mercy upon them-that-fear Him.

12. As far as sunrise is from sunset (i.e., the East from the West): Has-He-removed-far our transgressions from us.

13. As a father has-compassion on his children: YHWH has-compassion on them-that-fear Him;

14. For HE knows our frame: He-reminds-Himself that we are dust.

15. Man—as grass are his days: As a flower of the field, so he-flourishes.

16. If the wind pass over it, then it is not: And the place thereof shall-know it no more.

17. But the gracious-goodness of YaHWeH is from everlasting to everlasting upon them-that-fear Him: And His justice to children's children;

18. To such-as-keep His covenant: And to them-that-are-mindful of His precepts to do them.

19. YaHWeH has-established His throne in the heavens: And His kingdom rules over all.

20. Bless YHWH, ye angels of His, Mighty in strength, that-do His word: Harkening to the voice of His word.

12. As far as the East is from the West: [So far] has-He-removed our iniquities from us.

13. As a father has-compassion on his children: The Lord compassionates those-that-fear Him;

14. For HE knows our frame: He-remembers that we are dust.

15. Man—as grass are his days: As a flower of the field, so he-flourishes.

16. For the wind passes over it, then it is not: And it-knows its place no more.

17. But the mercy of the Lord is from everlasting to everlasting upon them-that-fear Him: And His justice to children's children;

18. To such as keep His testament: And are-mindful of His commandments to do them.

19. The Lord has-prepared His throne in heaven: And His kingdom rules over all.

20. Bless the Lord, all ye angels of His, Mighty in strength, that-perform His bidding: To obey the voice of His words.

21. Bless Y^aHWeH, all ye His hosts: Ministers of His that-do His pleasure.

22. Bless YHWH, all ye His works, In all places of His dominion. O my soul, Bless YHWH.

21. Bless the Lord, all ye His hosts: Ministers of His, who do His will.

22. Bless the Lord, all ye His works. In every place of His dominion: O my soul, bless the Lord.

By many the authenticity of the title is questioned, on account of certain abnormal forms of the suffixed pronouns in vv. 3, 4, 5. That these peculiarities belong to compositions of a later age has yet to be proved. The Syriac retains and develops the title by assigning it to David's old age. Passing by the several conjectures as to the particular passage in David's life that gave occasion to this eucharistic hymn, it is probable that it was primarily composed for a public thanksgiving.

v. 1. "Bless" implies (1) praise of God, thanks for His mercies; (2) a prayer for him we bless; (3) God's beneficent action upon His creatures. "My soul," an address to "*himself*." "All within me;" rendered more literally by St. Augustine, Roman and Verona Psalter, "interiora me" (=mine inward parts), in contrast to mere lip-service, cf. Deut. vi. 5. v. 2. "Benefits;" LXX., "His praises." v. 3. "Diseases," entailed by sin, as required by the parallelism. v. 5. "Desire;" so rendered, somewhat freely, by LXX., who, in Ps. xxxi. (32) 9, render its Plural, σιαγόνας, *siagonas* (=jaws). The Lexicons give as the meaning of the word in text, "ornament," the rendering St. Jerome adopts here; Targum, "the days of thine old age;" Syriac, "thy body"—the ornament, the covering of the soul. By others it is rendered "mouth." It *may* mean, "the whole duration of thy life." "As the eagle," so that thou art as strong and as long-lived as the eagle. The fables with regard to the eagle's renewing its youth every tenth year are not worthy of notice. v. 6. "Deeds of mercy;" in text and St. Jerome, "justices," *i.e.*, acts of justice. v. 7. In answer to Moses' prayer, Exod. xxxiii. 13, foll. "Children of Israël," His doings, "dealings" in their regard. The tense of "He made known" in text (Imperfect) expresses its frequent repetition. v. 8. Verse taken from Exod. xxxiv. 6. v. 9. "He will not be always chiding (contending). Nor will He keep [His

anger = “bear a grudge”] for ever ;” St. Jerome, “Nor will He be angry” (*irascetur*; Old Itala, *indignabitur*) ; LXX., “Nor will He cherish wrath” (*μηνιεῖ*, *meeniei*). Cf. Isai. lvii. 16. v. 11. In LXX. “The Lord” is the subject of “made strong ;” better, with St. Jerome (*confirmata est misericordia*), make “loving-goodness” the subject. v. 12. Oblivion of past sins, cf. Isai. xxxviii. 17; Mich. vii. 19. v. 14. “Frame” = our fashioning, formation, cf. Gen. ii. 17; LXX., *πλάσμα*, *plasma*; St. Jerome, “plasmationem.” “He reminds Himself ;” *zâkhûr*, in text, Participle Passive. [He is] *reminded*, cf. French, *il se rappelle* (= “he recalls to himself,” “remembers”). v. 15. “Does he flourish,” not *deflorabit*, St. Augustine; Cod. of Verona, “As the flower of the field, so does he flourish” (*ita florebit*). v. 16. “If [Suppose] that the wind,” &c. v. 18. Cf. Exod. xx. 6. v. 20. “Hearkening” = so as to obey ; St. Jerome, “obedientes” (“obedient to,” “obeying”). v. 21. “Hosts,” i.e., angels, as required by the parallelism. “Ministers,” cf. Dan. vii. 10; Heb. i. 14. “Bless-thou,” “bless-ye,” occur respectively thrice (vv. 1, 2, 22; 20, 21, 22). The mind of the poet ranges in a continually expanding circle. From thanksgiving in his own behalf, he passes to God’s kindness and mercies to His people, to His compassion for human frailty, and thence to the majesty of Him who is throned amid countless myriads of mighty spirits obedient to His behests.

PSALM 103 (104).

1. Bless YAHWEH, O my soul. YHWH, my God, Thou-art exceeding great : With splendour and glory art-Thou-clad,

2. Thou-coverest-Thyself with light as with a garment ; Spreadest-out the heavens like a tent-cloth.

3. Who-lays-the-beams of His upper-chambers in the waters ; Who makes the

PSALM 103 (104).

1. Of David. Bless the Lord, O my soul. O Lord my God, Thou-art exceeding great : With glory and majesty art-Thou-clad.

2. Covering-Thyself with light as with a garment : Spreading-out the heavens like a curtain ;

3. Who coverest its upper [chambers] with waters ; Who makest clouds Thy

clouds His chariot: Who makes-His-way on the wings of the wind;

4. Who makes His messengers winds: His ministers a flaming fire:

5. Who founded the earth upon its bases: That it should not-totter for ever and ever.

6. Chaos—Thou-coveredst it [with waters] as with raiment; The waters stood above the mountains.

7. At Thy rebuke they-fled: At the voice of Thy thunder they-stole-away-in-terror,

8. ([While] mountains ascended, and valleys descended): To the place which Thou - hadst - destined for them.

9. Thou-hast-set a bound they-cannot-pass-over: That they-return not to cover the earth.

10. Who sends - forth springs into the valleys: That they - should - flow between the mountains.

11. They - give - drink to every beast of the field: The wild-asses break (i.e., quench) their thirst.

12. Upon them the fowl of the heavens dwell: From

chariot ; Who goest-forward on the wings of the winds ;

4. Who makest Thy messengers winds: And Thy ministers a flaming fire. (Cf. Heb. i. 7.)

5. Who didst - found the earth on its sure-basis : It shall not totter for ever and ever.

6. The deep, as it were a garment, was its covering : Above the mountains stood the waters.

7. At Thy rebuke they-fled: At the voice of Thy thunder they - shook - with-terror,

8. The mountains rose, and the plains sank-down, To the place which Thou-didst-found for them.

9. Thou-hast-set a bound which they - cannot - pass : Neither shall-they-return to cover the earth.

10. Who sendest - forth springs into the valleys: The waters shall - flow between the mountains.

11. All the beasts of the field shall-drink. The wild-asses shall - wait in their thirst.

12. Above them dwell the birds of the sky : From the

among the branches they-give-out [their] voice [*or*, They-utter (their) voice].

13. He-waters the mountains from His upper-chambers: With the fruit of Thy doings the earth is-satisfied (i.e., teems with vegetation).

14. He-makes grass to-sprout for the cattle; and green-herb for the service of man: To bring food out of the earth,

15. And that wine may-cheer the heart of man, To make the face shine with oil: And that bread may-stay the heart of man.

16. The trees of *Yahweh* are [thus] amply - supplied [*or*, filled (with moisture)]: The cedars of Lebanon which He-has-planted;

17. Where the birds build-their-nests: The stork—the firs are her house.

18. The high mountains are for the wild-goats: the rocks are a refuge for the rock-badgers.

19. He-made the moon for fixed-seasons: The sun knows his going-down.

20. Thou - makest - dark-

midst of the rocks they utter [their] voice.

13. He-waters the mountains from His upper-[chambers]: The earth shall-be-replenished with the fruit of Thy works.

14. He makes grass to-sprout for the cattle, And green-herb for the service of men: That - Thou - mayest-bring bread out of the earth,

15. And wine may-cheer the heart of man, That he-may-make his face to-shine with oil: And bread may-sustain man's heart [*or*, bread may-strengthen, &c.].

16. [Thus] are the trees of the plain filled [with moisture]: and the cedars of Libanus which He-planted;

17. There the birds build-their - nests. The heron's house takes-the-lead among them.

18. The high mountains are for the stags: The rocks are a shelter for the hedge-hogs.

19. He - made the moon for fixed-seasons: The sun knows his going-down.

20. Thou - makest dark-

ness, and it-is night : Where-in all the beasts of the forest move-about.

21. The young-lions roar for prey : And seek their food from God.

22. The sun rises—they-get-them-away : And lie-down in their dens.

23. Man goes-forth to his work : And to his labour until evening.

24. How manifold are Thy works, Y^aH^WeH ! In wisdom Thou - hast - made them all : Full is the earth of things-of-Thy-creation.

25. Yon sea great and wide, therein are moving-creatures innumerable : Living-things both small and great.

26. There go ships : [There is] liv'yâthân, which Thou-hast-formed to play therein.

27. All these wait upon Thee : To give [them] their food in its season.

28. [That] Thou-givest them they - gather : Thou-openest Thy hand, they-are-filled with good.

29. Hidest-Thou Thy face, they - are-terrified ; Gather-est - Thou - in their breath,

ness, and it is night ; Wherein all the beasts of the forest do-roam ;

21. [Even] young - lions roaring for prey : And seeking their food from God.

22. The sun rises—they-gather - together : And lay-them-down in their lairs.

23. Man goes forth to his work : And to his labour till evening.

24. How vast are Thy works, O Lord ! In wisdom Thou hast-made them all : The earth is full of Thy creatures.

25. Yon sea great ; with outstretched arms, therein are moving-creatures innumerable : Living-things both small and great.

26. There go ships. [There is] that dragon which Thou-hast-formed to play therein.

27. All wait-upon Thee : That Thou mayest - give them food at the fitting-time.

28. When Thou - givest [it] to them, they gather : When Thou - openest Thy hand, all of them are-filled with good.

29. When Thou - turnest-away Thy face, they - are-troubled ; Takest - Thou -

they-expire: And return to their dust.

30. Thou - sendest - forth Thy breath, they - are - created: And Thou-renew-est the face of the ground.

31. May the glory of YāHWeH be for ever: May YHWH rejoice in His works;

32. Who looks on the earth, and it-trembles: He-touches the mountains, and they-smoke.

33. I-will-sing to YāH-WeH as long as I live: I-will-play to my God, while I have any being.

34. Sweet to Him shall-be my utterance: As for me, I-will-rejoice in YHWH.

35. Let sinners be-consumed out of the earth, And the wicked be no more. Bless YHWH, O my soul. Halalū-YâH (i.e., Praise-ye YâH).

away their breath, then they-expire: And return to their dust.

30. Thou-shalt-send-forth Thy breath, then shall-they-be-created: And Thou-dost-renew the face of the earth.

31. May the glory of the Lord be for ever: The Lord shall-rejoice in His works;

32. Who looks on the earth, and makes it tremble: Who touches the mountains, and they-smoke.

33. I-will-sing to the Lord as long as I live: I-will-play to my God, while I have any being [*or, exist*].

34. Sweet be to Him the tenor-of-my-song: As for me, I - will - rejoice in the Lord.

35. Let sinners vanish from off the earth, and wrong-doers, so-as to-be no more. Bless the Lord, O my soul.

The title, "to David," prefixed by LXX., and in some editions of that version expanded into, "concerning the constitution of the world," is grounded on a tradition in support whereof it may be alleged that this Psalm is the pendant and complement of the preceding. In a strain unsurpassed in the Psalter, and which has received, on all hands, the warmest eulogiums, it hymns the Almighty Creator, "Who is ever working" in Nature, to whom the world and all that is therein owe, not only their origin, but

the several forms they assume in the course of their development. It may well be termed “an echo of the primal creation.” In Psalm cii. (103) the fervent doxology takes for its theme God’s dealings in the moral, the supernatural order, in the realm of grace, while here, the reflection of God’s wisdom, might, and loving-goodness in the order of Nature is the poet’s motive for grateful and unceasing praise. It further presents traces of that devout contemplation of visible Nature we meet with in Psalms, whereof the Davidic authorship is unquestioned. With but one deviation (cf. v. 25), the Psalm follows the order of Gen. i., till the works of the sixth day are described. In vv. 27—30, the poet develops the thought implied all along, and vividly sets forth the absolute dependence of the creation on God, who is not only the cause, but the ever-present source and support of life and being. The Psalm has no strophical arrangement; but its main outline follows the Mosaïc record of creation. It is the third Psalm for the Nocturn of the Day of Pentecost and its octave. By the Greeks it is known as the “Procœmiac,” *i.e.*, Prefatory Psalm ($\pi\rhoοιμιακὸς \psi\alphaλμός$, *prooimiacos psalmos*), as it is sung at the beginning of the Lychnapsia, or Vespers. The works of the First and Second Days, corresponding to Gen. i. 3—8, are set forth in vv. 2—5.

v. 1. “Splendour and glory;” St. Jerome, “With glory and comeliness (*decore*) art Thou clad.” LXX., as in Psalm xcv. (96) 6, render *hôdh* (= splendour) “confession” (= praise, thanksgiving), referring it to the glory and praise, conscious and unconscious, accruing to God from His works. “Comeliness,” as the universe is God’s vesture, veiling, yet revealing Him to the clean of heart. v. 2. *Lit.*, “clothing-Thyself with light,” not the “light unapproachable” of 1 Tim. vi. 16, but that mentioned Gen. i. 3, the most splendid of God’s works, the manifestation of the splendours of them all. “Tent-cloth;” Vulgate and St. Jerome, “pellem” (= a hide, or skin, viz., the tent-covering of leather, or of hair-cloth, &c.), cf. Isai. xl. 22. The work of the Second Day. “Heavens,” the firmament, “*expanse*,” as the Hebrew word *literally* means. v. 3. Cf. Gen. i. 7, 8. The beams of *God’s* upper-chambers are laid in “the waters above the firmament” (supposed here to be solid); “*God’s*,” both LXX. and the old

Latin Psalters, "qui tegit in aquis superiora *sua*" (= *His*), not "*ejus*" (= of it), as in Vulgate and St. Jerome. In these verses (2—4) God is figured as an earthly potentate, clad in splendour, enthroned under a lofty canopy (= "tent-cloth"), possessing towering palaces, swift chariots, and a countless retinue. "Clouds . . . wind," cf. Ps. xvii. (18) 10, &c. v. 4. The storm-winds and lightning-fires are His servants; the text *literally* rendered, with the words in the same order—"Making (= Who makes) His messengers winds, His servants a fire flaming;" alleged in Heb. i. 7 to bring out the contrast between the Christ and the angelic ministers of the Old Testament, whose services are at God's beck and call, no less than those of the unconscious forces of Nature. LXX. render the text word for word, and in the same sequence. "Storm . . . lightning," may be an indirect allusion to the phenomena that marked the Sinaïtic Theophany (Cf. Exod. xix. 16, &c.). The emergence of the earth, the first portion of the Third Day's work (Gen. i. 9, 10), in vv. 5—9. Next, its preparation as the abode of the several forms of life (Gen. i. 11, 12). The Fourth Day's work (vv. 19—23) follows, but with a more explicit reference to animal and human life than in Gen. i. 14—18. Having already rehearsed some of the creations of the Fifth and Sixth Days, the Psalm (vv. 25, 26) turns to the sea with its teeming life (Gen. i. 20, 21). In vv. 27—30, the Psalmist sets forth, in express terms, the absolute dependence of these vast and manifold creations upon God, and concludes with the hope that the harmony of creation may no longer be marred by sin. v. 5. "The earth on its *bases*;" St. Jerome, "on its basis" (*basim suam*); in old Latin Psalters, *firmamentum*, *firmitatem* (stay, support, firmness, solidity), but cf. Job xxvi. 7. v. 6. Both in text, LXX., and Vulgate, "abyss" = "the deep," must needs be construed as a Nominative absolute. "As for the abyss" (viz., the primal chaotic mass), "as with a garment Thou didst-cover it [with waters]." vv. 6—9 are a poetical amplification of Gen. i. 9. v. 8. "Destined for them;" "them," i.e., "the waters" of vv. 6, 7; taking "*the mountains . . . descended*" of hemistich *a* as a parenthetical clause (Cf. here Ovid, *Metam.* i. 43). Targum, however, has "They (= the waters) go up the mountains," &c. v. 9. Cf. Prov. viii. 29; Job xxxviii.

8—11. vv. 10—18. Third Day continued, Gen. i. 11. The Psalm here returns to the construction of vv. 2—5. “Who sends;” in text, a Participle preceded by the Article, “The sending forth,” &c. “Valleys,” the *wadîs*, or torrent-beds. “Aquæ” (=the waters), the final word of the verse in LXX. and Vulgate, is neither in text nor in St. Jerome. v. 11. “Break (=quench) . . . thirst;” the phrase occurs nowhere else; cf. Latin, “*frangere sitim*” (=to break thirst), cf. our “*breakfast*.” LXX. probably read *yeshabberû* (=they will expect, await, look for), with *Sin* (=s), instead of *yish'berû* (=they will break), with *Shin* (=sh). St. Augustine and the old Psalters render *προσδέξονται*, *prosdexontai*, of LXX., “*suscipient in sitim suam*” (they will receive, take [thereof] for their thirst); St. Jerome, “and that the wild-ass may refresh (*reficiat*) his thirst.” Vulgate may imply that these animals, which shun the approach of man, when at the springs, look anxiously about them, lest any one take them by surprise—so Thalhofer. v. 12. “Branches,” or “foliage;” Targum, “branches;” St. Jerome, “nemorum” (of the groves). “Rocks,” of LXX., a divergence which comes from their reading (hearing [?], if they wrote from dictation) one initial guttural for another (*Kâph*=*k*, for *Ayîn*, a strong harsh guttural, or aspirate). v. 13. “Upper chambers,” the supposed reservoir of rain; cf. v. 3. “Mountains,” on which the clouds rest, and whence the streams flow down; further, Palestine is a mountainous land (cf. Deut. xi. 11), in contrast with Egypt watered by the Nile. “Fruit of”—the rain sent down from the firmament, the greatest of God’s works, wherewith the earth being sated, it teems with the vegetation mentioned in vv. 14—16: so Qimchi. It may also be understood of the vegetation by which the inhabitants of the earth are fed and filled. v. 14. “Herb,” “Green-herb,” comprising corn, &c. The construction of this and of v. 15 is somewhat involved; in LXX. and St. Jerome, “cheer,” “stay,” are in the Present Indicative; so too in many old Latin Psalters. Vulgate renders the meaning of the text, by inserting “*ut*” (=“*in order that* wine may gladden, . . . *that* bread,” &c.). v. 16. “Trees of YH”; St. Jerome, “trees of the Lord” (*ligna Domini*); LXX., “trees of the plain;” probably, their text had *Shadday* (=Almighty), instead of *YH*, which they read *sâday*.

(of the plain): in the unpointed script the words are indistinguishable. “Trees of YH,” the wild growth of the forest, owing nought to man’s toil. “Cedars,” the most notable of forest trees in Palestine; these are fully supplied (with moisture) by the rain, and by springs and streams. v. 17. “Where”—in the forest trees in general. “Stork;” in text, *chasîdâh* (=the pious, affectionate [bird]), instanced here as one of the largest of nest-building birds. v. 18. A seemingly abrupt transition, yet connected with the foregoing verses; as God provides food, He provides shelter also [*to be understood before v. 18*]. LXX., the heron’s nest is built at a greater height than any; “it takes the lead of them.” They read *b’rôshâm* (=at the head of them), for *b’rôshîm* (=fir-trees, as rendered by Targum, Aquila, Symmachus, and St. Jerome). v. 18. “Wild goats;” Gesenius (Hebr. Lex.), “chamois,” “rock-badger,” the *Hyrax Syriacus*; assuredly not the *rabbit*, or “*coney*,” as it is mistranslated according to an old Jewish tradition, both here and in Lev. xi. 5. v. 19. “Moon,” first mentioned, because the days, as is still the Eastern custom, are reckoned from evening to evening; cf. Gen. i. 5, 8, &c. “The sun knows,” he rises and sets by fixed law. v. 21. “From ‘El (=God),” on whom all creatures depend. v. 24. “Of Thy creatures,” the word in text means also “a possession,” “an acquisition,” but Gen. xiv. 19; Deut. xxxii. 6; Prov. viii. 22, it requires the former rendering. In the best MSS. of LXX., in the Vatican Codex, in old Latin Psalters, is read *κτίσεως*, *ktiseôs* = *κτισμάτων* (=“creation,” “creatures”), instead of *κτήσεως*, *kteeseôs* (=possession); and *creatura tua* (=“of Thy creation”), instead of (Thy possession) *possessione tua* of Vulgate and St. Jerome, a rendering adopted the more readily, as the word in text bears that meaning, and, as the product of God’s free agency, the universe may well be called His “possession,” cf. Ps. xcix. (100) 3, “He made us, and *His we are.*” vv. 25, 26. The abrupt transition from land to sea, deviates from Gen. i., as the sea was peopled before the land. “Sea,” the Mediterranean—“wide on *both* hands” (*hands* is *Dual* in text, *i.e.*, extending right and left, E. and W., no account being taken of its extent N. and S.). “Manibus” (=on *both* sides) is wanting in most copies of LXX., and is taken from Theodotion’s version into Origen’s Hexapla.

The same expression occurs Gen. xxxiv. 21, rendered in LXX. *πλατεῖα, plateia* (wide), here *εὐρύχωρος, evrychōros* (broad, spacious). “Ships,” the manifestation of man’s activity on the sea. “Leviathan;” Vulgate, “dragon,” some huge cetacean, not the *crocodile*, as in Ps. lxxiii. (74) 14; Job iii. 8. “To play therein”—“to play *with him*” is a possible rendering, or rather, “to mock him” (which is closer to the LXX. and Vulgate rendering), by taming and rendering him harmless. ’Αυτῷ, *autō*, of LXX. cannot refer to the sea (= *θαλάσση, thalassee, Feminine* in Greek). vv. 27, 28. “They all of them wait,” all the living things, man included, mentioned in vv. 20—26. Cf. Ps. cxliv. (145) 15, 16. v. 28. “Gather up,” “pick up,” the verb is used to denote “gleaning;” it frequently occurs in Exod. xvi. with reference to the manna. v. 29. Failing Thy care, all that lives suffers the pangs of dissolution—“they are terrified,” “confounded.” Dissolution is here practically presented as the recalling, the withdrawing the breath of life, cf. Job xxxiv. 14, 15; Ps. cxlv. (146) 4. “Expire,” better suited to context than “die.” v. 30. “Breath,” the breath, the spirit of life, other forms of life appear, and thus the aspect (“the face”) of the earth is continually renewed. Several old Latin Psalters read “Emitte” (= Send-Thou-forth) for “emittes” (Thou-shalt-send-forth), a variant of liturgical origin, still followed by our Service-books. vv. 31—35. A sabbatic *finale*—May the world ever reflect the glory of its Maker, who, at the close of the six days’ work, “saw that it was very good” (Gen. i. 31); May He ever rejoice in His creation. v. 35. Certain commentators, on very slender grounds, infer that this Psalm was composed at a time when Israël was groaning under Gentile oppression. The verse in nowise justifies their conjecture. “Alleluia” here makes its first appearance in the Psalter; in the Hebrew Scriptures, it occurs in the Psalms only. LXX. have shifted it from the end of this to the beginning of Ps. civ. (105).

PSALM 104 (105).

i. Give-thanks to YāH-WēH, call upon His Name: Make-known His doings among the peoples.

PSALM 104 (105).

i. Alleluia. Give-thanks to the Lord, and call-upon His Name: Declare His works among the nations.

2. Sing to Him, sing-psalms to Him: Speak-ye of all His wondrous-works.

3. Glory in the Name of His holiness: Let the heart of them-that-seek YHWH rejoice.

4. Seek YHWH and His strength: Seek His face continually.

5. Remember His wondrous-works that-He-has-done: His miracles and the judgments of His mouth;

6. Ye seed of 'Abh'râhâm His servant: Sons of Jacob, His chosen-ones!

7. HE is YHWH our God: In all the earth are His judgments.

8. He - has - remembered His covenant for ever: The word He-decreed to a thousand generations,

9. Which He-concluded with Abraham: And His oath to Yis'châq,

10. And confirmed it to Jacob for a statute: To Israël for an everlasting covenant,

11. Saying, "To thee will-I-give the land of Kenâ'an: The cord of your inheritance;"

12. When they-were men of number: Yea, very-few, and sojourners therein;

2. Sing to Him, play to Him: And tell of all His wondrous-works.

3. Make - your - boast of His holy Name: Let the heart of them-that-seek the Lord rejoice.

4. Seek the Lord, and be-strengthened: Seek His face evermore.

5. Remember His wonders which He-has-done: His portents and the judgments of His mouth;

6. Ye seed of Abraham, His servants: Sons of Jacob His chosen-ones!

7. HE is the Lord our God: His judgments are in all the earth.

8. He-has remembered His testament for ever: The word He-commanded for a thousand generations,

9. Which He-concluded with Abraham: And His oath to Isaac,

10. And established it for Jacob as a law: For Israël as an everlasting testament,

11. Saying, To thee will-I-give the land of Chanaan: The line of your inheritance;

12. When they-were a small number: Very-few, and sojourners therein;

13. And they-went-about from nation to nation : From [one] kingdom to another people.

14. He-allowed no man to wrong them : Yea, He-rebuked kings for their sakes ; [Saying,]

15. "Touch not Mine anointed : And do My prophets no harm."

16. And He-called-for a famine on the land : He-broke the whole staff of bread.

17. He-sent a man before them : Yôsêph was-sold for a slave :

18. They hurt his feet with the fetter : Into iron his soul entered : i.e., He was laid in [chains] of iron ;

19. Until the time that His word came [to pass (?)] : The oracle of YaHWeH tried him.

20. The king sent and loosed him : [Even] the ruler of peoples, and set-him-free.

21. He-made him lord of his house : And ruler of all his substance :

22. To-bind his princes at his will : And to teach his elders wisdom.

23. Israël also came into Mits'râyim : And Jacob so-

13. And they-passed from nation to nation : From [one] kingdom to another people.

14. He-allowed no man to harm them : And He-rebuked kings for their sakes ;

15. [Saying], "Touch not Mine anointed-ones : And harm not My prophets."

16. And He-called-for a famine upon the land : And broke-to-pieces the whole staff of bread.

17. He-sent a man before them : Joseph was-sold for a slave :

18. They-afflicted his feet with fetters : The iron entered his soul :

19. Until his word came. The utterance of the Lord tried-him-as-with-fire.

20. The king sent and loosed him : The ruler of peoples, and set-him-free.

21. He-established him lord of his house : And ruler of all his substance ;

22. To guide his princes as himself : And to teach his elders wisdom.

23. Israël also came into Egypt : And Jacob was a

journed in the land of Châm.

24. And He-caused His people to-be-fruitful exceedingly: And made - them - stronger than their adversaries.

25. He-turned their heart to hate His people: To-deal - craftily with His servants.

26. He-sent Môsheh His servant: 'Aharôn whom He-had-chosen.

27. They-laid upon them the commandments (lit., the words of) His signs: And miracles in the land of Châm.

28. He-sent darkness, and it - darkened : And they - rebelled - not against His word.

29. He-turned their waters into blood: And slew their fish.

30. Their land swarmed with frogs: In the chambers of their kings.

31. He spoke, and the gad-fly came: And lice² in all their border.

32. He gave hail [as] their rains: Flaming fire in their land.

33. He-smote also their

sojourner in the land of Cham.

24. And He - increased His people greatly: And made them stronger than their enemies.

25. He-turned their heart to hate His people: And to deal - craftily with His servants.

26. He-sent Moses His servant: Aaron whom He-had-chosen.

27. He-laid upon them the words of His signs: And portents in the land of Cham.

28. He-sent darkness, and made-it-dark : And showed that His words were not mere threats [?].¹

29. He-turned their waters into blood: And slew their fishes.

30. Their land swarmed with frogs: In the closets of their kings.

31. He-spoke, and there came the dog-fly: And lice [gnats(?)] in all their borders.

32. He-gave hail [as] their rains: Flaming fire in their land.

33. He-smote also their

¹ Suggested by Schegg (*Psalmen*. ii. p. 428). *Or*, "He suffered not His words to be thwarted."

² Exod. viii. 16.

vine and their fig-tree: And broke [every] tree of their border.

34. He spoke, and there came the locust: And the grasshopper [?], and there was no number [*or*, without number].

35. And devoured every herb in their land: And devoured the fruit of their ground.

36. And He-smote all the first-born in their land: The firstlings of all their strength.

37. And He-brought them forth with silver and gold: And there was none among His tribes that-stumbled.

38. Mits'rayim rejoiced at their going-forth: For their terror had-fallen upon them.

39. He-spread a cloud for a covering-of-protection: And fire to lighten the night.

40. One (i.e., the people)-asked, and He-brought the quail: And with the bread of heaven He-satisfied them.

41. He-opened the rock, and waters gushed-out: They-went-along the dry-places [as] a river.

42. For He-remembered His holy word: [And] Abraham His servant.

vines and their fig-trees: And broke [every] tree of their borders.

34. He-spoke, and the locust came: And the caterpillar [?], and that without number,

35. And it-devoured every green-herb in their land: And devoured the fruit of their ground.

36. And He-smote every first-born in their land: The firstlings of all their travail.

37. And He-brought them forth with silver and gold: And there-was no weakling among their tribes.

38. Egypt rejoiced at their departure: For the fear of them had-fallen upon them.

39. He-spread a cloud for their shelter: And fire to-give-them-light in the night.

40. They-asked, and the quail came: And with the bread of heaven He-satisfied them.

41. He-clave the rock, and the waters flowed: Rivers ran in the dry-land.

42. For He-was-mindful of His holy word: Which He-spoke to Abraham His servant.

43. And He-brought-forth His people with joy: And His chosen with a gladsome song;

44. And gave them the lands of the nations: And they-took-possession of the labour of the peoples;

45. That they-might-keep His statutes: and observe His Laws, Halalù-YàH.

43. And He-brought-forth His people with exultation: And His chosen with joy;

44. And gave them the lands of the Gentiles: And they-took-possession of the labours of the peoples;

45. That they - might - keep His ordinances: And diligently-seek His law.

With Pss. lxxvii. (78) and cv. (106), the present one is concerned with the history of Israël, and the miraculous interventions of Divine predilection in its behalf. Its scope, however, differs. It sets forth, as a motive for gratitude and steadfast obedience, the wonders God wrought for His people, from the dawn of their existence as a nation, with special stress on those that show forth more clearly His faithfulness to His covenant. The series opens in vv. 8—11, tracing all the stages in the fulfilment of the promise, until the occupation of Chanaan. Ps. lxxvii. (78) unfolds the record of the past, but with warnings for the present. Ps. cv. (106) sets forth in startling contrast the ingratitude, the ever-recurring rebellions which were Israël's return for covenanted mercies. The first fifteen verses are found in 1 Par. (Chron.) xvi. 8—22 (with but slight variations), as the first part of the hymn to be sung at the translation of the Ark to Sion. As the main theme of the Psalm is fully treated, it is safe to infer that David, or rather Asaph, who is wont to blend the lessons of the past with strains of praise and supplication, is the author of this Psalm.

v. 1. "Alleluia" is wrongly taken by LXX. from the end of the foregoing Psalm. This verse occurs word for word in Isai. vii. 4. "Call upon His Name," with praise of His attributes and character made known by His Self-manifestation. v. 3. "Glory;" St. Jerome, "exultate" (exult ye): glory in the knowledge of Him imparted to you by His wondrous deeds, and by His Law. v. 4. "Strength" (in text, *τιμησθε*): LXX. read, as well they might, *τιμησθε* (= "and be strengthened"), and thus give the deepest

meaning of the word. Aben Ezra and Qimchi interpret "strength" as referring to the Ark, cf. Ps. cxxxii. (132) 8; 2 Chron. vi. 41. v. 5. "Judgments;" those against Pharaoh and Egypt, hereafter enumerated. v. 6. "His servants" refers to the "seed," not to Abraham, cf. "chosen-ones" in hemistich 2; LXX., δοῦλοι, *douloi* (servants), rightly according to meaning. v. 8. "Word" = promise—"Decreed," confirmed, established; the same verb occurs in Ps. cx. (111) 9. "Thousand generations;" from Deut. vii. 9. v. 9. "Concluded;" *lit.*, "cut," from cutting up victims, when making a covenant. "The word [of promise]" is here considered as a compact between God and man. "[He remembered] the oath," cf. Gen. xxvi. 3; xxii. 16—18. v. 10. "Statute," an inviolable promise. v. 11. "Line," inheritance measured out, apportioned by line. v. 12. "Men of number," *i.e.*, so few as to be easily counted. v. 14. "He allowed;" St. Jerome, "non dimisit;" Verona Psalter, "non permisit" (he allowed not), a sense akin to that *reliquit* of Vulgate bears at times. "Kings," Pharaoh and Abimelech (Gen. xii. 17; xx. 3, &c.). v. 15. "Mine anointed," *lit.*, "My Messiahs" = "My Christs" of LXX. and Vulgate. In the symbolism of the Divine Scriptures, unction denotes the imparting of special godlike powers; hence the unction of kings, priests, and prophets. Not that the Patriarchs were outwardly anointed, but they were filled with the Spirit of God, they were priests, and prophets (as God expressly calls Abraham, Gen. xx. 7), in that they were frequently honoured with Divine revelations; in a word, they were men inspired, organs of the Divine communications to others. v. 16. "Staff of bread;" St. Jerome, "virgam panis" (the rod [staff] of bread), "bread" being, in Palestine especially, the main *stay* of human life. The figure first occurs in Lev. xxvi. 26; cf. Isai. iii. 1; Ps. ciii. (104) 15. v. 18. "In a fetter;" the word (*kebhel*) occurs nowhere else. "His foot," so *Qerî* (= marginal emendation), for "feet" in the *Kethîbh* (written text). "Into iron his soul entered;" so LXX., Syriac, St. Jerome, Qimchi, and Aben Ezra, who explains "his soul" as equivalent to "He," "himself." In St. Ambrose and old Psalters, we read, *ferrum pertransiit anima ejus* (his soul passed into iron, a literal rendering of LXX.). But Targum, "a iron chain went into [*or*, "came upon"] his

soul." This means, either "he was heavily ironed," or "*iron*" may be a metaphor, cf. Ps. cvi. (107) 10. v. 19. "Came"—true (?)—to pass (?). "Word;" either *Joseph's* interpretation of the dreams of his fellow-captives (Gen. xli. 12), or "the word" revealed to him in his own dreams (Gen. xxxvii. 5—11). If "*his* word" be the *Lord's*, it means the prediction and fulfilment of the promise of his exaltation. "Tried him," by testing his virtue during the hard times that intervened between the promise ("oracle") and its fulfilment. v. 20. See Gen. xli. 14, "Ruler of," &c., the peoples of Upper and Lower Egypt. "The ruler of both worlds" is his title in an inscription. v. 21. Cf. v. 17; Gen. xli. 40, 41; xlvi. 8. "To bind," cf. Gen. xli. 44; the power of exacting and compelling obedience. LXX., *'a-s-r* (to bind), as if it were *y-s-r* (to instruct, to correct), the "ut erudiret" (that he-might-teach) of St. Jerome. "As Himself" of LXX. comes from their reading *k'naphshô* (as his soul=as himself) for *b'naphshô*, rendered by St. Jerome, "secundum voluntatem suam" (according to his own will=at his pleasure). *Lit.*, "to make-wise his old-men," "elders," "senators." v. 24. Exod. i. 7. v. 25. Targum, "And their heart turned," &c., intransitively as in Lev. xiii. 3, 4, 13, 20; 1 Kings (Sam.) xxv. 9; Ps. lxxvii. (78) 9. "To deal," &c., cf. Exod. i. 10, "let us deal *wisely* with them." v. 27. "They laid," *i.e.*, Moses and Aaron laid on the Egyptians the commandments of His signs, *i.e.*, they wrought among the Egyptians the signs commanded by God. "Words of signs" may be an idiomatic pleonasm for "signs." LXX., St. Jerome, Vulgate, "He laid," *i.e.*, God ordered them (Moses and Aaron) to work miracles; or, "He displayed to the Egyptians the tokens of His displeasure." v. 28. "They rebelled not," &c., *i.e.*, Moses and Aaron rebelled not, as subsequently at Meribah (Numb. xx. 24; xxvii. 14), or the plagues which came at God's call (so Rashi). More probably, "they rebelled not" applies to the Egyptians, whom this (the ninth plague) induced to let Israël go, if they would but leave their cattle (Exod. x. 24). Aben Ezra observes that it is precisely on account of its efficacy, that this ninth plague is mentioned first. St. Jerome, "Et non fuerunt increduli verbis ejus" (= "and they disbelieved not His words"). LXX., Syriac, and most old Latin Psalters drop the negative, "et

(*quia*, also) exacerbaverunt sermones ejus" (= "yet [because] they rebelled against [*lit.*, "embittered"] His words"). The singular reading of Vulgate may mean, according to Thalhofer, He (God) repented Him not, so as to revoke or mitigate His judicial punishments ("His words"), but carried them out to the bitter end.

v. 29. First plague, Exod. vii. 14—25; Ps. lxxvii. (78) 44. v. 30. Second plague, Exod. viii. 1—14; Ps. lxxvii. 45. v. 31. Fourth plague, Exod. viii. 20—24: "gad-fly;" Aquila, *πάμυνια, pammyia*, rendered by St. Jerome, "every kind of fly." "Lice," so the Talmudists and Josephus; possibly "gnats," or "stinging flies," the third plague, Exod. viii. 16—19, omitted in Ps. lxxvii. (78).

v. 32. Seventh plague, Exod. ix. 13—35; Ps. lxxvii. (78) 47. v. 33. The fifth and sixth plagues are omitted here and in Ps. lxxvii. (78). "Tree," a generic Singular in text; LXX., "every tree." vv. 34, 35. Eighth plague, Exod. x. 1—20; Ps. lxxvii. (78) 46. "Grass-hopper;" in text, *yeleg*, rendered in Gesenius (Heb. Lex.), "a kind of locust, winged and hairy." It is impossible to determine the varieties. v. 36. Tenth plague, Exod. xii. 29, 30; Ps. lxxvii. (78) 51. "The beginning," i.e., the chief, the first fruit of their genital power; St. Jerome, "primitias universi partus eorum" (the first fruits of all their travail). v. 37. Exod. xii. 35. "Stumbling;" St. Jerome, like Vulgate, "infirmus" (infirm-person), cf. Isai. v. 27. v. 39. "Cloud," cf. 1 Cor. x. 1. v. 40. "[They, or one] asked;" in text, verb without Nominative, in 3rd Singular; the Plural ending (*ü*) was probably dropped on account of the *wa* (= "and") immediately following. "Quail," collective Singular in text; LXX. and St. Jerome, "ortygomêtra," probably "the land-rail." "Bread of the heavens," Exod. xvi. 4; in Ps. lxxvii. (78) 24, "corn of the heavens," i.e., the manna.

v. 41. St. Jerome, "Rivers ran along in the arid-places." v. 42. St. Jerome, "With Abraham," &c. vv. 43—45. Israël was put into possession of "the lands," and "labours," i.e., cities, treasures, &c., of the Gentiles, but their tenure was conditional, and depended on their obedience to God's Law, so as to be a holy nation, witnessing to God before mankind. The final "Halalû-YâH" is omitted by LXX. and Vulgate.

PSALM 105 (106).

1. Halalû-YâH. Give-thanks to YâHWâH ; for He is good : For His loving-goodness [endures] for ever.

2. Who can - utter the mighty-deeds of YâHWâH : Can-cause all His praise to-be-heard ?

3. The happiness of them - that - keep judgment : [Of him] that - does justice at all time.

4. Remember me, YHWH, with the favour of Thy people : Visit me with Thy salvation ;

5. That I too may - see the prosperity of Thy chosen - ones, That I - may - rejoice in the joy of Thy nation : That I - may - glory with Thine inheritance.

6. We - have - sinned with our fathers, We - have - committed - iniquity, We - have - dealt - wickedly.

7. Our fathers in Mits' - râyim understood not Thy wonders ; They - remembered not the multitude of Thy loving - kindnesses : But provoked at the sea, at the Sea of sedge.

PSALM 105 (106).

1. Alleluia. Give-thanks to the Lord ; for He is good : For His mercy [endures] for ever.

2. Who can - utter the mighty-deeds of the Lord : Can cause all His praises to-be-heard ?

3. Blessed are they that keep judgment : And do justice at all times.

4. Remember us, O Lord, when - showing - favour to Thy people : Visit us with Thy salvation ;

5. That we - may - see the prosperity of Thy chosen - ones, That we - may - rejoice in the joy of Thy nation. That Thou - mayest - be - praised together with Thine inheritance.

6. We - have - sinned with our fathers, We - have - transgressed, We - have - done unrighteously.

7. Our fathers in Egypt understood not Thy wonders ; They - were unmindful of the multitude of Thy mercy : But provoked as they - went - up towards the sea — the Red Sea. (Exod. xiv. 14.)

8. Yet He-saved them for His Name's sake: To make His might to-be-known;

9. He-rebuked the Red Sea also, and it-dried-up: So He-led them through the depths as [through] the desert;

10. And saved them from the hand of the hater: And redeemed them from the hand of the enemy.

11. And the waters covered their adversaries: Not one of them was-left.

12. Then believed-they His words: They sang His praise.

13. Soon forgot-they His doings: They - waited not His purpose;

14. But lusted-for-themselves a lust in the desert: And tempted God in the waste.

15. And He-gave them their request: But sent leanness into their soul.

16. They-envied Môsheh also in the camp: Aharon, the holy-one of YâHWêH.

17. The earth opened and swallowed-up Dâthân: And covered the congregation of 'Abhîrâm;

18. And a fire was-kindled

8. Yet He-saved them for His Name's sake: That He-might-make His power to-be-known;

9. He-rebuked the Red Sea also, and it-dried-up: So He-led them through the depths as through the desert;

10. And saved them from the hand of-them-that-hated [them]: And redeemed them from the hand of the enemy.

11. And the water covered their oppressors: Not one of them was-left.

12. Then believed-they His words: And celebrated His praise.

13. Very-soon they-forgot His works: They-waited not for His counsel;

14. But lusted exceedingly in the desert: And tempted God in the waterless-land.

15. And He-gave them their request: And sent satiety into their souls.

16. They-provoked Moses also in the camp: [And] Aaron, the holy-one of the Lord.

17. The earth opened and swallowed up Dathan: And closed upon the congregation of Abirôn;

18. And a fire was-kindled

in their congregation : A flame burned-up the wicked.

19. They-made a calf in Chôrêbh : And worshipped a molten-image,

20. And bartered their Glory : For the likeness of an ox eating grass,

21. They-forgot God their Saviour : [Who] had-done great-things in Mits'râyim,

22. Wondrous-things in the land of Châm : Terrible-things by the Red Sea.

23. He therefore resolved to destroy them, Had not Moses His chosen stood in the breach before Him : To turn-away His fury from destroying [them].

24. Moreover, they spurned the desirable land : They-believed not His word ;

25. But murmured in their tents : They-hearkened not to the voice of YHWH.

26. Therefore He-lifted-up His hand to them : To overthrow them in the desert,

27. And to - make - their seed-fall among the nations : And to-scatter them in the lands.

28. They - yoked - themselves also to Ba"al-Pe"ôr : And ate the sacrifices of the dead,

in their congregation : A flame consumed the sinners.

19. And they-made a calf in Hôrêb : And worshipped a graven-image,

20. Thus they - bartered their Glory : For the likeness of a calf eating grass,

21. They-forgot God who had-saved them : Who had-done great-deeds in Egypt,

22. Wonders in the land of Cham : Terrible-things by the Red Sea.

23. He therefore resolved to destroy them, Had not Moses His chosen stood in the breach before Him : To turn-aside His wrath, so that He should-not destroy them.

24. They moreover set-at-nought the desirable land : They-believed not His word ;

25. But murmured in their tents : They-hearkened not to the voice of the Lord.

26. Therefore, He-swore to them : That He-would-overthrow them in the desert,

27. That He-would-cast-away their seed among the nations : And scatter them in the lands.

28. They - were - initiated also [in the mysteries of] Beel-phegor : And ate the sacrifices of the dead,

29. And gave-provocation with their doings : And a plague broke - in upon them.

30. Then stood-up Pînechâs, and did - judgment : And the plague was-stayed ;

31. And it-was-counted to him for justice : Unto generation and generation for evermore.

32. And they-excited-displeasure at the waters of Merîbâh : And it-went-ill with Moses on their account,

33. Because they-provoked His Spirit. And he spoke-rashly with his lips.

34. They - destroyed not the peoples : According to what YHWH said to them,

35. But mixed-themselves with the nations ; And learned their works ;

36. And served their idols : Which became to them a snare ;

37. Yea, they - sacrificed their sons and their daughters to demons,

38. And shed innocent blood, The blood of their sons and of their daughters, Whom they - sacrificed to the idols of Kh'nâ“an : And the land was-polluted with bloodshed.

29. Thus they-provoked Him with their devices : And destruction was-multiplied among them.

30. Then stood-up Phinees, and made-atonement : And the scourge ceased ;

31. And it-was-counted to him for justice : Unto all generations for evermore.

32. And they - angered Him at the waters of Strife : And Moses was-afflicted on their account,

33. Because they-exasperated his spirit : So that He-spoke-rashly with His lips.

34. They did not destroy the nations : Which the Lord had-told them [to destroy],

35. But were - mingled with the Gentiles : And learned their works ;

36. And served their graven - images : And it-became to them a stumbling-block ;

37. And they - sacrificed their sons and their daughters to devils,

38. And shed innocent blood, The blood of their sons and of their daughters, Whom they-sacrificed to the graven-images of Chanaan : And the land was-polluted with bloodshed,

39. Thus were they defiled with their works : And fornicated by their actions.

40. Therefore was the wrath of YaHWeH kindled against His people : And He abhorred His own inheritance.

41. And He gave them into the hand of the Gentiles : And their haters ruled over them.

42. And their enemies oppressed them : And they were - bowed - down under their hand :

43. Oft-times did He deliver them ; But they rebelled in their purpose : And were - brought - low through their iniquity.

44. And He regarded when their tribulation was upon them : On his hearing their cry.

45. And He remembered for them His covenant : And was moved - with - pity according to the greatness of His loving-goodness.

46. And He gave them for compassions (i.e., He made them to find compassion) : In the presence of all their captors.

47. Save us, YaHWeH our God, And gather us

39. And was defiled by their works : And they fornicated with their own devices.

40. Therefore was the Lord inflamed with wrath against His people : And He abhorred His inheritance.

41. And He gave them into the hands of the Gentiles : And they that hated them ruled over them.

42. And their enemies afflicted them : And they were - bowed - down under their hands :

43. Many-a-time did He deliver them ; But they provoked Him by their counsel : And were brought low through their iniquities.

44. Yet had He regard to their affliction : And heard their prayer.

45. And He remembered His testament (i.e., covenant) : And repented according to the greatness of His mercy.

46. And He made them to find compassion : In the sight of all who had carried them captive.

47. Save us, O Lord our God, And gather us from

from among the nations, To give thanks to Thy holy Name: To rejoice in Thy praise.

48. Blessed be YHWH, the God of Israël, From everlasting and to everlasting. And let all the people say, Amen. Halalû-YâH.

among the nations, That we-may-give-thanks to Thy holy Name: And glory in Thy praise.

48. Blessed-be the Lord God of Israël, From everlasting to everlasting. And all the people shall-say, Amen, Amen.

In 1 Par. (Chron.) xvi. 34—36, vv. 1, 47, 48 of this Psalm close a festal hymn. They may be liturgical formulæ embodied in this Psalm at a later date, either at, or shortly after the return from exile, or, according to another conjecture, in the Machabæan period. The ascription to David is favoured somewhat by the limitation of the historical retrospect to the period of the Judges. Be this as it may, the Psalm so closely resembles the foregoing, of which it is the historical counterpart, in diction and rhythm, that we may safely assign both to the same—unknown—author. But while the former Psalm rehearses with joy God's wondrous deeds for Israël, in fulfilment of His promises to the Fathers, we have here a detailed and nobly candid confession of the faithless ingratitude and fickleness of the chosen race set in sharp contrast with God's long-suffering pity in their regard. The Psalm has no strophical structure; after an introduction (vv. 1—5), it enumerates seven prominent national transgressions, from the murmuring at the Red Sea to that at the waters of Meribah. At the epoch of the settlement in Chanaan, the poet, neglecting details and chronological sequence, generalizes the confession of national guilt, and concludes with a prayer for deliverance from the present calamity—probably, from the captivity in Babylon.

v. 4. "When Thou shonest favour to Thy people"—comp. "The zeal of Thy house." "Favour;" in LXX., εὐδοκία, *evdokia*, cf. St. Luke ii. 14, where it means the good-will of God to men, not *vice versa*. v. 5. "That *I* too may see." "Nation;" in text, *gôy*, which in Singular mostly, in Plural always (but cf. Ezech. xxxvi. 13—15), designates the heathen, the Gentiles; Vulgate,

“ut lauderis” (=that Thou mayest be praised); better by St. Augustine, “that we may glory,” “that we may see”—“rejoice;” St. Jerome, “that I may see”—that I may exult with Thine inheritance. v. 6. The burden of the poem, confession of national guilt. “With our fathers,” solidarity in guilt, and punishment. v. 7. “Understood not” = considered, appreciated not. “Sea of sedge,” “of rush,” “of reed,” “of sea-weed,” so called by the Egyptians (“the sea of weed”) = weedy sea. Benjamin of Toledo says it is “the sea of the *end*” (*sūph* = end), as being “the *last sea*” of the Holy Land. “Red Sea,” sea of *Edom*, “Edom” (red, redness). “At the sea, the Red Sea;” LXX. read (and probably correctly), “at the sea” as one word, *ἀναβαίνοντες*, *anabainontes* (=“retreating,” “when they retreated”), and do not repeat “*at the sea*”—the Red Sea. “Ascending” (if taken literally) may imply that the fugitives’ route to the sea-shore led them over hills. The Roman and several old Latin Psalters agree here with LXX. “Provoked,” or, “were rebellious,” cf. Exod. xiv. 10—13. v. 8. Cf. Exod. xiv. 18, “And the Egyptians *shall know*.” v. 9. “Desert,” as securely as He had led them through the desert surrounding Egypt, and, afterwards, through that of Sinai. v. 11. Cf. Exod. xiv. 28. v. 12. The song of Moses (Exod. xv. 1—18), and of Miryam (Exod. xv. 20, 21; Wisd. x. 20). vv. 13—33. Six cases of rebellion are recorded between the crossing of the sea and the entry into Chanaan. vv. 13—15. Rebellions arising from mistrust in God’s power to supply their bodily needs. v. 13. “Waited not,” were not willing to await the fulfilment of God’s purpose in His own time and way. v. 14. *Lit.*, “they lusted a lust;” the poet has evidently uppermost in his mind the incident of Numb. xi. 4, &c. v. 15. “Leanness,” *râzôn* in text, “phthisis,” “a wasting disease” (cf. Isai. x. 16; xvii. 4). LXX., Syriac, Vulgate, “satiety,” “surfeit;” they perhaps read *mâzôn* (= food) in their text; cf. Numb. xi. 20, 33. vv. 16—18. Insurrection against God-given rulers. “Holy-one,” official, rather than personal holiness is implied. Cf. Numb. xvi. v. 17. “Closed upon,” *lit.*, “covered upon,” Numb. xvi. 33. v. 18. “Fire,” the 250 princes who had offered incense. vv. 19—23. “Idolatry.” “Horeb;” LXX., *Xώρηβ*, *Chôreeb* (“dry,” “desert”), the lowest summit of Mount

Sinai, from which one ascends to Mount Sinai properly so called ; the modern *Jibal Mûsa* (Mountain of Moses). “Horeb” occurs but thrice in Exodus, which, with Leviticus and Numbers, lays the scene of the giving of the Law at “Sinai ;” but at “Horeb” in Deuteronomy, which very seldom mentions Sinai. Cf. Exod. xxxiii. 6, “from Mount Horeb,” a name seemingly regarded as interchangeable with “Sinai.” v. 20. “Bartered,” so, too, Jer. ii. 11 ; cf. Rom. i. 23. “Glory,” cf. Deut. x. 21. By God’s Self-manifestation to them, by His worship, for which they were specially set apart, they were raised above the rest of mankind. v. 23. “Said” = gave utterance to His resolve, cf. Exod. xxxii. 10—14 ; Deut. ix. 14, 25. “In the breach” figures Moses’ intercession ; cf. Ezech. xxii. 30. vv. 24—27. Rebellion following the report of the spies, Numb. xiii. xiv. ; cf. Deut. i. 27 with v. 25. v. 24. “Despised,” rejected with antipathy, with loathing, “the land of desire,” so called in Jer. iii. 19 ; Zach. vii. 14, “Word” of promise. v. 26. “Lifted hand” = He swore. v. 27. This threat, wanting in Numb. xiv., is borrowed from Lev. xxvi. 28, or from Deut. xxviii. 64. It would have been executed, had not God yielded to Moses’ prayer. vv. 28—31. Fifth national sin, Numb. xxv., fornication and idolatry. v. 28. “Yoked ;” Gesenius, “adhered to,” “devoted themselves to his cult ;” the same word occurs in Numb. xxv. 3 ; St. Jerome, “and they were consecrated to,” “consecrated themselves to” (*consecrati sunt*) ; LXX. suppose an initiation, either by a special rite, or, more likely (as is suggested by “and they ate,” &c.), by partaking of the victims offered to the Moabite Priapus ; cf. 1 Cor. x. 18—21. “Baal-Pe“ôr” = Baal-Phegôr = Bel-Phegôr ; LXX. insert *g* to represent the *Ayin* (= ‘). “Ba“al” (lord, proprietor of) [Mount] Pe“ôr, the name given to this impersonation of bestial lust, by the tribe living near that mountain ; *alias*, Kemôsh, an idol of the Moabites and Ammonites (Vulgate, *Chamôs*). “Dead”—idols, as opposed to the living God, cf. Wisdom xiii. 10 ; 1 Cor. viii. 4. Perhaps, allusion to necromantic rites, as in Deut. xviii. 11. v. 29. “Plague,” any infliction of God’s wrath, commonly by disease, but here, by the slaughter of the guilty, cf. Numb. xxv. 8, 9, 18. The same word (*maggêphâh*) recurs in v. 30 ; here rendered by LXX. *πτωσις*, *ptôsis* (= fall, falling) ; there, *θραύσις*, *thravsis*

(a breaking); St. Jerome, "plaga" (stroke), "percussio" (smiting); the "quassatio" of Vulgate. v. 30. "Executed—judgment;" St. Jerome, "dijudicavit" (decided the cause); LXX. and Vulgate, "he made atonement," "he appeased;" Targum and Syriac, "he prayed." This refers to Numb. xxv. 8. v. 31. Cf. Numb. xxv. 11—13. The high priesthood continued in the line of Phinees, son of Eleazar, till the fall of Jerusalem, with the sole exception of the pontificate of Eli of the line of Ithamar, uncle of Phinees. vv. 32, 33. See Numb. xx. 2—13. Sixth national sin. "It-went-ill;" St. Jerome, "afflictus est M., propter eos" (Moses was afflicted for their sakes), as he himself says, Deut. i. 37; iii. 26. In punishment of his hesitation, he was debarred from entering the Promised Land. v. 33. "His spirit," God's or Moses', rather God's, whose "displeasure" is mentioned in v. 32 a. "He spoke rashly;" in text, *va-yebhattē*, recurring but in Lev. v. 4; Prov. xii. 18; cf. *Βαττολογεῖν*, *Battologein*. He hesitated to believe that the miracle of Horeb could be repeated for so perverse a people, and in his exasperation said, "Hear now, ye rebels, can we bring you water out of *this rock?*" (Numb. xx. 10). Schegg refers St. Jerome's "præcepit" (he commanded) and Vulgate "distinxit" to God, rendering, "And He (God) swore with His lips," *i.e.*, He gave distinct utterance to His irrevocable resolve that neither Moses nor Aaron should bring Israël into Chanaan. Thalhofer renders, "and he spoke (foolishly)." vv. 34—43. The sins of Israël in Chanaan. v. 34. "Had said," the reiterated commandments of Exod. xxiii. 31—33; xxxiv. 12, 13. Disobedience instanced in Judges i. *passim*; Judges ii. 1—3; the Angel's warning of the dire consequences. v. 35. *Lit.*, "mixed themselves" refers probably to the mixed marriages (Judges iii. 6), despite Josue's warning (Josue xxiii. 12, 13). v. 36. "Snare," as warned Exod. xxiii. 33; xxxiv. 12; Deut. vii. 16. vv. 37, 38. While sparing those against whom God's justice had armed them, they murdered their own offspring. v. 37. "Demons," "devils;" in text, *shēdīm*; referred by Gesenius to Arabic *saiyid* (lord), hence taken as a poetical name of the *Baals*, the objects of Israël's idolatry. On the other hand, heathen writers have ascribed to the foul fiend the custom of human sacrifice. v. 38. "Polluted," one of the strongest terms denoting defilement, taken from Numb. xxxv. 33. v. 39. "For-

nicated," as their idolatry was a breach of their covenant with God. It may, however, be referred to the unspeakable abominations, which, no less than wanton murder, characterized the native cults of Chanaan. vv. 40—46. Alternations of punishments and of tender mercies. v. 42. "Bowed down," subdued, made subject. v. 43. "Brought-low," sank-down, "fell away." v. 44. "And He saw (looked) in the tribulation to them." v. 45. "*He* remembered," although *they* forgot. v. 46. "Gave for compassions," based on Solomon's prayer, 3 (1) Kings viii. 50, suggested perhaps by Daniel's good fortune, cf. Dan. i. 9. This verse may have been added, when the Captivity was nearing its close. The poet may have had in his thoughts the edict of Cyrus' first year, though the next verse indicates that its *complete* execution was as yet in the future. v. 47. "That we may deem ourselves happy (rejoice) in having occasion to praise Thee." v. 48. The doxology, for aught that can be shown to the contrary, is an integral part of the Psalm. The final "Alleluia" is shifted by LXX. and Vulgate to the beginning of the next Psalm.

Book Fifth.

PSALM 106 (107).

1. Give-thanks to Y α H-W e H, for [He is] good: For His loving-goodness [endures] for ever.

2. Let the redeemed of YHWH say [so]: Whom He-has-redeemed from the hand of the adversary [*or*, of distress],

3. And gathered them out of the lands, From the sunrise, from the sunset: From the North and from the Sea (i.e., the South).

4. They-wandered in the desert, in a waste of way (i.e., in a pathless waste): A city of habitation they-found not (i.e., "a city where men dwell");

5. Hungry and thirsty: Their soul fainted in them.

6. Then they - cried to YHWH in their distress: And He-delivered them out of their straits;

7. And He-led them by a

PSALM 106 (107).

1. Alleluia. Give-thanks to the Lord, for [He is] good: For His mercy [endures] for ever.

2. Let them-say [so] who-have-been-redeemed by the Lord: Whom He - has - redeemed from the hand of the enemy, And gathered out-of the lands,

3. From the sunrise and sunset. From the North and from the Sea.

4. They-wandered in the desert, in a waterless-steppe: They-found no way to a city of habitation (i.e., where men dwell);

5. Hungry and thirsty: Their soul fainted in them.

6. Then they - cried to the Lord in their trouble: And He-delivered them out of their straits;

7. And He-led them by a

straight way: That they-might-go to a city of habitation.

8. Let - men - thankfully-acknowledge to YaHWeH His loving-goodness: And His wonders to the sons of man :

9. For He - satisfies the longing soul: And the hungry soul He-fills with good.

10. Such-as sat in darkness and in the shadow of death: Bound in affliction and iron,

11. Because they-rebelled against the commands of God: And despised the counsel of "El'yôn.

12. And He - brought-down their heart with toil: They-stumbled, and there was no helper.

13. Then they - cried to YHWH in their trouble: And He-delivered them out of their straits;

14. He-brought-them-out of darkness and the shadow of death: And their bonds He-burst-asunder.

15. Let - men - thankfully-acknowledge to YaHWeH His loving-goodness: And His wonders to the sons of man :

straight way: That they-might-go to a city of habitation.

8. May His mercies give-praise to the Lord: And His wonders to the sons of men : .

9. For He-satisfies the empty soul: And the hungry soul He satisfies with good-things.

10. [Even] them - that - dwell in darkness and in the shadow of death: Fettered in poverty and iron,

11. Because they-embittered the oracles of God: and angered the counsel of the Most-High :

12. So their heart was-brought-low with troubles: They - sank - down - through-weakness and there - was none to help.

13. Then they-cried to the Lord in their trouble: And He-delivered them out of all their straits;

14. And He - brought - them-out of darkness and the shadow of death ; And broke their chains asunder.

15. May His mercies give-praise to the Lord: And His wonders to the sons of men :

16. For He - broke the gates of brass: And shattered the bolts of iron [*or, cut in sunder the bolts.*]

17. Fools, [who] because of the way of their transgression: And because of iniquities bring-affliction-on-themselves.

18. All-manner of food their soul loathes: And they-draw-near to the gates of death.

19. Then they - cried to YHWH in their trouble: And He-delivered them out of their straits.

20. He-sends His word, and heals them: And rescues [them] from their pits [*or, graves.*]

21. Let - men - thankfully-acknowledge to YaHWeH His loving - goodness: And His wonders to the sons of man :

22. And let-them-sacrifice victims of thanksgiving: And tell of His works in joyous song.

23. They-that-go-down to the sea in ships: Doing business in great waters ;

24. These have-seen the works of YHWH: And His wonders in the deep.

25. For He - commands, and raises a stormy wind:

16. For He-shattered the brazen gates: And broke the iron bars in-pieces.

17. He-helped them out of the way of their iniquity : For they were brought-low because of their iniquities.

18. Their soul abhorred all manner of food: And they-drew-near to the gates of death.

19. Then they - cried to the Lord in their trouble: And He-delivered them out of all their straits.

20. He - sent His word and healed them: And rescued them from their destructions.

21. May His mercies give-praise to the Lord: And His wonders to the sons of men :

22. And let-them-sacrifice a sacrifice of praise: And declare His works with exultation.

23. They who go - down to the sea in ships: Doing business in great waters ;

24. These have-seen the works of the Lord: And His wonders in the deep.

25. He-commands, and a stormy wind arises: And

Which lifts - up the waves thereof.

26. They - go - up - to the heavens, they go - down - to the depths : Their soul melts - away because of trouble.

27. They-reel-to-and-fro, they-stagger like a drunken-man : And all their skill swallows-itself-up (comes to nought).

28. Then they - cried to YHWH in their trouble : And He-delivered them out of their straits.

29. He-hushes the storm to silence : So that the waves thereof are-still.

30. Then are - they - glad, because they-subside : And He-leads them to their desired haven.

31. Let - men - thankfully-acknowledge to YaHWeH His loving-goodness : And His wonders to the sons of man :

32. And let - them - extol Him in the assembly of the people : And praise Him in the seat of the elders.

33. He-turns rivers into a desert : And water-springs into a thirsty-land ;

34. A fruitful land into a salt-marsh : Because of the

the waves thereof are lifted-up.

26. They mount-up to the heavens, they go-down to the depths : Their soul melts - away because of dangers.

27. They - are - troubled, they-stagger like a drunken-man : And all their skill is exhausted (lit., is swallowed-up).

28. Then they-cried to the Lord in their trouble : And He-delivered them out of all their straits.

29. He-hushes its storm-wind to a gentle-breeze : So that the waves thereof are-still.

30. Then are - they - glad, because they-are-still : And He-leads them to their desired haven.

31. May His mercies give-praise to the Lord : And His wonders to the sons of men :

32. And let - them - extol Him in the assembly of the people : And praise Him in the chair of the elders.

33. He-turns rivers into a desert : And streams of water into a thirsty-land ;

34. A fruitful land into a salt-desert : Because of the

wickedness of its inhabitants.

35. He-turns the desert into a pool of waters: And a dry - land into water-springs.

36. And He-settles there the hungry: That they-may-found a city of habitation;

37. And sow fields, and plant vineyards: And get them fruit of produce.

38. And He-blesses them so that they - multiply greatly: And He - suffers not their cattle to decrease.

39. And [when] men are-minished and brought low: Through oppression, evil and sorrow,

40. “[Then] He - pours contempt upon princes: And makes-them-wander in the waste [where there is] no way.” (Job xii. 21.)

41. Yet sets-He the poor-man on-high above affliction: And makes families like a flock.

42. The upright shall-see [it] and be-glad: And all iniquity shall-stop her mouth.

43. Who is wise, and observes these-things: And considers the loving-goodness of YaHWeH?

wickedness of its inhabitants.

35. He-turns a desert into pools of water: And a water-less land into water-courses.

36. And there He-settles the hungry: And they-build themselves a city to dwell in;

37. And sow fields, and plant vineyards: And get them fruit of increase.

38. And He-blesses them, so that they - multiply greatly: And He diminishes not the number of their cattle.

39. Again [when] they-are-reduced to few and are-afflicted: By pressure of evils and pain,

40. [Then] contempt is-poured upon princes: And He-makes-them to-wander in a waste and trackless land.

41. Yet does-He-help the poor-man out of poverty: And makes [him] families [as numerous] as sheep.

42. The upright shall-see [it] and rejoice: And all iniquity shall-stop her mouth.

43. Who is wise, and observes these-things: And considers the mercies of the Lord?

Most commentators are of opinion that this Psalm is a thanksgiving hymn, composed when the memories of the Captivity were still fresh. It may have been sung by the restored exiles at the thank-offering (v. 22) of the Feast of Tabernacles (1 Esdras (Ezra) iii. 4), or, more probably, when the builders laid the foundations of the second Temple (1 Esdras iii. 10, 11). The miseries and perils of the Captivity are vividly presented in grateful retrospect, in four strophes, under four (*six*, if a certain interpretation of vv. 33—41, be admitted) figures, each of which closes with the choral refrain (vv. 6, 8), telling of the recourse of the people to God, and of the deliverance vouchsafed to their suppliant cry.

v. 1. The liturgical doxology Jeremias (xxxiii. 11) puts in the mouth of the restored exiles. v. 2. "Say, [so]" evidently to be supplied, as needed by the drift of the verse. "Distress," *tsâr* of text, is thus rendered in v. 6, and is here the rendering of Aben Ezra and Qimchi. v. 3. "The sea" everywhere else means the West, but here must be taken for the South, "the [Red] Sea," as the Targum renders it, or that part of the Mediterranean which bathes the coast of Egypt, S.W. of Palestine. vv. 4—7. The exiles are likened to a caravan that has missed the usual track, and had perished, but that they were mercifully led "to a city where men dwell." According to the view which denies the historical character of the Psalm, this refers merely to a not uncommon incident of human experience. v. 4. "Pathless waste," *lit.*, "waste of way." LXX., Syriac, and Vulgate, overlooking the pause form of "way" (*dâreh*), which shows that it belongs to the first hemistich, transfer it to the second hemistich, and, perhaps, with good reason. "City of habitation," any city where they could, for a time at least, feel at home (cf. Heb. xiii. 14, "an abiding city"). v. 5. "Hungry and thirsty [were] they; [So that] their soul," &c. If "hungry and thirsty" be taken with a historical reference, this may figure the yearnings of the exiles for their now desolate native land, for the solemnities of the national worship. v. 7. "And He caused them to journey by a straight path." v. 8. "Let them thankfully-confess to YH" His loving-goodness, and [let them thankfully-confess] His wonders to the sons," &c. In LXX., *τὰ ἐλέη, τα ελέε, τὰ θαυμάσια, thavmasia* ("mercies" and "wonders"), are Neuter, and so may be construed as the objects

of the verb—"thankfully-acknowledge"—as is done by St. Jerome and by several old Latin Psalters (*misericordiam*, *misericordias*). Others render it, "Let them praise His goodness before YH", and His wonders before the sons of," &c. v. 9. "Longing soul" corresponds to "thirsty," v. 5. vv. 10—16. Deliverance from bonds and durance granted to the supplication of the doomed. v. 10. "Sitting-ones" (=dwelling), "bound," in text are Nominatives, but are by LXX. dealt with as Accusatives absolute, referred by some to "He saved" of v. 13, a roundabout device, considering the intervening verses. These Participles-Present may just as well be rendered by Indicative of Preterite—"Such as sat," "Those that sat." "Bound in want (*inopia*) and iron," St. Jerome; Targum, "Bound in the infliction of iron chains;" cf. Job xxxvi. 8. v. 11. "Words," i.e., "commands," the concrete expression of the Divine will. "Counsel," as declared by the Prophets; further, by the dictates of conscience. In text, mark the paronomasia, *himrû* (= "they rebelled), *'imrey* (= words of), "*atsath* (=counsel of), *nââtsû* (=they despised). v. 12. "Labour," or "trouble." "Stumbled;" Syriac, "they sickened;" St. Jerome, "they fell" (= *cediderunt*). v. 16. "[Let such as these] praise, . . . inasmuch as He broke the gates . . . and hewed the bars [or bolts]," &c., borrowed, may be, from Isai. xlvi. 2. vv. 17—22. Sick persons brought to death's door in punishment of sin. v. 17. "Fools, [who] because of the way of their transgression, and because of their iniquities bring affliction on themselves;" St. Jerome, "Fools" (= *Stultos propter viam . . . affictos*, &c.), as in text; Syriac, "He helped them out of the way of their wicked deeds, but for their sin were they cast down." What LXX. read in *their* text, it is impossible to say. The Masoretic text is diversely interpreted, and several (*conjectural*) emendations have been attempted. Hitzig divides "Fools" ('evilim of text) into two—"Woe to them!" ('*ôy lâhem*), "Way of transgression," course of conduct. v. 18. Cf. Job xxxiii. 20—22. v. 20. "Pits," "graves," cf. v. 18, "gates of death;" St. Jerome, "de angustiis eorum" (from their straits); Syriac, "from corruption;" Targum and LXX., "from their destructions." vv. 23—31. A vivid and thoroughly poetic description of a crew driven by the storm, and brought, at last, into safety. Either a general instance of God's

readiness to answer prayer, or, admitting a historical allusion, a fitting presentment of the danger that threatened Israël in the land of exile, where its being merged in the surrounding heathendom was, humanly speaking, but a question of time. Cf. Jonas i. ii. v. 23. "Go down to sea," cross the sea. "Business," by Qimchi glossed, "navigating." "Works," "wonders," His rule of winds and waves. v. 25. "Makes to stand up," raises the hurricane. v. 26. The crew (not the "waves") "go up," &c. v. 27. "Reel" (more *lit.*, "they spin round and round"). "Their wisdom (*i.e.*, skill) is exhausted;" Syriac, "vanishes;" Anglican Version (*ad sensum*), "They are at their wits' end." v. 29. *Lit.*, "He causes the storm to stand still," (restrains it) "to silence;" LXX., followed by St. Augustine and the old Psalters, "He commands the storm and it is calmed into a gentle-air." "The waves thereof;" *lit.*, "*their* waves;" probably of "the great waters," v. 23. v. 30. *Lit.*, "haven of their desire." *mechôz* (= haven, region, shore, coast, land) occurs nowhere else. vv. 33—43. A total change of style and character. Instances of the dealings of Providence with the world, set forth in a twofold series of contrasts; a historical reference, most probably, is not intended. v. 32. "Seat," "chair," = *cathedra* of Ps. i. 1. "The assembly" . . . "Elders;" Targum, "the wise;" the Rabbis, who were wont to teach in the synagogues seated in high chairs. v. 33. Cf. Isai. l. 2. "Dry ground;" *lit.*, "thirst," "aridity." v. 34. Like Sodom. v. 35. Cf. Tadmor in the desert, "Pool of waters" *lit.*, cf. Ps. cxiii. (114) 8. v. 37. Fruit of produce, of annual growth, or, as R. Qimchi, "fruit and produce;" the fruit of their tillage, which ripens, is ingathered and not spoilt by hail, or by blight. v. 39. "When men are minished, and brought low," &c.: transition to a new topic. v. 40. Quoted from Job xii. 21. "[Then] though He pours contempt upon princes, . . . v. 41. Yet raises He the poor out-of affliction." "Like a flock," expresses a large increase, cf. Job xxi. 11. v. 43. "Who is wise? [if such there be], then, let him observe these things; And let them [=such men] consider the loving-kindnesses of YH^ו." For this closing interrogation, cf. Osee xiv. 9 [10], who ends his prophecy in much the same way. "Observe," cf. St. Luke ii. 19.

PSALM 107 (108).

1. A Song, a Psalm to David.

2. My heart is ready, O God : I-will-sing and raise-a-hymn ; yea, [this shall] my glory [do].

3. Awake, lute and harp : I-will-wake the dawn [with my song].

4. I-will-give-thanks to Thee among the peoples, YaHWeH : And I-will-hymn Thee among the nations ;

5. For great above the heavens is Thy loving-goodness : And Thy faithfulness [reaches] to the skies.

6. Be-Thou-exalted above the heavens, O God : And let Thy glory be over all the earth.

7. That Thy beloved may-be-delivered : Save with Thy right-hand, and answer me.

8. God has-spoken in His Holiness ; I-will-exult, I-will-divide Shekhem : And the valley of Sukkôth I-will-mete-out.

9. To Me (i.e., Mine) is Gil'âdh, Mine Menashsheh,

PSALM 107 (108).

1. A Song of a Psalm by David.

2. My heart is ready, O God, my heart is ready : I-will-sing and raise-a-hymn with my glory.

3. [Awake, my glory,] awake, lute and harp : I-will-rise early.

4. I-will-give-thanks to Thee, O Lord, among the peoples : And sing-praise to Thee among the nations ;

5. For great above the heavens is Thy mercy : And Thy truth [reaches] to the clouds.

6. Be-Thou-exalted above the heavens, O God : And let Thy glory be over all the earth.

7. That Thy beloved may-be-delivered : Save with Thy right-hand, and hear me.

8. God has-spoken in His sanctuary ; I-will-exult, and will-divide Sichem : And the valley of tents I-will-measure-out.

9. Mine is Galaad, Mine too Manasses, Ephraim also

'Ephraîm also is the defence
of My head: Yehûdhâh is
My law-giver;

10. Môâbh is My wash-pot; Upon 'Edhôm will-I-cast My shoe: Over Peles-heth will-I-shout [for joy].

11. Who will-bring me into the fortified city? [Nay,] Who did-lead me to Edom?

12. Was it not God, Thou Who hadst-cast-us-off? And wouldest not go forth, O God, with our hosts?

13. Give us help from trouble: For vain is the salvation (i.e., help) of man.

14. Through God we-shall-achieve strength: For HE shall-tread-down our adversaries.

is the protection of my head: Juda is my king;

10. Moab the caldron of My hope. Over Idumæa will-I-cast my sandal: The foreigners (i.e., Philistines) are become friendly to me.

11. Who will-bring me into the fortified city? Who will-guide me to Idumæa?

12. Wilt-not THOU, O God, who hadst-cast-us-off? And wilt Thou not, O God, go forth with our hosts?

13. Give us help from tribulation: For vain is the help of man.

14. Through God we-shall-do valiantly: For HE shall - bring - to - nought our enemies.

This Psalm consists of the fragments of two Davidic poems, strung together: vv. 2—6, from Ps. lvi. (57) 8—12; from Ps. lix. (60) 7—14, vv. 7—14 of the present Psalm. It is probably a thanksgiving hymn for a victory over the nations herein mentioned. "To (of, by) David" is equivalent to "adopted from his poems," —an indication of the sources of the composition. The change in v. 10 (cf. Ps. lix. 10) is held to favour this view. Hitzig dates this Psalm as late as the reign of Alexander Jannæus (B.C. 104—79).

v. 2. "Ready," so St. Jerome. "Glory" = the soul with the powers which impress upon it the image of God (Gen. ix. 6). Aben Ezra, Qimchi, "Ready too is my soul" (cf. Ps. xv. (16) 9). It may also imply, "My praise shall well up from mine innermost soul—no mere lip-service." v. 4. In text of Ps. lvi., "Adônây" (Lord). v. 5. "Above heavens" and streaming downwards, the

real import of the preposition in text. v. 8. "In His holiness" (St. Jerome, "in His sanctuary"), almost equivalent to God "has promised by His holiness," referring, probably, to the promises conveyed by Nathan (2 Kings (Sam.) vii.). v. 9. "Defence of head" = helmet; LXX., ἀντίληψις, *antilepsis*, rendered literally by Vulgate ("defence," "help"), but in Ps. lix. 9, "*the strength*," both in LXX. and Vulgate; St. Jerome, "Ephraim is the *inheritance* of my head (*hæreditas*)," with a variant (*fortitudo*, strength). v. 10. Both here and in Ps. lix. 10, LXX., "The foreigners (= Philistines) are made-subject to me." Vulgate rendering is the same in the former Psalm, but here, "are become friendly," accounted for by St. Jerome, by the reading ἐφιλίασεν, *ephiliassen*, now confined to a single MS. of LXX. In the text, this is the main variation, cf. Ps. lix. 10. v. 11. "City;" some identify it with Rabbath Ammon, or Rabbath Moab, or Petra. v. 12. Vulgate, *exibis*, instead of *egredieris* (same meaning) in Ps. lix. 12. v. 14. LXX. and Vulgate here, "our enemies," instead of *tribulantes nos* of Ps. lix. 14. No change in text; "*HE* shall-tread-down," &c., ends both Psalms; none in LXX.

PSALM 108 (109).

1. For the Chief-Musician,
to David, a Psalm: God of
my praise, be not silent!

2. For the mouth of a
wicked-man, and a mouth of
deceitfulness have - they -
opened against me: They -
have - spoken with (i.e.,
against) me with a tongue
of falsehood (i.e., a lying
tongue);

3. Yea, with words of hate
have - they - compassed - me

PSALM 108 (109).

1. For the end, a Psalm
of David:

2. O God, pass not over
my praise in silence; For
the mouth of the sinner, and
the mouth of a deceitful-
man are - opened against
me;

3. They - have - spoken
against me with a deceitful

about: And fought against me without-cause.

4. For my love they-“satan” (i.e., oppose) me: But I [am] prayer.

5. And they - have - laid upon me evil for good: And hatred for my love (i.e., They requite me, &c.).

6. Set-Thou over him a wicked - man: And let a satan (i.e., an accuser) stand at his right-hand.

7. When he-is-judged, let-him-come-forth guilty: And let his prayer be-turned into sin.

8. Be his days few: His office let another take.

9. Be his children orphans: And his wife a widow.

10. Let his children also be continually vagabonds, and beg: Let - them - seek [their bread driven,] from their ruined - houses (lit., “from [far from] their ruins”).

11. Let the extortioner lay-snares for all that he has: And let strangers make-booty of his labour.

12. Let-there-be none to-

tongue; With words of hatred also have-they-com-passed - me - about, And fought against me without-a-cause.

4. Instead of loving me they - slander me: But I-continued - to - pray [*or*, In return for my love, &c.].

5. They-have-laid-against me also evil for good: And hatred for my love (i.e., They have requited, &c.).

6. Set-Thou a sinner over him: And let the accuser stand at his right-hand.

7. When he - is - judged, may he - come - forth con-demned: And his prayer become sin.

8. Let his days be few: And his office let another take. (*Acts i. 20.*)

9. Let his children be orphans: And his wife a widow.

10. Let his children wan-der driven-to-and-fro, and let-them-beg: And be-cast-out of their dwellings.

11. Let the usurer make-search-into all his substance: And let strangers plunder his labours.

12. Let - him - find no

continue kindness to him : Nor let his orphans have any to favour [them].

13. Let his posterity be-cut-off: In the next generation let their name be-blotted-out.

14. Let the iniquity of his fathers be-remembered with Y^aHWeH: And let not the sin of his mother be-blotted-out.

15. Let - them - be before YHWH continually : That He-may-cut-off the memory of them from the earth.

16. Because he - remembered not to-do kindness, But persecuted the afflicted-man and the needy, And the broken in heart, to slay [them].

17. Because he - loved cursing, therefore it-comes on him: And because he-delighted not in blessing, therefore is-it-far from him :

18. Because he - clothed - himself with cursing as [with] his garment, Therefore is-it-come like waters into his bowels : And like oil into his bones ;

19. Be-it to him as a robe [wherewith] he-covers-him-

helper: Neither let-there-be any - one to - pity his orphans.

13. Let his children be [given up] to utter-destruction: In one generation let his name be-blotted-out.

14. Let the iniquity of his fathers come into-remembrance before the Lord : And the sin of his mother let it not be-blotted-out.

15. Let - them - be before the Lord continually : And let their memory utterly-vanish from the earth :

16. Because he - remembered not to show mercy,

17. But persecuted the needy-man and the poor, And the-pricked in heart to slay [them].

18. Yea, he-loved cursing, therefore shall-it-come upon him : And he - took not - pleasure in blessing, so shall-it-be-removed-far from him ; And he-put-on cursing as a garment ; And it-came like water into his bowels : And like oil into his bones.

19. Be-it to him as a garment wherewith he-covers-

self: And for a girdle he-is-girded with continually.

20. This is the reward of mine opponents from YaH-WeH: And of them-that-speak evil against my soul.

21. But THOU, YHWH Adôñây, deal with me for Thy Name's sake: For Thy-loving - kindness is good; Deliver-Thou me,

22. For afflicted and poor am I: And my heart is-wounded within me.

23. As a shadow, when it-is-stretched-out am-I-borne-away: I-am-shaken-out [of my position] like the locust.

24. My knees totter through fasting; And my flesh fails of fatness (i.e., is void of fat, is become lean).

25. As for me, I - am - become a reproach to them: [When] they-see me, they-shake their head.

26. Help me, YaHWeH my God: Save me, according to Thy loving-goodness:

27. And let-them-know that this is Thy hand: THOU, YHWH, hast-done it.

28. Let *them* curse, but bless THOU: They-arose, and were-put-to shame, but Thy servant rejoices.

himself: And as a girdle wherewith he-girds-himself continually.

20. This is the dealing of the Lord with my slanderers: And with them that speak evil against my soul.

21. But THOU, O Lord, my Lord, deal with me for Thy Name's sake: For Thy mercy is good: Deliver-Thou me,

22. For I am needy and poor: And my heart is-troubled within me.

23. As a shadow, when it-lengthens, I-am borne-away: I-am-tossed-up-and-down like locusts.

24. My knees are-weakened through fasting: And my flesh is changed by reason of [the lack] of oil.

25. As for me, I - am - become a reproach to them: [When] they-see me they-shake their heads.

26. Help me, O Lord my God: Save me according to Thy mercy.

27. And let - them - know that this is Thy hand: And [that] THOU, O Lord, hast-done it.

28. [Though] they-curse, THOU wilt-bless: Let-them-that-rise-up against me, be-ashamed, but Thy servant shall-rejoice.

29. Mine opponents shall-be-clothed with confusion : They-shall-cover-themselves with their own shame [as with] a mantle.

30. I - will - give hearty thanks to YaHWeH with my mouth : Yea, in the midst of many will-I-praise Him ;

31. For He stands at the right hand of the needy : To save [him] from the judges of his soul.

29. Let-them that-slander me be-clothed with dis-honour : Let - them - be - covered with their own confusion as with a mantle.

30. I - will - give - great - thanks to the Lord with my mouth : And in the midst of many will-I-praise Him ;

31. For He-stands at the right-hand of the poor-man : To save [me] from them-that-persecute my soul.

The last of the imprecatory Psalms. If, as with good reason we may, we admit the authenticity of the Title, this Psalm is to be referred to the time of Saul's persecution. The poet complains of several malignant slanderers (vv. 3—5, 20, 25, 27—29), but singles out one from among them, as their representative, as the most inveterate and dangerous of his persecutors. Doëg, cf. Ps. li. (52), Chusai, Semei, or Achitophel, have severally been supposed to be the object of execration (vv. 6—19). St. Peter (Acts i. 20) combines hemistich *b* of v. 8, with words slightly altered from v. 26 of Ps. lxviii. (69), applying them to Judas. Hence the majority of commentators, ancient and modern, regard this Psalm as prophetic, and *directly* Messianic ; as St. John Chrysostom describes it, "It is a prophecy in the form of a curse." The Christ having divested Himself, "in the days of His flesh," of His judicial office, invokes the justice of the Father against the traitor concerning whom He had uttered the words recorded in St. Matthew xxvi. 24. The quotation of the Apostle will, however, be amply justified by taking the Psalm to be indirectly or typically Messianic. The persecuted David pre-figures the Christ ; Doëg, or one of those mentioned above, the fallen Apostle ; the unbelieving Jews stand for his accomplices. The dire imprecations of this Psalm are not inconsistent with this view, as they apply but to obdurate evil-doers, and thus are not unseemly on the lips of David, or of David's Son, unless we

question God's right to fulminate His curse against irreclaimable guilt, and to overwhelm the impenitent sinner with His wrath, in time and in eternity. The Psalm sets forth the dealings of Divine Justice with obstinate sinners only.

v. 2. Syriac, "O God of my glory, be not silent;" Arabic, which approaches LXX., "O God, neglect not my praise;" St. Jerome, "Deus, laudabilis mihi" (O God, to be praised of me). Schegg (*Psalmen.* vol. ii.) glosses LXX. and Vulgate rendering, "Delay not to make known my innocence [“praise”=innocence], to confute mine accusers." “Silence” implies leaving prayer unanswered. v. 2. Rendered literally, as in text. v. 3. Cf. Ps. xxxvii. (38) 21. v. 4. LXX. render rightly, ἀντὶ τοῦ ἀγαπᾶν με, *anti tou agapân me*, which may mean either (1) “in return for my loving them,” or (2) “instead of their loving me.” Vulgate has chosen the latter, but the next verse shows that the former interpretation alone is admissible. “But I [am] prayer,” glossed by R. Joseph Qimchi, “I can do naught but have continual recourse to prayer;” cf. Ps. cxix. (120) 7, “I [am] peace.” vv. 6—20. Imprecations on a prominent adversary. v. 6. “Set,” appoint with power to punish. “Accuser,” “adversary,” “opponent;” in text, “*Sâtân*;” in LXX., διάβολος, *diabolos* (=an accuser); St. Jerome, “Satan.” Vulgate plainly takes *diabolos* in the sense of the foul fiend. Qimchi is of the same opinion. It is not easy to determine from the context, whether the process takes place before the Divine, or before a human tribunal, and in v. 4, “*they* are my adversaries,” “*they* withstand me” (in text, “*they satan me*”), hence, better to take “satan” here as “adversary,” “opponent.” In Job i. it occurs as a personal name, so that there is no ground for saying that its use as the name of the evil one is later than David’s time. v. 7. “Prayer . . . sin,” or, probably, “a failure,” “not granted.” Rashi understands this of the *Divine* judgment; and, indeed, a cry for mercy inspired by a merely natural shrinking from punishment, while the will still clings to evil, is but an aggravation of guilt; cf. Isai. i. 15; Prov. xxviii. 9. *Lit.*, “let him go forth guilty,” *i.e.*, condemned, and fail of mercy (1) at the human, and (2) at the Divine tribunal. v. 8. “Office,” oversight, prefecture, post of authority; here, by LXX. and in Acts i. 20, ἐπισκοπήν, *episkopeen* (=inspection, oversight). Doëg

(if he be meant) was the chief of Saul's herdsmen (1 Kings (Sam.) xxi. 7). Aben Ezra and Rashi assign other meanings to the word, probably to elude its application (Acts i. 20) to Judas. v. 10. *Lit.*, "Let his sons wandering wander," *i.e.*, be continually homeless vagabonds; St. Jerome, "Instabiles vagentur;" Roman Psalter (rendering as exactly as possible, LXX. *σαλενόμενοι μεταναστήτωσαν, salevomenoi metanasteetōsan*), "Commoti amoveantur" (with fear and trembling let them be driven from place to place), all which imply homelessness aggravated by constant harrying—"and let them beg; from out of (= far from, driven from) their ruins (ruined places), and let them seek [their bread];" LXX., "be cast out," instead of "seek," probably from reading a form of *gārash* (he expelled), a reading preferred by some eminent modern expositors for *dār'shū* of present text. "Habitationibus" of Vulgate hardly renders *οἰκοπέδων, oikopedōn*, of LXX. ("the site of a house," and here, as required by text and context, "the place covered by the ruins of their former home"). v. 11. "Extortioner," usurer; St. Jerome, "exactor" (collector of taxes, or of debts). "Lay snares;" LXX., St. Jerome, and Vulgate, "search into" (*scrutetur*), study ways and means of despoiling him. LXX. probably read *yebaqqēsh* (let him search) for *yenaqqēsh* of the present text. "Labour," the fruit of his toil; agricultural especially. v. 12. "Continuing, extending kindness," cf. Ps. xxxv. (36) 11. So that he will be driven to the usurer, to be dealt with as in v. 11. His children will continue to be vagrant beggars. v. 13. "Posterity;" St. Jerome, "novissimum ejus" (= what is newest, latest = posterity). "In the next (= the *other*, the following) generation;" LXX., "in *one* generation," reading '*echadh* (one) for '*achér* (another) of text (*d* = Dâleth, for Rêsh = *r*). vv. 14, 15. If not forgiven, they will be visited on him (Exod. xx. 5; cf. St. Matt. xxiii. 32—36). v. 16. "The grieved, sad in heart." "To slay," the emphatic form (*Pilēl*) of verb in text sets forth the unrelenting cruelty of the enemy. vv. 17—19. The poet describes the necessary result of causal sequence, as punishment follows in the wake of unrepented sin. Note the climax in v. 18. v. 20. "Reward," so St. Jerome, "retributio" (requital); the word in text means "work-done," "occupation;" in Lev. xix. 13, "wages." "Opponents," "adversaries" (in text),

"of them that *satan* me." "*From* the Lord;" LXX. rightly, $\pi\alpha\rho\alpha$ Κυρίου, *para Kyriou*. Vulgate seems to have read $\pi\alpha\rho\alpha$ Κυρίῳ, *para Kyriō*, "apud Dominum" (with the Lord). v. 21. "Deal," *lit.*, "do." "Name's sake," as beseems Thy Name, "the Merciful," made manifest by Thy tender pity. The prayer for deliverance and vindication (vv. 21—26) opens with a strong expression of hope, which contrasts with his previous conviction of the fate in store for his persecutors. v. 23. "As a shadow . . . (*lit.*) I-am-made-to-go;" Targum, "I vanish"—"I am shaken out," as from the folds of a mantle, "driven to and fro." v. 24. "My flesh . . . fat." LXX. have caught the sense of this hemistich, "My flesh is altered [for the worse], by reason of oil [which is wanting]." Taken in this sense, it may mean the deplorable plight of the poet. Anointing with oil was a token of well-being and gladness; abstinence from food, and neglect of anointing were signs of deep mourning. Cf. Symmachus, $\kappa\alpha\iota\ \dot{\eta}$ σάρξ μου ἡλλοιώθη ἀπὸ ἀναλεψίας, *kai hee sarx mou eeloiōthee apo analipsisias* ("and my flesh is altered through neglect-of-anointing"); St. Jerome, "And my flesh is changed (*immutata est absque oleo*) [through being] without oil." *Mish shāmen* (*lit.*, from oil, fat) is analogous to *mim-mélekh* (1 Kings (Sam.) xv. 23), *lit.*, "from king," *i.e.*, "rejected *from* [being] *king*." Syriac, "My flesh is become thin for oil." v. 25. My wretched appearance, instead of exciting their compassion, provokes scorn and mockery. "Shake head," cf. Ps. xxi. (22) 8. v. 26. Targum, "That they may know that this is Thine infliction, and Thou, O Lord, hast done it." Which may mean, "that they may know that my sufferings at their hands have been permitted by Thee for the fulfilment of Thy designs in my behalf." v. 27. From this to the end, he returns to the Plural number, as in vv. 2—5; the prominent adversary drops out of sight. He passes from lamentation to confident and joyous anticipation that the prayer of vv. 26, 27 will be granted. v. 28. "*They curse*," cf. vv. 2, 3, 17. The provocation that inspires vv. 6—20 lies in the malignant slanders and curses of his enemies, who proclaim that his misfortune is the punishment of his sins. v. 29. "Mantle;" in text, an outer tunic, sleeveless, but wide and reaching to the ankles; St. Jerome, "*vestimento*" = "*Diploīs*" of LXX. and Vulgate, a

cloak that could be folded *twice* round the person. “Let them be wholly covered with (wrapped up in) shame.” v. 31. In vv. 6, 7 the adversary stands at the right hand of the wicked man to accuse him; here, the Lord stands at the right hand of the defenceless victim, as a gracious advocate, to protect him. The former finds no mercy; the “poor” and helpless is rescued from them that seek his life.

PSALM 109 (110).

1. To David, a Psalm. An utterance of YaHWeH to 'Adôny (i.e., to my lord), “Sit - Thou at My right-hand: Until I-make Thine enemies the footstool of Thy feet.”

2. The sceptre of Thy might shall YHWH stretch forth from Tsîyyôn: Rule - Thou in the midst of Thine enemies.

3. Thy people [offer themselves] willingly in the day of Thy might, [clad] in holy-vestments: [O Thou, who art] from the womb of the dawn, to Thee is a dew, [attending] Thy birth.

4. YHWH has-sworn, and will not repent, THOU art a priest for ever: After the order of Malkî-tsedheq.

5. 'Adôny at Thy right-hand: Has-smitten kings in the day of His wrath.

PSALM 109 (110).

1. A Psalm of David. The Lord saith to my Lord, “Sit - Thou at My right-hand: Until I-make Thine enemies Thy footstool.”

2. The Lord shall-send-forth the sceptre of Thy power out of Siôn: Rule - Thou in the midst of Thine enemies.

3. With Thee is the sovereignty in the day of Thy power, in the splendours of [Thy] saints: From the womb before the morning-star have-I-begotten Thee.

4. The Lord has-sworn, and will not repent, THOU art a priest for ever: According to the order of Melchisedech.

5. The Lord at Thy right-hand has-crushed kings in the day of His wrath.

6. He-shall-judge among the nations, He-fills [the land] with corpses: He-has-wounded the head of a large land.

7. Of a brook in the way shall-He-drink: Therefore shall-He-lift-up the head.

6. He-shall-judge among the nations, He-shall-fill-up [the number] of corpses: He-shall-crush the heads in the land of many [*or*, He-shall-crush the heads of many on the earth (?)].

7. Of a brook in the way shall-He-drink: Therefore shall-He-lift-up the head.

From St. Matt. xxii. 42—46; from the parallel passages in St. Mark xii. 35—37; St. Luke xx. 41—44, we gather that this Psalm was held to be a Davidic prophecy concerning the Messias—directly Messianic—both by the Christ Himself, and by the Jews His contemporaries. That the Apostles shared this conviction is proved by their frequent references to the Psalm (cf. Acts ii. 34, 35; cf. vii. 55, 56; 1 Cor. xv. 24, &c.; Ephes. i. 20; Heb. i. 13; vii. 17, 21; viii. 1; x. 12, 13; 1 St. Peter iii. 22). Later Rabbinical expositors assign this Psalm to a Levite, who dedicated it “to David,” at the time of the Syro-Ammonite war. Those who care to get some notion of the Tantalus-strivings of the anti-Messianic expositors, may consult Hupfeld. But waiving this erudite trifling, the Psalm is to be studied as a direct prophecy of the kingly priesthood and final triumph of David’s Son. The date of its composition can only be conjectured. By some, the translation of the Ark to Sion, by others, the close of the Syro-Ammonite war is assigned.

v. 1. The royal Seer beholds “in the Spirit” (*ἐν τῷ Πνεύματι τῷ ἀγίῳ*, *en tō pnevmati tō hagiō*, St. Mark xii. 36), his Son, ascending on high, to take possession, as touching His manhood, of Almighty power. “Said,” or “saith,” or rather, “the oracle”—“[utterance] of YHWH to my lord”—*Adōny*, not *Adōnāy*, the Plural of majesty, a difference, however, imperceptible in the *original unpointed* text. “My lord,” for, though David’s Son, He is “God made manifest in the flesh.” “Sit at . . . right hand,” not a mark of occasional honour, but of permanent dignity, since YH“ is to help him in his warfare; cf. St. Matt. xx. 21, where, as

here, it connotes a partnership in sovereign rule. “Until;” as Schegg observes (referring to Gesenius’ *Heb. Lex.* s.v. “*adh*”), in its primary meaning, “*adh*” is equivalent to “while,” “as long as,” and is less precise, less exclusive than our “until.” “Of His kingdom there shall be no end,” He continues to sit in His Father’s throne after the final subjugation of His enemies (“the footstool of Thy feet,” cf. Jos. x. 24, 25; so Sapor treated Valerian; Tamerlan, Bajazet), yet, with this difference, all conflict will then be ended. v. 2. “Sceptre;” in text, *mattēh* (a rod of chastisement, a staff, but here “a royal sceptre”). “Of Thy might,” either the Messianic regal power, or “Thy mighty sceptre.” “Send forth,” “stretch forth,” “stretch out;” LXX., *ἐξαποστελεῖ*, *exapostelei*, rendered in Vulgate and St. Jerome, “Emittet” (= shall send forth), seems, as Thalhofer thinks with St. Chrysostom, to imply the manifestation of Messianic power, by means of messengers, heralds (the Apostles and their successors). “Sion,” the seat and centre of the Messianic theocracy, “the Jerusalem that is above.” The earthly city may be meant, whereof Mount Sion was so marked a feature, cf. Isai. ii. 3; Acts i. 8. “Rule-Thou,” the words of YH“ to Messias; if an apostrophe by the poet, the Imperative stands for a prophetic Future. v. 3. The present text, as it stands with the Masoretic vowel-pointing, runs thus: “Thy people [are] willingnesses in the day of thy force [strength (?), power (?), army (?)], in ornaments of holiness; from the womb of dawn to Thee a dew of Thy birth.” “Willingnesses,” cf. Judges v. 2, 9; “Dew,” cf. 2 Kings (Sam.) xvii. 12. That this text has been tampered with, to mention no other ground of suspicion, may be inferred from the several bootless attempts (Robertson counts more than fifteen) to elicit from it any but a conjectural meaning. St. Jerome, “Thy peoples shall be voluntary (*spontanei erunt*), in the day of Thy strength (*fortitudinis*): on the holy *mountains*” (so too Symmachus, reading *har'rēy*, “mountains of” (holiness), instead of *hadh'rēy*, “ornaments of,” as in the text), “as from the womb shall arise for thee (*orietur tibi*) the dew of thine adolescence.” It is to be remembered that *yal'dhuthe-khā* (= thy birth, thy youth; in Vulgate rendered “I have begotten thee”) does not, *cannot* mean “thy young men,” “thy youthful volunteers.” Syriac

mediates between the present text and LXX., "Thy people [shall be] praiseworthy (=glorious) in the day of power, in the magnificence of holiness; from the womb, from of old, *Thee the Son*, have I begotten." "*Thee, the Son*" ("O Son") is the rendering of *tal l'khâ* ("to thee the dew," "thine the dew") of text; the Syriac *talyo* = the little boy, son; cf. *talitha qûmi* ("Girl, arise"), St. Mark v. 41. LXX. (*Cod. Vatican.*), "With thee [is] dominion in the day of thy power, in the splendours of Thy saints [or, "of Thy holy things," or "holinesses"]"; from the womb before the morning-star have-I-begotten thee." Dom Calmet shows that, by eliminating *l'khâ tal* ("to thee the dew"), which has no equivalent in LXX. (hence, neither in Vulgate), a slight change in the grouping together of the letters in text, and by reading it, here and there, with other vowels, the present text may be made to agree with the early versions. Thus, apart from the pointing, the two initial words may mean, either "thy people," or "with thee." Vulgate *principium* appears already in Suetonius, with the meaning of "mastery," "dominion." The closing word of the verse in text (of thy birth) may be taken also as an Accusative of time, "[at the time] of thy birth." That LXX. misunderstood their text is an unproved assertion. We may, however, question whether their version has not suffered somewhat at the hands of scribes and by lapse of time. Thalhofer observes (*Erklärung der Psalmen*, p. 647): "It is not our intention to prove by exegetical and critical reasons the assertion that the Masoretic text must be corrupt. We refer to an able article on this point, by Kaulen (*Katholik*, A.D. 1865, vol. ii. p. 129). According to Kaulen, the original, and as yet uncorrupted text must have corresponded to the following rendering, 'With thee principality [?] in the day of thy might, in ornaments of holiness, from the womb, from the dawn, have-I-begotten thee.' Kaulen is of opinion that this was the original text that was in the hands of the LXX., i.e., the Alexandrian translators, but that it was soon afterwards gradually tampered with. I must own that the learned attempts of Kaulen to prove his assertion have failed to remove my doubts as to the absolute integrity of the Septuagint text. But be this as it may, even were it proved that LXX. do not render the original meaning of the Psalmist, the authenticity of

our Vulgate could still be maintained in the sense of the decree of the holy Council of Trent. (See Reusch, in *Katholik*, A.D. 1860, p. 660, foll.)." "In the day . . . power," the day of His second *parousia*, the closing day of the present dispensation, when He will come to judgment, surrounded by those in whom He has triumphed, and who are to take an active part in this judgment (1 Cor. vi. 2). "Womb," referred by some few expositors to His birth "in the midst of years," decreed in the Divine counsels, before all ages. But the context favours the view of most of the Fathers, who explain it of His eternal generation in the bosom of the Father, and allege the passage in proof of His consubstantiality with the Father. "Before the day-star," i.e., before the utterance of the creative *fiat*, "before all ages," as Theodoret interprets it. v. 4. As Priest-King the Messias will subdue all adverse powers. "Sworn," in the decree of His Incarnation, cf. Heb. vi. 13, 17, 18. "Not repent," the decree is immutable, for cf. Gen. vi. 6, where God says, "it repented Him," &c. "Priest," our High Priest in Heaven, who, here below, in the person of His chosen ministers, is ever exercising His priestly office. "According to the order," "after the manner," "after the likeness of M." (Heb. vii. 15), "after the order of [τάξιν, *taxis*, LXX.; Heb. v. 10] Melchisedech." See Gen. xiv. 18, "King of Justice," King of Salem (=peace) in Hebrew tradition, identified with Sem, the son of Noë. "Salem," since known as "Jebus," later as "Jerusalem." There is, however, another Salem in the district of Sichem (Gen. xxxiii. 18, alternate reading for "in peace. Cf. "Salim" = Σαλείμ, *Saleim*, St. John iii. 23). For an excellent commentary on this verse, see Heb. vii. viii. v. 5. "The Lord," &c. This may mean (1) Messias at YaHWeH's right hand will crush [even] kings, &c., or (2) YH" at Messias' right hand (i.e., aiding Him). "Has smitten" = "percussit" of St. Jerome, "stricken through," "wounded," Preterite, as in text, for Future, a very common enallage in prophecy. "Day of wrath," cf. "day of power," v. 3. vv. 6, 7. The subject of the verbs is Messias; "Judge," implies the several functions of sovereignty. Benisch (Jewish translation), "He shall pronounce judgment among the nations, full of corpses;" Rabbi Leeser, "There shall be a fulness of corpses: He crushes heads on a

wide-spread land ;” Targum (taking the verb *intransitively*), “It is full of corpses ;” Syriac, “He shall judge the nations, and shall fill [with] corpses ; He shall cut off the head of many in the earth.” St. Jerome read for *geviyyôth* (=dead bodies) of text, *gêâyôth* (valleys), hence, “He has filled valleys (implevit valles), He has smitten the head in a large land” (*percussit caput in terra multa* = a populous land [?]). We may render, “He fills [the land with] corpses.” Another is suggested, “[Him who] is full of dead bodies [shall He judge],” meaning the false and perverted agent who brought in sin and death. “He has wounded the head of a large land ;” LXX. read *rabbîm* (=many) for *rabbâh* (wide, great), and rendered *rôsh* (=head), “heads,” in a collective sense. “Many” (=of many) should not be construed with “heads” (“heads of many”), as “*in the land*” would be superfluous ; rather, “*in the land of many*,” i.e., “a populous land.” “He has wounded ;” in text, *mâchats*, the same word as is rendered “*He has smitten* kings,” &c., in v. 5. “*Al erets rabbâh* (“upon,” “over a wide land”) of text, by Mendelssohn and Delitzsch (*inter alios*) rendered “the land of Rabbah,” a rendering not countenanced by the Scriptural *usus loquendi*. Juda is never called “the land of Jerusalem ;” why then foist into the Psalm an out of the way synonym for “Ammon”? v. 7. “While on his way, he shall drink of *a* (not *the*) brook ;” not “a brook in the way.” “Brook,” “stream ;” Vulgate and St. Jerome, “torrent ;” suggested probably by Gideon’s test, Judges vii. 5, 6. He will allow nought to delay him in his pursuit of his routed foes, not even thirst, which he will slake at the nearest stream. His perseverance and endurance shall be crowned with victory, “Therefore shall He (Messias) lift up the (=His) head ;” so Thalhofer, Schegg, &c.

PSALM 110 (III).

Halalû-YâH. I. (Aléph.)
I-will-thank YaHWeH with
[my] whole heart: (Bêth.)
In the council of the up-
right, and [in] the congrega-
tion.

PSALM 110 (III).

Alleluia. I. I-will-give
Thee thanks, O Lord, with
my whole heart: In the
council of the just, and [in]
the congregation.

2. (Gîmĕl.) Great are the deeds of YaHWeH : (Dâ-léth.) Sought-out by all that-delight in them.

3. (Hê.) Honour and majesty is His work : (Wâw.) And His justice stands-fast for ever.

4. (Ză-yîn.) A memorial has-He-made for His wondrous-works : (Chêth.) Gracious and compassionate is YaHWeH.

5. (Têth.) Food has-He-given to them-that-fear Him ; (Yôdh.) He-will-remember His covenant for ever.

6. (Kăph.) The might of His deeds has-He-declared to His people :

(Lâ-mĕdh.) By giving them the inheritance of the Gentiles.

7. (Mêm.) The works of His hands are truth and judgment :

(Nûn.) Steadfast are all precepts ;

8. (Sâ-mĕkh.) Upheld are they for ever and ever : (Ayîn.) Made in truth and uprightness.

9. (Pê.) Redemption has-He-sent to His people ; (Tsâ - dhê.) He-has commanded His covenant for ever ; (Qôph.) Holy and awful is His Name.

2. Great are the works of the Lord : They are suited to all His purposes.

3. Praise and majesty is His work : And His justice endures for ever and ever.

4. He-has-made a memorial of His wondrous-works : The Lord is merciful and compassionate :

5. He-has-given food to them-that-fear Him. He-will-be-mindful of His covenant for ever :

6. He-has-declared to His people, the power of His works ;

7. To-give them the inheritance of the Gentiles. The works of His hands are truth and judgment.

8. Faithful are all His commandments : Established for ever and ever, Made in truth and uprightness.

9. He-has-sent redemption to His people ; He-has-commanded His covenant for ever : Holy and fearful is His Name.

10. (Rêsh.) The beginning of wisdom is the fear of YaHWeH.

(Sîn.) A good understanding have all they-that-do them :

(Tâu.) His praise endures for ever.

10. The fear of the Lord is the beginning of wisdom. A good understanding have all they-that-do it (i.e., act accordingly [?]): His praise endures for ever and ever.

This Psalm and the next are both Alphabetical Psalms. In both, the letters of the alphabet mark not only the beginning of verses, as in other Psalms of this class, but the beginning of each separate clause. In both, there are twenty-two lines, each line consisting mostly of three words. In both, the order of the alphabet is strictly kept to, which is not the case in the other Alphabetical Psalms; cf. Pss. xxiv. (25), xxxiii. (34), xxxvi. (37). The first eight verses in each consist of two lines, the last two of three lines, so that vv. 9, 10 both contain three initials, as is suggested, according to the number of the Decalogue. Neither the date, nor author, nor the historical situation that gave occasion to this and the next Psalm can be ascertained.

v. 1. "Council," in text, *sûdh* (as the parallel "congregation" seems to require), should mean "the assembly" of his fellow-worshippers. Yet, as Aben Ezra observes, *sûdh* (LXX., ἐν βουλῇ, *en boulee*) seems to imply a narrower, and more select circle, than "the congregation" at large. v. 2. The line beginning with *Dâlêth* (= *d*) is somewhat involved. Targum, "Sought out by all who desire them;" Syriac, "Sought by all who take pleasure in them;" Arabic, "All His (His every) will is worthy to be investigated;" St. Jerome, "Exquirenda in cunctis voluntatibus suis" (to be investigated in all their purposes [?]); Qimchi, "Made plain (laid open = *explorata*) to all that take pleasure in them;" Benisch (Jewish version), "Sought out of all that have pleasure therein;" LXX. (Brenton's rendering, baldly literal), "Sought out according to all His will"—*εἰς πάντα θελήματα αὐτοῦ*, *eis panta theleemata avtou* (= according to all His *wills*, desires, purposes). As it now stands, the text may be rendered—(1) "Searched into for all their delights;" or, (2) "They are to be searched into by those that delight therein;" (3) "To

be searched into for all their delights ;” (4) “They are thrown open to the search of all that delight in them,” cf. Qimchi. v. 3. “Honour and majesty,” nouns instead of adjectives. “Doings ;” in text, collective Singular, “doing,” which is ever marked by “justice,” not punitive, but beneficent ; cf. St. Matt. v. 20 ; vi. 1. v. 4. “Memorial,” referred by some to the institution of the Passover, &c. v. 5. “Food ;” in text, *tereph* (usually = “prey,” cf. Prov. xxx. 8) ; a reference to the manna, a signal proof of His mindfulness of His covenant. v. 6. “Annuntiabit” of Vulgate and St. Jerome, is to be rendered, as in text, by the Preterite (LXX., Aorist), “not by word, but by deed has He made it known,” “by giving them the heritage,” &c. “Truth,” fulfilment of His promises to Abraham. “Judgment,” the punishment, the extermination the Chanaanites had so richly deserved. The “food” of v. 5 is very naturally applied, by St. Augustine, Theodoret, and others, to the Eucharistic banquet ; but it is only an *accommodation*. v. 7. “Steadfast,” sure. v. 8. “Upheld,” stayed, supported, well propped-up (*semûkhîm*, in text, cf. *Sâmêkh* = a prop). v. 9. “Redemption,” the deliverance from Egyptian bondage, closely followed by the promulgation of the Law, the expression of His unchangeable truth and equity. “Appointed,” decreed, commanded, established His covenant for ever. v. 10. “Beginning ;” in text, *rêshîth* ; cf. Prov. i. 7 ; ix. 10, &c. Probably, “the chief part,” the main part, cf. German *hauptsache*; *κεφάλαιον*, *kephalaion* = the chief point. To order one’s life by God’s Law is the surest means of attaining to that insight into the Divine plans we call “wisdom,” cf. St. John vii. 17. LXX. and St. Jerome, *eam*, wrongly referred “it” to “wisdom,” instead of to “precepts” (in text, “them”) of v. 7. “A good understanding ;” Revised Version in margin gives the alternative, “good repute.” “His praise,” &c., (may be), that of all such men.

PSALM III (112).

I. Halalû-YâH (Alĕph.)
The happinesses of the man
[that] fears YâHWâH :

PSALM III (112).

I. Alleluia ; [a Song] on
the return of Aggæus and
Zacharias.

(Bêth.) [That] In His-commandments delights greatly.

2. (Gîmél.) Mighty in the earth shall-be his seed : (Dâlêth.) The generation of the upright shall-be-blessed.

3. (Hê.) Wealth and riches are in his house : (Wâw.) And his justice stands-fast for ever.

4. (Ză-yîn.) There-dawns [even] in the darkness a light for the upright-men :

(Chêth.) The gracious, compassionate and just.

5. (Têth.) Happy the man [that] deals-graciously and lends :

(Yôdh.) Who-can-maintain his cause in judgment :

6. (Kăph.) For he-shall not be-moved for ever : (Lâmëdh). In remembrance everlasting shall the just-man be.

7. (Mêm.) Because of evil tidings he shall not fear : (Nûn.) Fixed-is his heart, trusting in YHWH.

8. (Sâmëkh.) Relying is his heart, he shall not fear ; (Ayîn.) Until he-look upon his adversaries.

9. (Pê.) He-has-dispersed, he-has-given to the poor ;

Blessed is the man that fears the Lord : He-will-greatly delight in His commandments.

2. Hisseed shall-be mighty in the earth : The generation of the upright shall-be-blessed.

3. Glory and riches are in his house : And his justice endures for ever and ever.

4. For the upright there-arises a light in darkness : The merciful, the compassionate and just.

5. Happy the man that shows-pity and lends : He-will-direct his affairs with judgment :

6. For he-shall never be-moved.

7. The just-man shall-be in everlasting remembrance : He-shall not be-afraid of [any] evil report. His heart is ready to-trust in the Lord.

8. His heart is fixed, he-shall not be-afraid : Until he-look [securely] upon his enemies.

9. He - has - dispersed - abroad, he-has-given to the

(Tsâ-dhê.) His justice stands-fast for ever : (Qôph.) His horn shall-be-exalted with glory.

10. (Rêsh.) The wicked shall-see [it], and be-enviably-enraged ;

(Shîn.) His teeth shall-he-gnash, and melt-away. (Tâu.) The desire of the wicked shall-perish.

poor ; His justice endures for evermore : His horn shall-be-exalted with glory.

10. The sinner shall-see [it] and be-enraged. He-shall-gnash his teeth and pine-away : The desire of the sinners shall-perish. (Cf. Prov. x. 28.)

This Psalm is, in all probability, the work of the same author as the foregoing, of which it is, so to speak, the counterpart. The former sets forth the wondrous works of God, His attributes ; this tells of the work and character of those who keep the commandments, that especially which enjoins the practical love of our neighbour. The Vulgate addition to the Title (wanting in text and LXX.) may imply that these Prophets, who accompanied Zorobabel on his return from exile, recommended the frequent use of this Psalm to the restored captives (cf. i Esdras (Ezra) v. 1, 2).

v. 1. Syriac (hemistich 2), "And is heedful of His commandments." v. 2. "Mighty" (in text, *gibbôr*), besides warlike courage, may imply the influence attaching to wealth, cf. Ruth ii. 1. v. 3. "Wealth ;" St. Jerome, "substance ;" LXX. probably read *hôdîk* (glory), instead of *hôn* in the present text (= wealth), "Justice ;" the same is said of God in v. 3 of foregoing Psalm ; perhaps, here as there, "beneficence ;" cf. St. Matt. vi. 1. A Rabbinic adage, *Melach mammôn ts'daqâh* (= the salt of riches [is] almsgiving). "Stands-fast" in its temporal results, which extend to his posterity, and gathers store for eternity. v. 4. "Darkness," "light," stand respectively for affliction and prosperity. The verse would bear the rendering, "A light dawns . . . for every gracious, compassionate, and just man." Or again, "Light" may here mean God (cf. Ps. xxvi. (27) 1), of Whom "gracious" and "compassionate" are predicated in v. 4 of the foregoing Psalm. Cf. Isai. lviii. 8 ; lx. 1—3 ; St. Matt. v. 45, 48. v. 5. St. Jerome, "Bonus vir clemens et fœnerans dispensabit verba sua in judicio"

(a good man, gracious and disposed-to-lend will order his words with judgment); St. Augustine, “*Suavis vir*” (a mild, *sweet-tempered* man); St. Ambrose, “*beatus*” (=blessed); LXX., *Xρηστὸς ἀνὴρ, chreestos aneer* (a kind, good-natured man). “*Jucundus*” (pleasant, cheerful) of Vulgate seems to imply that the man is both happy (*beatus*) and sheds happiness around him. “Maintain . . . cause,” or, “maintains his words in justice,” *i.e.*, “who is faithful in fulfilling his plighted word;” Symmachus, *οἰκονομῶν τα πράγματα αὐτοῦ μετὰ κρίσεως, oikonomōn ta pragmata avtou meta kriseōs* (=managing his affairs with judgment). “Sustain,” “maintain,” is the meaning of a derivative conjunction of the verb in text (*Pilpel*), which primarily means “to measure.” His beneficence is rewarded by his being enabled to maintain successfully his affairs, interests (“words”) in the law courts. *Λόγοις, Logois*, of LXX. (“words”) seem to lay stress on his able pleading and consequent success as the reward of his “kindness.” v. 8. “Be-moved;” in text, LXX., and St. Jerome, “Shall not *fear*.” v. 9. “Dispersed,” cf. Prov. xi. 24; 2 Cor. ix. 9. “Horn,” the emblem, the weapon of the might, whereby he overcomes “with glory.”

PSALM 112 (113).

Halalû-YâH. 1. Praise, ye servants of YHWH: Praise-ye the Name of YaHWeH.

2. Be the Name of YHWH blessed: From this-time-forth, and for evermore.

3. From the rising of the sun till its going-down: Praiseworthy is the Name of YaHWeH.

4. High above all nations is YaHWeH: Above the heavens is His glory.

PSALM 112 (113).

Alleluia. 1. Praise the Lord, ye servants [of His]: Praise the Name of the Lord.

2. Blessed be the Name of the Lord: From this time forth, and for evermore.

3. From the rising of the sun unto its setting: The Name of the Lord is to-be-praised.

4. The Lord is high above all nations: And His glory is above the heavens.

5. Who is like YHWH our God : That-has-His-seat on-high,

6. That-condescends to regard : The heavens and the earth ?

7. He-raises the miserable from the dust : He-lifts-up the needy-one from the dunghill,

8. To set [him] with princes : With the princes of His people.

9. Who makes the barren housewife to dwell joyfully : The mother of children.
Halalû-YâH.

5. Who is like the Lord our God : Who dwells on high (lit., "in the heights"),

6. Yet looks on lowly-things in heaven and on earth ?

7. That-raises the needy-one from the ground : And lifts-up the poor from the dunghill.

8. That He-may-set him with princes : With the princes of His people.

9. Who settles the barren-woman in a house : the rejoicing mother of children.

The date (probably, post-Exilic) and author of this Psalm are unknown. With the five following Psalms, it forms the Egyptian "Hallêl," or "*the Hallêl*." The "great Hallêl" is Psalm cxxxv. (136), called the *πολυέλεος*, *polyeleos*, by the Greeks. While the second Temple lasted, the former Hallêl was sung ten times a year, at Passover, Pentecost, Tabernacles, on each of the eight days of the Dedication anniversary, and subsequently, by custom, at each New Moon. At the Passover supper, the Hallêl was divided into two parts : the former (Ps. cxii. (113)—Ps. cxiii. (114) 1—8) being sung before the second cup was passed round, *i.e.*, before the actual beginning of the meal. The latter part (Ps. cxiii. 9—26 (= Ps. 115, vv. 1—18) to Ps. cxvii. (118) inclusive) at the filling of the fourth cup (*kôs Hallêl* = the cup of the Hallêl). On the last six days of Passover, and at New Moons, Pss. cxiii. 9—19 (= Ps. 115, vv. 1—11), and cxiv., cxv. (= Ps. 116) were omitted. '*Υμνήσαντες*, *hymneesantes* ("when they had sung a hymn," St. Matt. xxvi. 30), refers to this part of the Paschal rite, and hence is rendered by Franz Delitzsch, in his Hebrew version of the New Testament, "Having sung the *Hallêl*." This hymn may be divided into three strophes : 1. (vv. 1—3) Praise the

Lord ; 2. (vv. 4—6) for His peerless greatness ; 3. (vv. 7—9) for His loving condescension. It is, in all probability, a post-Exilic composition, forming, as it were, a link between the Song of Anna (1 Kings (Sam.) ii. 1—10) and the *Magnificat* of the All-holy.

v. 1. "Servants," Israël, as set apart from the heathen, and specially consecrated to God's service. "Servants" (not *children*), so rendered by St. Jerome; *servi* = δοῦλοι, *douloi* (= "servants," "slaves"), by Aquila, Symmachus, and Theodotion. In classical usage, *pueri* frequently means "servants;" cf. French, *garçon*; old English, *knaves*. v. 3. From East to West, *i.e.*, everywhere and at all times, the *semper et ubique*¹ of the Divine Liturgy. "Name," so far forth as God imparts to man a knowledge of Himself, He makes for Himself a Name. By His Self-manifestation in Nature and conscience, He can (should) be universally known (cf. Rom. i. 20, 21), and hence, is "to be praised," "worthy-of-praise" everywhere. vv. 4—6. Reasons for praise. v. 5. "Who dwells on high," so Gesenius; Revised Version, "That has His seat on high;" St. Jerome, "Who dwelling on high (*in altis*) regards lowly-things in heaven and on earth;" Syriac, "Who dwells on high, and looks into the deep, heaven and earth;" Professor Cheyne, "Who dwells so high, who looks so low in heaven and earth." The literal rendering, "The making (= who makes [Himself], His place) high to sit (= to dwell)." v. 6. "And makes low (condescends) to see," &c., *i.e.*, "Who looks down as low even as the heavens and the earth." vv. 7, 8. All but word for word in the Song of Anna (1 Sam. ii. 8). "Dust," "dunghill," the extremes of destitution and misery. vv. 7—9. Instances of condescension, *e.g.*, Joseph, Moses, Anna, David. v. 9. "Barren," hence despised, and liable to be divorced. Her fecundity establishes her position, "settles" (cf. St. Jerome's *collocat*) the erst barren housewife in the family.

PSALM 113 (114).

1. At the going-forth of Israël from Mits'râîm : Of the house of Jacob from a people of strange-tongue,

PSALM 113 (114).

1. Alleluia. When Israël went out of Egypt : The house of Jacob from a barous people,

¹ "At all times and everywhere."

2. Judah became His sanctuary: Israël His dominion.

3. The sea saw and fled: Yar'dēn itself was-turned backwards;

4. The mountains skipped like rams: The hills like the sons of the flock.

5. What to thee (i.e., what ails thee), O sea, that thou-fleest: Thou Jordan, that thou-turnest backwards?

6. Ye mountains, that ye-skip like rams: Ye hills, like young sheep? (lit., sons of the flock).

7. At the presence of 'Adhōn tremble, O earth: At the presence of the God of Jacob;

8. Who turned the rock into a pool of waters: The flint into a fountain of waters.

2. Judæa became His sanctuary: Israël His dominion.

3. The sea saw and fled: Jordan was turned backwards:

4. The mountains skipped like rams: The hills like young sheep.

5. What ails thee, O sea, that thou-fleest: And thou Jordan, that thou-turnest backwards (art turned backwards)?

6. Ye mountains, that ye-skipped like rams: Ye hills, like the lambs of sheep?

7. At the presence of the Lord the earth quaked: At the presence of the God of Jacob;

8. Who turned the rock into pools of waters: The sharp-cliff into fountains of waters.

PSALM 115

(according to the Hebrew).

1. Not to us, YaHWeH, not to us, But to Thy Name give glory: For Thy loving-goodness, for Thy truth.

2. Why should the Gentiles say: "Where is now their God?"

1-9. Not to us, O Lord, not to us, But to Thy Name give glory,

2-10. Because of Thy mercy and of Thy truth; Lest at-any-time the nations say, "Where is their God?"

3. Since our God is in the heavens: All that He-pleased He-has-done.

4. Their idols are silver and gold: The work of the hands of man.

5. A mouth to them (i.e., have they), but they-speak not: Eyes have they, but they-see not.

6. Ears have they, but they-hear not: A nose have they, but they-smell not.

7. Hands have they, but they-handle not; Feet have they, but they-walk not: They-utter-no-sound with their throat.

8. Like to them be the makers of them: Every-one that trusts in them.

9. O Israël, trust in YHWH: Their help and their shield is HE.

10. O house of Aaron, trust-ye in YHWH: Their help and their shield is HE.

11. Ye-that-fear YHWH, trust in YHWH: Their help and their shield is HE.

12. YHWH has-been-mindful of us; He-will-bless; He-will-bless the house of Israël: He-will-bless the house of Aaron.

3-11. But our God is in heaven: He-has-done whatsoever He-pleased.

4-12. The idols of the nations are silver and gold; Works of the hands of men.

5-13. A mouth have-they, but they-speak not: Eyes have-they, but they-see not.

6-14. Ears have-they, but they-hear not: Noses have-they, but they-cannot-smell.

7-15. They-have hands, but they - cannot - handle; Feet have-they, but they-cannot - walk: They - can - utter-no-sound through their throat.

8-16. Like to them be they that make them: And all who trust in them.

9-17. The house of Israël trusts in the Lord: Their help and protector is He.

10-18. The house of Aaron trusts in the Lord: Their help and protector is He.

11-19. They that fear the Lord trust in the Lord: Their help and protector is He.

12-20. The Lord has-been-mindful of us; and blessed us: He-has-blessed the house of Israël: He-has-blessed the house of Aaron.

13. He-will-bless them-all-that-fear YHWH: The little-ones with the great-ones.

14. YaHWeH increase you more and more: You and your children!

15. Blessed are ye of YHWH: The Maker of the heavens and of the earth.

16. The heavens are the heavens of YHWH: But the earth has-He-given to the sons of man.

17. The dead praise not YâH: Neither any that-go-down into silence;

18. But we will-bless YâH: From this-time-forth and for ever. Halalû-YâH.

13-21. He-has-blessed all-them that fear the Lord: Both small and great.

14-22. The Lord increase you more and more: Both you and your children.

15-23. Blessed are ye of the Lord: Who made heaven and earth.

16-24. The heaven of heaven is the Lord's: But the earth has-He-given to the children of men.

17-25. The dead cannot-praise Thee, O Lord: Neither can any who go-down to the nether-world;

18-26. But we, the living, will-bless the Lord: From this time-forth and for ever.

LXX. and Vulgate have shifted the final "Alleluia" of the preceding Psalm to the beginning of this. In the Hebrew text, a new Psalm (Ps. 115) begins at v. 9, which in Vulgate is numbered v. 1, and so on to the closing v. 18. If we may trust the editors of St. Jerome's works, the division was unknown to him. The Syriac, Arabic, and Ethiopic versions are here at one with LXX. and Vulgate. In more than seventy Hebrew MSS., and in the book entitled Yalkut, Pss. 114, 115 (Hebrew numbering) appear as one Psalm. As is said above, the "Hallêl" at the Passover supper was divided into two parts: the former ending at v. 8 (inclusive) of Ps. cxiii. (114); the latter, which was sung at the end of the meal, beginning at Ps. cxiii. 9 (= cxv. 1). It is probable that this division was marked in the MSS., and so gave occasion to the bi-section of the Psalm. Thus far Thalhofer. But Schegg, De Muis, not to mention other Catholic expositors, favour the opposite view, on the very cogent grounds of the

difference of style and of rhythm, and of the disparity of the subject-matter. Two Psalms might well be linked together for liturgical use, but the bi-section of one and the self-same Psalm is hardly conceivable. Eusebius mentions Greek *codices*, in which this division is marked.

v. 1. Israël delivered from bondage was formed into a nation, set apart to be the custodian of revelation, the depositary of the Promises, "a holy nation" (Exod. xix. 6). *Lô'êz* (rendered "barbarous," *i.e.*, "of foreign speech") occurs nowhere else in the Hebrew Scriptures. v. 2. LXX. and Vulgate, "Judæa," misled by the Feminine form of "was," "became;" in text and St. Jerome, "Judah," "Judas," the tribe which took the lead in the march across the desert (Numb. x. 14). "Sanctuary;" LXX., *ἀγίασμα, hagiasma* (=hallowed thing), set apart, consecrated to God. "Dominion" (in text, "His dominions"), well rendered *ἐξουσία, exousia*, by LXX., cf. *Ἐξουσία Ἀστρας* (= "the supreme rule over Asia"). As subject to the direct government of God, Israël might be called "His dominion," cf. Numb. xxiii. 21; Deut. xxxiii. 5. vv. 3—6. The division of the Red Sea (Exod. xiv. 21), of Jordan (Josue iii. 14, &c.), respectively at the beginning and at the end of the desert-pilgrimage. "Mountains . . . hills skipped," refers, probably, to the convulsions of Nature that accompanied the Sinaïtic Theophany (Exod. xix. 18; cf. Ps. xxviii. (29) 6). In v. 6, the old Latin Psalters supply "quia," corresponding to *ὅτι, hoti*, of LXX. (because, for that); St. Augustine and Prosper, "quare" (why?). vv. 7, 8 reply to the question. St. Jerome and Syriac, "contremiscit" (the earth trembles). Qimchi makes the earth itself reply, "At the presence of YH" "my trembling" = "I tremble." LXX. seem to have taken *chôlî* ("tremble thou") as an Infinitive with *Yôdh* (=y) paragogic. "Rock" (= *tsûr*), Exod. xvii. 6. "Flint," so St. Jerome and Gesenius. v. 1—9. We, on our part, have no claim, but Thy glory is at stake. v. 2—10. St. Jerome, "Lest [Let not] the Gentiles say" (*Ne dicant, &c.*). v. 3—11. LXX. (*Cod. Vatican.*), "But our God in heaven and on earth has done whatsoever He pleased," followed by several old Latin Psalters. "Fools to think that our God, the Almighty, is as one of their lifeless idols!" v. 7—15. *Lit.*, "[As for] their hands, they cannot

handle; their feet, they cannot walk; [far from being capable of articulate speech], they cannot utter a sound with their throat." St. Jerome, "non sonabunt," literal rendering of LXX. οὐ φωνήσονται, οὐ φθόνεσσοιν. v. 8-16. "Like to them," cf. Rom. i. 21. vv. 9-17—11-19. "Israël," the people at large; "Aaron," the clergy; "Fearers of YH'," proselytes, or the worshippers of God among the heathen, or the whole of the chosen race. "Proselytes" are frequently mentioned in Acts (cf. Acts x. 2; xiii. 16, 43, 50). On some Latin epitaphs, "Metuens" (=fearing) is the designation of a proselyte of the gate. "Shield;" St. Jerome, with Vulgate, "protector;" he renders "trust" in Present Indicative, "confidit," "confidunt" ("trusts," "they trust"). v. 12-20. "He (who hitherto) has been mindful of us, will bless." vv. 14, 15-22, 23. The change of pronoun (you) is best explained by supposing that, at v. 12, a choir of priests intervenes with a blessing. v. 14-22. In text, "May YH" add upon you, upon you and upon your children," impart His blessings still more plentifully; St. Jerome, "Addat Dominus super vos," &c., literally with LXX. and Vulgate. v. 15-23. "Maker of . . . and earth," hence, unlike the lifeless idols, mighty to grant all our petitions. vv. 16—18-24—26. Perhaps, the response of the people. In "heaven" His glory is made manifest. "But the earth," &c., therefore will *we*, who dwell on the earth, pay Him ceaseless homage. "Silence;" so too St. Jerome, "silentium," *dūmāh*=silence, the place of silence=Hadēs, the nether-world. In Latin, the dead are called "silentes" (silent-ones). Ibn Ezra prefers "excision" (cutting off), the place where men are cut off from communion with the living, from the solemnities of common worship.

PSALM 114 (116).

1. I-love, because YaH-
WeH hears my voice [and]
my supplications,

2. Because He - has -
inclined His ear to me;

PSALM 114 (116).

Alleluia. 1. I-love, because
the Lord hearkens to the
voice of my supplication,

2. Because He - has - in -
clined His ear to me: There-

Therefore in my days (i.e., as long as I live) will-I-call [upon Him].

3. The cords of death compassed me, And the pains of Sheôl found me [got-hold of me]: Distress and sorrow did-I-find ;

4. Then I-called-upon the Name of YâHWeH : "Pray, YHWH, deliver-Thou my soul."

5. Gracious is YHWH, and just: Yea, our God is compassionate.

6. YâHWeH keeps the simple: I-was-brought-low, but He-saved me [*or*, helped me].

7. Return, my soul, to thy rest: For YHWH has-dealt-bountifully with thee.

8. For Thou-hast-delivered my soul from death, Mine eye from tears: My foot from stumbling.

9. I - will - walk before YHWH : In the lands of the living.

10-1. I-believe, for I-will-speak : I was - afflicted exceedingly.

fore will-I-call [upon Him] while I-live.

3. The pangs of death compassed me, And the perils of the nether-world [of the grave (?)] found me : Affliction and sorrow did-I-find ;

4. Then I - invoked the Name of the Lord : O Lord, deliver my soul.

5. The Lord is merciful and just: Yea, our God shows-tender-pity.

6. The Lord guards little-ones : I - was - brought - low, but He-delivered me.

7. Return, my soul, to thy rest: For the Lord has-dealt-kindly with thee.

8. For He-has-rescued my soul from death, Mine eyes from tears: My feet from slipping.

9. I will-be-well-pleasing to the Lord, In the land of the living.

PSALM 115

(*in LXX. and Vulgate*).

Alleluia. 10. I-believed, Wherefore I-have-spoken : But I was exceedingly afflicted.

11-2. I said in mine alarm : Every man is a liar.

12-3. How shall-I-return to YaHWeH : All His benefits to me?

13-4. I-will-lift-up the cup of salvations : And I-will-call upon the Name of YHWH.

14-5. My vows to YHWH will-I-pay : Oh that [it may be] before all His people !

15-6. Precious in the eyes of YaHWeH : Is the death of His pious-ones.

16-7. Ah! I pray, YHWH, for I am Thy servant, I am Thy servant, the son of Thy handmaid : Thou - hast - loosed my bonds ;

17-8. To Thee will - I - sacrifice the sacrifice of thanksgiving : And I-will-call - upon the Name of YHWH.

18-9. My vows will-I-pay to YHWH : Oh that [it may be] before all His people !

19-10. In the courts of the house of YaHWeH, In the midst of thee, Jerusalem. Halalû-YâH !

According to their wont, LXX. and Vulgate have transferred the final "Alleluia" of the foregoing Psalm to the beginning of this. St. Jerome and Syriac agree with the Hebrew, which deals with Psalms 114, 115 (Vulgate reckoning) as one Psalm (Ps. cxvi.). Symmachus and the Arabic follow LXX. and Vulgate. The dat

11. I said in mine amazement : Every man is a liar.

12. What can-I-return to the Lord : For all that He-has-done for me ?

13. I-will-take the cup of salvation : And - I - will - call upon the Name of the Lord.

14. I-will-pay my vows to the Lord : Before all His people.

15. Precious in the sight of the Lord : Is the death of His saints.

16. O Lord, I am indeed Thy servant, I am Thy servant, and the son of Thy handmaid : Thou-hast-burst my bonds asunder ;

17. I-will-sacrifice to Thee a victim of praise : And I-will-call-upon the Name of the Lord.

18. I-will-pay my vows to the Lord : Before all His people ;

19. In the courts of the house of the Lord, In the midst of thee, Jerusalem.

and author cannot be ascertained. In all probability, the Psalm (both Psalms [?]) is post-Exilic.

v. 1. "I love," better than "I loved," as denoting continuance; supply "the Lord," "Him," "because He has heard," &c. Cf. Ps. xvii. (18) 2. Syriac, Arabic, Armenian, Rashi, and Aben Ezra, "I earnestly desired that the Lord would hearken," &c. "My voice" (*qôlî*); Aben Ezra quotes the opinion that the suffixed *i* (to *qôl*, meaning *my*) is merely paragogic, and so renders, as in LXX., Vulgate, and St. Jerome, "the voice of my supplications." Aben Ezra, "my voice [in] my supplications." v. 2. "I will call," *i.e.*, lift up the voice of thanksgiving, strains of praise, cf. Ps. xvii. (18) 4. v. 3. "Pains of Sheôl," the straits, the distresses of the grave (= *angustiae sepulchri*). v. 4. Deliverance, either from individual peril, or from the threatened absorption of Israël's nationality by the surrounding heathenism, during the Captivity. v. 6. "Simple," the guileless; LXX., "infants;" St. Jerome and Vulgate, "little-ones," whose faith and trust in God are child-like, cf. St. Matt. xi. 25. v. 7. *Lit.*, "into thy *rests*;" "rests," emphatic, as connoting his several toils and perils. v. 9. "Walk" with (before) God; Gesenius, "to walk in truth and uprightness," "to lead a life pleasing to God," hence, the Old Itala, "complacebo ante Dominum" (= "I will be well-pleasing in the sight of the Lord"). The verses of Ps. 115 (LXX. and Vulgate reckoning) are numbered in Vulgate as if it were a continuation of the preceding Psalm, whereby the following connection is suggested: Despite the dangers that threatened me, my faith and trust were so firm, that though "greatly afflicted," "I spoke," as in v. 9. "Speak I will," "speak I must," LXX.; St. Jerome, "Therefore did I speak," as in 2 Cor. iv. 13. v. 2-11. "In my haste," "hasty flight;" [?] St. Jerome, "in stupore meo" (in my stupefaction, amazement); Symmachus, ἀδημονῶν, *adeemonôn* (being in a state of anguish, of great anxiety); LXX., "in mine ecstasy" (*ἐκστάσει, ekstasei*), *i.e.*, when beside myself with fear, or distress. "All mankind lying (a liar)," not to be relied upon, God alone is my stay; alluded to, Rom. iii. 4. v. 4-13. "Cup of *salvations*," so in text. Many see here an allusion to the "cup of blessing" at the Passover supper, or to a ritual peculiarity of the thank-

offering. Others understand by “cup” the lot, the portion, whether prosperous, or otherwise, assigned by Providence, “I will gratefully accept and acknowledge the blessings allotted to me.” v. 5-14. “Vows” to offer sacrifices. “Oh ! may it be,” &c., the rendering Gesenius (s.v. *Heb. Lex.*) gives to the particle of entreaty (in text, *nâ*), cf. English “now”—“Ah ! do *now*.” v. 6-13. “Precious,” both in its usual meaning, and implying that it is no slight matter in God’s estimation. v. 7-16. “Ah ! now YH“ [hear me];” St. Jerome, “Obsecro, Domine, quia,” &c. (“I beseech [Thee], O Lord, because,” &c.); Aben Ezra and Qimchi, “O Lord, truly I am,” &c. “Quia” (for, because) *may* refer to the final clause, “Because I am Thy servant, . . . Thou hast loosed,” &c. v. 10-19. “Jerusalem ;” the apostrophe may express that it was endeared to the poet, by long absence—exile in Babylon (?).

PSALM 116 (117).

1. Praise Y^aHW^eH, all ye nations : Laud Him, all ye peoples.

2. For His loving goodness is - mightily - shown towards us : And the faithfulness of YHWH [endures] for ever. Halalû-YâH.

PSALM 116 (117).

Alleluia. 1. Praise the Lord, all ye nations : Laud Him, all ye peoples. (Rom. xv. 11.)

2. For His mercy is firmly-established over us : And the truth of the Lord endures for ever.

In several Hebrew MSS. this Psalm is joined with the following. Israël’s history is a continuous manifestation of God’s loving-goodness, and faithfulness to the promises made to the Fathers (cf. Gen. xii. 2, 3; xxii. 18; Gal. iii. 16). The “nations” = “the peoples” = the Gentiles are invited to join in grateful praise. As interpreted, Rom. xv. 11, it is a prophecy of the call of the Gentiles. Qimchi acknowledges its Messianic import, and parallels it with Soph. (Zeph.) iii. 9, 10.

v. 2. *Lit.*, “His loving-goodness is-strong (strengthened) upon us (over us);” St. Jerome, “confortata est” (is strengthened),

cf. Ps. cii. (103) 11; Syriac (in Walton's Polyglot, rendered "invaluit erga nos"), "is become mighty towards us." "Towards us;" "us" may refer to God's dealings with Israël, or to both Jews and Gentiles, who are to coalesce, and to form but one people of God (cf. Rom. x. 12). The "Alleluia" belongs to the foregoing Psalm.

PSALM 117 (118).

1. Give-thanks to YaH-WeH, for He is good: For His loving - kindness [endures] for ever.

2. Let Israël now say: That His loving - kindness [endures] for ever.

3. Let the house of Aaron now say: That His loving-kindness [endures] for ever.

4. Let them now that-fear YHWH say: That His loving - kindness [endures] for ever.

5. Out of straitness, I-cried to YaH: YaH answered me [by setting me] in a large-place.

6. YHWH is for me, I-will-not-fear: What can man do to me? (Heb. xiii. 6.)

7. YHWH is for me, among them-that-help me: And I, I-shall-see [my desire]upon them-that-hate me.

8. Good (i.e., better) is it

PSALM 117 (118).

Alleluia. 1. Give-thanks to the Lord, for He is good: For His mercy [endures] for ever.

2. Let Israël now say: That He is good, that His mercy endures for ever.

3. Let the house of Aaron now say: That His mercy endures for ever.

4. Let them now that-fear the Lord say: That His mercy endures for ever.

5. Out of distress I-called-upon the Lord: And the Lord hearkened to me, [and brought me] into a broad-place (i.e., set me at large).

6. The Lord is my helper: I-will-not fear what man can-do to me.

7. The Lord is my helper: Therefore shall-I-look upon-mine enemies.

8. It is better to trust in

to-take-refuge in YHWH :
Than to trust in man :

9. Better is it to-take-refuge in YaHWeH : Than to trust in princes.

10. All nations compassed me about : [It is] by the Name of YHWH that I-have-cut-them-off.

11. They compassed me about, yea, they-compassed me about : [It is] by the Name of YHWH that I-have-cut-them-off.

12. They - compassed me about like bees. They-are-extinguished like a fire of thorns : [It is] by the Name of YHWH that I-have-cut-them-off.

13. Thou-didst-thrust sore at me, that I-might-fall : But YaHWeH helped me.

14. My strength and my song is YâH : And He-is-become my salvation. (Exod. xv. 2 ; Isai. xii. 2.)

15. The voice of joyous-song and salvation is in the tents of the just : The right-hand of YHWH does valiantly [lit., achieves strength].

16. The right hand of YHWH is - exalted : The right-hand of YHWH does valiantly.

the Lord : Than to trust in man :

9. It is better to hope in the Lord : Than to-put-any-trust in princes.

10. All nations compassed me about : But in the Name of the Lord I-was avenged on them.

11. They completely compassed me about : But in the Name of the Lord I-was-avenged upon them.

12. They-swarmed-about me like bees, They - burst into-flame like fire among thorns : But in the Name of the Lord I-was-avenged on them.

13. I was indeed sore pushed that I-might-fall : But the Lord upheld me.

14. The Lord is my strength and my song-of-praise : And He-is become my salvation.

15. The voice of exultation and of salvation [is heard] in the tents of the just.

16. The right-hand of the Lord has-wrought mightily, The right-hand of the Lord has-exalted me : The right hand of the Lord has wrought mightily.

17. I shall not die, nay,
I-shall-live : And declare the
works of YâH.

18. YâH has - chastened
me severely : But He-has-
not given me over to
death.

19. Open - ye to me the
gates of justice : I-will-go
into them, I-will-give-thanks
to YâH.

20. This is the gate of
YHWH : Just-men shall-
enter into it.

21. I-will-give-thanks to
Thee, for Thou-hast-answer-
ed me : And art-become my
salvation.

22. The stone the builders
rejected : Is - become the
head of the corner. (St. Matt.
xxi. 42, 43 ; Acts iv. 11, 12.)

23. This is from YâH-
WeH : It is marvellous in
our eyes.

24. This is the day YâH-
WeH has - made : Let - us -
exult and be-glad therein.

25. I-pray, YHWH, save-
now : I-pray, YHWH, send-
now prosperity !

26. Blessed is [be] he
that-comes in the Name of
YHWH : We-have-blessed
you from the house of
YHWH.

27. YHWH is God, and
shows us light : Bind the

17. I shall not die, but
live : And recount the works
of the Lord.

18. The Lord has-chasten-
ed me sore : But He has not
given me over to death.

19. Open to me the gates
of justice : I - will - go into
them, and will-give-thanks
to the Lord.

20. This is the gate of
the Lord : Just-men shall-
enter into it.

21. I-will-give-thanks to
Thee, for Thou-hast-heark-
ened to me : And art become
my salvation.

22. The stone which the
builders rejected, the same
is become the head of the
corner.

23. This is done by the
Lord : And it is marvellous
in our eyes.

24. This is the day which
the Lord has-made : Let-us-
exult and be-glad in it.

25. O Lord, save [me]
now : O Lord, send now
prosperity !

26. Blessed is he that
comes in the Name of the
Lord : We-have-blessed you
from the house of the Lord.
(St. Matt. xxi. 9.)

27. The Lord is God, and
He - has - shone upon us :

sacrifice with cords as far as the horns of the altar.

28. THOU art my God,
and I will give Thee thanks :
My God, I-will-extol Thee.

29. Give-thanks to YaH-
WeH, for He is good : For
His loving - kindness [en-
dures] for ever.

Appoint a solemn day with thick-branches ; even to the horns of the altar.

28. THOU art my God,
and I will-give Thee thanks :
Thou art my God, and I
will extol Thee. [I will give
Thee thanks, for Thou hast-
hearkened to me, and art
become my salvation.]

29. Give thanks to the
Lord, for He is good : For
His mercy [endures] for
ever.

This Psalm is obviously a thanksgiving-hymn, composed in the post-Exilic period, and, as may be gathered from vv. 19, 20, 26, 27, for some occasion connected with the rebuilding of the Temple. Four different occasions have been assigned : (1) The feast of Tabernacles in the seventh month of the year of the Return (1 Esdras (Ezra) iii. 1—4. Ewald). (2) The laying of the foundation-stone of the Zorobabelian Temple in the second month of the second year (1 Esdras iii. 8—13). But cf. vv. 19, 20 ; as Hengstenberg observes, there would have been no gates at that time. (3) The dedication of the Temple in the twelfth month of the seventh year of Darius (1 Esdras vi. 15—18). (4) The celebration of "Tabernacles" recorded in 2 Esdras (Nehem.) viii. 13—18. The Psalm presupposes the completion of the Temple (vv. 19, 20) ; the "corner-stone" of v. 22 were else inexplicable. The use of the Psalm in the ritual of the second Temple points to the conclusion that it was written for the feast of Tabernacles, and further explanations will favour the probability that the first feast of Tabernacles, after the completion of the Temple-building (2 Esdras viii.), was the occasion of its composition.

v. 1. "For He is good," the refrain of the thanksgiving sung at laying the foundation-stone (Esdras (Ezra) iii. 11). In *Cod. Vat.* of LXX., "For He is good" is repeated in vv. 2, 3, 4 ; in Vulgate,

in v. 2 only. “Nunc” (now) of St. Jerome and Vulgate, in LXX. δή, *dee*, renders -νά of text, a particle of entreaty, warning, encouragement. v. 5. “Out of straitness . . . YH answered me [and brought me] into a wide-space,” *i.e.*, into freedom from distress, contrasted with a cramped condition, bondage, captivity; LXX., *eis πλατυσμόν*, *eis platysmon* (into widening, enlargement; “set me at large”), cf. Ps. xvii. (18) 20. vv. 6, 7. “YH“ to me;” St. Jerome, “Thou art my Lord,” in v. 6. “To me” = “Mine,” “for me,” “on my side.” “What can man,” &c., cf. Ps. lv. (56) 5, 11. vv. 8, 9. “Good is it” (= “Better is it”), necessitated in Hebrew, by the lack of a form for the comparative. “Trust in man, . . . in princes,” an allusion to the hostility of the border tribes, of the Persian officials, during the rebuilding of the Temple. The work begun under Cyrus, was threatened under his successor, suspended under pseudo-Smerdis, and resumed only at the accession of Darius. v. 10. “They compassed me about,” “all nations,” the border-tribes with their continual and obstinate hostility, further emphasized by the four-fold repetition of “compassed me.” “I-will-cut-them-off,” better rendered by the Imperfect, with the implied notion of an action that is continuous; LXX., ἡμνύαμην, *eemynameen* (I repulsed, took vengeance on); St. Augustine, St. Jerome, the Roman, Milanese, and Verona Psalters follow LXX., and have, with correct Latinity, “ultus sum eos” (= I avenged myself upon them), omitting the *in* (*in eos*) of Vulgate. “QUIA” *ultus sum* of St. Jerome and Vulgate is omitted in LXX. and Anglican Versions; it corresponds to *kî* in text, which may be rendered, “in truth,” “indeed,” “surely.” Targum and Qimchi suppose an ellipsis of “(I hope) that in the Name of YH“ I shall cut them off.” By others, “The Name of” is taken for an oath: “And by the Name of . . . (*I swear*) that I will cut them off.” v. 12. “Bees,” cf. Deut. i. 44; Isai. vii. 18. “Extinguished,” so St. Jerome, Targum, Aquila, Symmachus. LXX. have rendered freely, “Fire of thorns,” blazing up as violently and quickly, and as quickly dying out. v. 13. Probably addressed to some particular enemy. *Lit.*, “To push” (= by pushing—Latin Gerund in *-do*), “Thou pushedst me to fall” (= “to falling”—Latin Gerund in *-dum*). Here and in v. 18 (“To chasten [=chastening] YH“ chastened me”), the Hebrew

idiom prefixes the Infinitive absolute to a finite verb of the self-same meaning, to increase the emphasis, to express the intensity of the action: "I was violently pushed," "He chastened me severely." v. 14. "My song" = the theme of my song; cf. Isai. xii. 2. v. 15. "Tents" suggests, at least, the feast of Tabernacles. "Valiantly," *lit.*, "has done strength," a frequent Semitic idiom; the noun in Accusative is construed adverbially. This last clause of v. 15 should, as in Vulgate, be placed in the next verse, 16, to which it obviously belongs. v. 19. "Gates of the Temple, wherein the just God, who by His worship justifies His people, deigns to dwell," cf. v. 20, "The *just* shall enter into it;" Pss. v. 6; xiv. (15) 1, 2; xxiii. (24) 3—6; Isai. xxvi. 2. A suggestion here of a procession to the Temple; behind the closed gates whereof, a choir of priests respond to the people ascending the Temple-Mount. v. 22. With the following verse, applied by the Christ to Himself (cf. St. Matt. xxi. 42—44; St. Mark xii. 10, 11; St. Luke xx. 17; by St. Peter, Acts iv. 13; 1 St. Peter ii. 7). In his commentary on Mich. v. 2, Rashi quotes this verse as Messianic; so too the Targum. Isai. xxviii. 16 connects this Psalm with the frequent references to "the corner-stone" (cf. also Eph. ii. 20) in the New Testament. Its suitableness to the occasion for which it was composed is a further proof of its Messianic import. The *miraculous* restoration of Israël's nationality and worship (see v. 23) inspired the expression of the Messianic hope, that, despite the efforts of hostile powers, the chosen race would unite to itself the heathen masses in the knowledge and service of the true God, and the occasion to which the Psalm is naturally referred, viz., the restoration of the Temple and of its rites, could but quicken the consciousness of their destiny and future relation to the Gentiles. v. 24. Hence the assignment of the Psalm to Sunday Prime, "the Lord's Day," the weekly commemoration of the Resurrection. Hence the constant repetition of v. 24 during the Easter Octave. "In it" = on it, or, "on its account." vv. 25, 26. See St. Matt. xxi. 9; St. Mark xi. 10; St. Luke xix. 38; St. John xii. 13. "Save *me*" ["*me*"] occurs neither in text, nor in LXX., nor in St. Jerome. *Hôshî* "â-nnâ, more familiar to us in its Greek transliteration, "Hôsanna," blended with the Seraphic hymn in the Divine Liturgy = "Save-

now," "Save, I pray," "Prosper (=send prosperity) now," *i.e.*, "Prosper, I pray." This verse was sung once on each of the first six days of Tabernacles, when the altar of holocausts was solemnly compassed. On the seventh day (called "the great Hosannah"), the altar was compassed seven times; and not only the prayers for the festival, but the palm-branches (*lulabim*), with the myrtles attached thereto, were called "Hosannas." With this, and v. 26, the multitude greeted Jesus as the Messias, showing thereby that this Psalm was at that time held to be Messianic. From the Midrash we learn that v. 26 was the customary welcome of the people of Jerusalem to the pilgrim-bands coming up for the feasts. v. 26. If rendered according to accents, "Blessed in the Name of YH" be he that comes;" *i.e.*, the people coming. This may be taken as the blessing of the priests standing in "*the House*" to bless those that entered. Cf. the formula of blessing, Numb. vi. 23—26; notice the three-fold repetition of the Incommunicable Name, here, as in the text referred to. v. 27. "Shows us light," cf. "Make His face *shine* [= "give light," the same verb as here] upon thee" (Numb. vi. 25). "Show light," by beaming upon us as our Deliverer from bondage, by restoring our worship, at once our joy and our glory. There may also be here an allusion to the *Shekhīnah*, or light betokening the Divine indwelling, which, it was hoped, would hallow this second Temple as it did that of Solomon (3 (1) Kings viii. 11). The second hemistich is variously rendered: Targum, "Bind-ye the lamb for the festal sacrifice with chains [cords (?), leaves (?)], while you offer it, and shed its blood on the horns of the altar;" Syriac, "O Lord our God, bring us light, and bind-Thou our solemnities with chains even to the horns of the altar;" St. Jerome, "The Lord is God, and has-appeared to us (= ἐπέφανεν ἡμῖν, *epephanen heemin*, of LXX.)—frequentate solemnitatem in frondosis usque ad cornua altaris" ("celebrate in crowds the solemn feast with leafy [boughs], as far as the horns of the altar"), which is hardly different from LXX., Symmachus transposing the preposition (*in*, with), Συνδήσατε ἐν πανηγύρει πυκάσματα, *Syndeesate en paneegyrei pykasmata* (LXX., ἐν τοῖς πυκάζοντιν, *en tois pykazousin*—Bind-together on the public holiday thickly-covered [branches, ?]). Neither Symmachus nor LXX. can

be understood to refer to compact crowds of men, or of victims. But *in confrequentationibus*, *in frequentationibus*, of most of the old Latin Psalters, can bear no other meaning. For rendering of LXX., cf. Ezech. xix. 11; xx. 28, &c. But to the text: *chagh* = (1) a festival; in Talmud mostly, that of Tabernacles; (2) a festal sacrifice, or victim, so Exod. xxiii. 18; Mal. ii. 3. The word rendered "cords" (= etymologically, "something interwoven, intertwined"); hence (1) "a rope," "bonds;" (2) "*a braid, or wreath* of small rods woven together;" (3) "a branch with thick foliage" (Ezech. xix. 11; xxxi. 3, 10, 14). "Altar," without an adjunct, invariably denotes the altar of holocausts. The text probably means, "Bind with cords the festal-victims [which, on account of their number, reach] as far as the horns of the altar (?)." v. 28. "I will-give thanks . . . salvation," a repetition of v. 21, wanting in text, Targum, Syriac, St. Jerome, and in LXX. and Origen's Hexapla.

PSALM 118 (119).

Aléph=Ox, stands for the slight and involuntary aspiration needed for the utterance of a vowel unattended by a consonant, as *h* in *hour*; transliterated here by the Greek (').

1. The blessednesses of (i.e., Blessed are) the upright in way: That walk in the Law of Y α HWeH.

2. O the blessednesses of them- (i.e., Blessed are they) that-keep His Testimonies: That-seek Him with the whole heart.

3. They also do no iniquity: In His Ways do they-walk.

4. THOU hast-enjoined Thy Precepts: That [we] should-observe [them] diligently.

PSALM 118 (119).

Alleluia. 1. Blessed are the undefiled in way: Who walk in the Law of the Lord.

2. Blessed are they that search-out His Testimonies: They-seek Him with the whole heart.

3. For they that work iniquity: Walk not in His Ways.

4. THOU hast-enjoined that Thy Commandments be-kept diligently.

5. Oh that my ways were-directed To observe Thy Statutes!

6. Then shall-I-not be-ashamed: When I - look upon all Thy Commandments.

7. I-will-give-thanks to Thee with uprightness of heart: When I-learn Thy just Judgments.

8. Thy Statutes I-will-observe: Forsake me not utterly.

9. Wherewithal shall a young-man keep his path pure? By attending [to it, to himself (?)] according to Thy Word.

10. With my whole heart have-I-sought Thee: Let-me-not wander from Thy Commandments.

11. In my heart have-I-hid Thine Utterance: That I - might - not sin against Thee.

12. Blessed art THOU, YaHWeH: Teach me Thy Statutes.

13. With my lips have-I-declared: All the Judgments of Thy mouth.

14. In the way of Thy Testimonies I-rejoice: [As much] as in all riches.

5. Oh that my ways were-directed to keep Thine Ordinances!

6. Then shall-I-not be-ashamed: When I - look upon all Thy Commandments.

7. I will-give-Thee thanks with uprightness of heart: When I - shall - have - learnt Thy just Judgments.

8. I-will-keep Thine Ordinances: Forsake me not utterly.

Bêth = House, b, bh, v.

9. How shall a youth direct his way? By keeping Thy Words.

10. With my whole heart have-I-sought Thee: Cast me not away from Thy Commandments.

11. In my heart have-I-laid - up Thine Oracles: That I-might-not sin against Thee.

12. Blessed art Thou, O Lord: Teach me Thine Ordinances.

13. With my lips have-I-declared: All the Judgments of Thy mouth.

14. In the way of Thy Testimonies I-take-delight: [As much] as in all riches.

15. On Thy Precepts will-I meditate: And consider Thy Paths.

16. In Thy Statutes will-I-delight-myself. I-will-not forget Thy Word.

17. Deal-bountifully with Thy servant, [that]-I-may-live; So shall - I - observe Thy Word.

18. Unveil mine eyes, that I-may-behold: Wondrous-things out of Thy Law.

19. A sojourner am I in the earth: Hide not from me Thy Commandments.

20. My soul is-crushed for longing: After Thy Judgments at all times.

21. Thou-hast-rebuked the proud, the accurst: Who goastray from Thy Commandments.

22. Remove from me reproach and contempt: For I-have-kept Thy Testimonies.

23. Princes also sat and talked against me: [But] Thy servant meditates on Thy Statutes.

24. Thy Testimonies also are my delight: [And] the men of my counsel.

15. I - will - meditate on Thy Commandments: And will-consider Thy ways.

16. I - will - meditate on Thine Ordinances: I-will-not forget Thy Words.

Gî-mĕl=Camel, *g* in *go*.

17. Deal-bountifully with Thy servant, quicken me, So shall-I-keep Thy Words.

18. Uncover mine eyes, and I-shall-behold: The wonders out of Thy Law.

19. I-am a sojourner in the earth: Hide not Thy Commandments from me.

20. My soul yearns and longs: For Thine Ordinances at all times.

21. Thou - hast - rebuked the proud: Cursed are they that turn-aside from Thy Commandments.

22. Remove from me reproach and contempt: For-I-have-sought-out Thy Testimonies.

23. For truly princes sat and talked against me: But Thy servant was meditating on Thine Ordinances.

24. For Thy Testimonies are my meditation: And Thine Ordinances my Counsel.

Dâ-léth = Door, d, dh.

25. My soul cleaves to the dust: Quicken me according to Thy Word.

26. My ways have-I-told, and Thou - answeredst me: Teach me Thy Statutes.

27. Make - me to - understand the way of Thy Precepts: So shall-I-meditate on Thy wonders.

28. My soul weeps-itself away through sorrow: Set me-up - again according to Thy Word.

29. The way of falsehood remove from me: And graciously - impart to me Thy Law.

30. The way of faithfulness have - I - chosen: Thy Judgments have - I - set [before me].

31. I-cleave to Thy Testimonies: Y α HWeH, put-me not to-shame.

32. I-will-run the way of Thy Commandments: When Thou-shalt-enlarge my heart.

Hê = Lattice (?), h in hand, Greek (').

33. Teach me, Y α HWeH, the way of Thy Statutes: And I-shall-keep it to the end.

34. Give - me - under -

25. My soul cleaves to the ground: Quicken me according to Thy Word.

26. I-have-declared my ways, and Thou - heardest me: Teach me Thine Ordinances.

27. Instruct me in the way of Thine Ordinances: So shall-I-meditate on Thy wondrous-works.

28. My soul slumbers through weariness: Strength-en-Thou me with Thy Words.

29. Remove from me the way of injustice: And have-mercy on me by [teaching me] Thy Law.

30. I-have-chosen the way of truth: I-have not-forgotten Thy Judgments.

31. I-have-stuck to Thy Testimonies, O Lord: Put-me not to-shame.

32. I-ran the way of Thy Commandments: When Thou - didst - enlarge my heart.

33. Lay-down-as-a-law for me, O Lord, the way of Thine Ordinances: And I-will-seek it continually.

34. Give me under-

standing, and I-shall-keep Thy Law: Yea, I-will-observe it with all my heart.

35. Make-me to-go in the path of Thy Commandments: For therein I-delight.

36. Incline my heart to Thy Testimonies: And not to covetousness (i.e., unjust gain).

37. Turn-away mine eyes, from seeing vanity: In Thy Ways quicken me.

38. Confirm Thine Utterance [promise (?)] to Thy servant: Which is [in order] to Thy fear.

39. Turn - away my reproach which-I-dread: For Thy Judgments are good.

40. Lo, I - have - longed-after Thy Precepts: In Thy justice quicken me.

41. And let Thy loving-goodness come to me, YaH-WeH: Thy salvation according to Thine Utterance (i.e., promise).

42. And (i.e., so) shall I have wherewith to answer him-that-reproaches me: For I-trust in Thy Word.

43. And take not the word of truth utterly out of my

standing, and I-will-search-into Thy Law: And will-keep it with my whole heart.

35. Guide me in the path of Thy Commandments: For therein do-I-delight.

36. Incline my heart to Thy Testimonies: And not to covetousness.

37. Turn-away mine eyes, lest they - behold vanity: Quicken me in Thy Way.

38. Confirm to Thy servant Thine Oracle: That he-may-fear Thee.

39. Take - away my reproach which-I-forebode: For Thy Judgments are good.

40. Lo, I - have - longed after Thy Commandments: Quicken me in Thy righteousness.

Vâv, Vâu, or Wâu=nail, hook, v, w.

41. Let Thy mercy also come upon me, O Lord: Thy salvation according to Thine Oracle.

42. So shall I have wherewith to answer them-that-reproach me: For I-have-trusted in Thy Words.

43. And take not the word of truth utterly out of my

my mouth: For in Thy Judgments I-have-hoped.

44. And (i.e., so) shall-I-observe Thy Law continually: For ever and ever.

45. And I-will-walk in a wide - space: For I - have-sought Thy Precepts.

46. And I-will-speak of Thy Testimonies before kings: And will - not - be - ashamed.

47. And I - will - delight - myself in Thy Commandments: Which I-love.

48. And I-will-lift-up my hands to Thy Commandments, which I-love: And will-meditate on Thy Statutes.

Ză-yīn=Weapon, z, sd, st.

49. Remember the Word to Thy servant: Wherein Thou-hast-made me-hope.

50. This is my comfort in mine affliction: For Thine Utterance has-quickened me.

51. The proud have-scoffed at me exceedingly: [Yet] I-swerved not from Thy Law.

52. I - remember Thy Judgments of old, YāH-WeH: And have-comforted-myself.

53. Hot-indignation has-seized-upon-me, Because of

mouth: For I-have-hoped in Thy Judgments.

44. So-shall-I-keep Thy Law continually: For ever and ever.

45. And I-walked at large: Because I-sought-out Thy Commandments.

46. I-spoke also of Thy Testimonies before kings: And was not ashamed.

47. And I - meditated on Thy Commandments: Which I-love.

48. And I-lifted-up my hands to Thy Commandments, which I-love: And meditated on Thine Ordinances.

Ză-yīn=Weapon, z, sd, st.

49. Remember Thy Word to Thy servant: Wherein Thou-hast-made me hope.

50. This comforts me in mine affliction: For Thine Oracle has-quickened me.

51. The proud have-transgressed exceedingly: But I - swerved not from Thy Law.

52. I - remember Thy Judgments of old, O Lord: And am comforted.

53. Desolation has-taken-hold-of me, Because of the

the wicked who-forsake Thy Law.

54. Songs to me (i.e., my songs) have-been Thy Statutes: In the house of my pilgrimage.

55. I - remember Thy Name in the night, YHWH : And have - observed Thy Law.

56. This was to me (i.e., This I had): Because I-kept Thy Precepts.

sinners who - forsake Thy Law.

54. Thine Ordinances have-been the-theme-of-my-song : In the place of my pilgrimage.

55. I - remembered Thy Name, O Lord, Thy Name in - the - night: And have-kept Thy Law.

56. This was my lot: Because I-sought-out Thine Ordinances.

Chêth=Fence, hh, ch in loch.

57. My portion is YâH-WeH: I-have-said, that I-may-observe Thy Words.

58. I - entreated Thy favour with [my] whole heart: Be - gracious to me according to Thine Utterance (i.e., promise).

59. I - thought on my ways: And turned my feet to Thy Testimonies.

60. I - hastened, and delayed not: To observe Thy Commandments.

61. The snares of the wicked have - surrounded me: [But] Thy Law I-have-not forgotten.

62. At midnight I - will - rise to give-thanks to Thee: Because of Thy just Judgements.

63. I am a companion of

57. Thou are my portion, O Lord: I-said, I-will-keep Thy Law.

58. I - supplicated Thy countenance with my whole heart: Be-merciful to me according to Thine Oracle.

59. I-pondered my ways : And turned my feet to Thy Testimonies.

60. I-am-resolved (and am not terrified): To keep Thy Commandments.

61. The snares of sinners have-entangled me: But I-forgot not Thy Law.

62. At midnight I-rise to give - thanks to Thee: Because of Thy just Judgements.

63. A companion am I

all them that - fear - Thee :
And of them-that-observe
Thy Precepts.

64. The earth, YHWH,
is full of Thy loving-good-
ness : Teach me Thy Stat-
utes.

65. Thou-hast-dealt well
with Thy servant : YHWH,
according to Thy Word.

66. Goodness of discern-
ment and knowledge teach
me : For I - believe Thy
Commandments.

67. Before I-was-afflicted,
I went-astray : But now I-
observe Thine Utterance.

68. Good art THOU, and
dost-good : Teach me Thy
Statutes.

69. The proud have -
patched-up a lie against me :
As for me, with [my] whole
heart, will - I - keep Thy
Precepts.

70. Their heart is as fat
as grease : [But] I delight in
Thy Law.

71. 'Tis good for me that
I-have-been-afflicted : That
I-might-learn Thy Statutes.

72. Good (i.e., better) to

of all them-that-fear Thee :
And of them-that-keep Thy
Commandments.

64. The earth, O Lord,
is full of Thy mercy : Teach
me Thine Ordinances.

Têth=Snake (?), t.

65. Thou - hast - wrought
kindness to Thy servant, O
Lord : According to Thy
Word.

66. Teach me kindness,
discernment and knowledge :
For-I - believe Thy Com-
mandments.

67. Before I-was-brought-
low, I-transgressed : There-
fore do - I - observe Thine
Oracle.

68. THOU art good ;
Therefore, of Thy Good-
ness : Teach me Thine
Ordinances.

69. The injustice of the
proud is increased against
me : But I, with my whole
heart, will-search into Thy
Commandments.

70. Their heart is-curdled
like milk : As for me I-
meditate on Thy Law.

71. 'Tis good for me that
Thou-hast-afflicted me : That
I-may-learn Thine Ordin-
ances :

72. Better to me is the

me is the Law of Thy mouth:
Than thousands of gold and
silver.

Yôdh=Hand, y, initial Yôdh as *y* in *York*.

73. Thy hands have-made me and formed me: Give-me-understanding that I-may-learn Thy Commandments.

74. They-that-fear Thee shall-see me and be-glad: For in Thy Word have-I-hoped.

75. I-know, YaHWeH, that Thy judgments are just (lit., justice): And that in faithfulness Thou - hast - afflicted me.

76. Let, I-beg, Thy loving-goodness be for my comfort: According to Thine Utterance (i.e., promise) to Thy servant.

77. Let Thy tender-mercies come to me, that I-may-live: For Thy Law is my delight.

78. Let the proud be-ashamed, for they-have-perverted-my-cause with-falsehood: As for me, I-will-meditate on Thy Precepts.

79. Let them-that-fear Thee turn to me: And they-shall-know Thy Testimonies.

80. Let my heart be up-

Law of Thy mouth: Than thousands of gold and silver.

73. Thy hands have-made me and fashioned me: Give me understanding, and I-shall-learn Thy Commandments.

74. They that fear Thee will-be-glad, when they-see me: For I-have-hoped in Thy Words.

75. I-know, O Lord, that Thy Judgments are right: And that in [Thy] faithfulness Thou-hast-afflicted me.

76. Let Thy mercy be to comfort me: According to Thine Oracle (i.e., promise) to Thy servant.

77. Let Thy tender-mercies come to me; that I-may-live: For Thy Law is my meditation.

78. Let the proud be-ashamed, for they - have-transgressed against me wrongfully; But I will-meditate on Thy Commandments.

79. Let them that fear Thee turn to me: Even they that know Thy Testimonies.

80. Let my heart be

right in Thy Statutes : That I-be-not ashamed.

blameless in Thine Ordinances : That I - be - not-ashamed.

Kăph=The hand bent, k, kh.

81. My soul faints for Thy salvation : In Thy Word have-I-hoped.

82. Mine eyes fail for Thine Utterance (i.e., promise) : Saying, "When wilt-Thou-comfort me?"

83. For I-am-become like a wine-skin in the smoke : [Yet] I-forget not Thy Statutes.

84. How many are the days of Thy servant : When wilt - Thou - execute Judgment on my persecutors ?

85. The proud have-dug pits for me : Who are not according to Thy Law.

86. All Thy Commandments are faithfulness : They-persecute me wrongfully ; help-Thou me.

87. They-had all but made-an-end of me in the earth ; But as for me, I-forsook not Thy Precepts.

88. Quicken me of Thy loving-goodness : So shall I-observe the Testimony of Thy mouth.

81. My soul has-fainted for Thy salvation : But I-hope in Thy Word.

82. Mine eyes fail for Thine Oracle ; Saying, "When wilt-Thou-comfort me?"

83. For I-am-become like a wine-skin in frost : [Yet] I-forget not Thine Ordinances.

84. How many are the days of Thy servant ? When wilt - Thou - execute Judg - ment on my persecutors ?

85. Wicked-men have-told me idle-tales : Not so Thy Law [*or*, But not according to Thy Law].

86. All Thy Commandments are truth : They-persecute me unjustly ; help-Thou me.

87. They - had - almost made-an-end of me in the earth : But, as for me, I-forsook not Thy Commandments.

88. Of Thy mercy do-Thou-quicken me : So shall- I-keep the Testimonies of Thy mouth.

Lâ-mědh = Ox-goad, l.

89. For ever, Y^aHWeH : Thy Word is - settled in the heavens.

90. Unto generation and generation is Thy Faithfulness : Thou-hast-founded the earth, and it - stands - fast.

91. As for Thy Judgments, they-stand-fast this day : For all-things are Thy servants.

92. Unless Thy Law had-been my - delight : Then should - I - have - perished in mine affliction.

93. Never will-I-forget Thy Precepts : For by them Thou-hast-quickened me.

94. To Thee I (i.e., Thine am I), save me. For I-have-sought Thy Precepts.

95. The wicked have-waited for me, to destroy me : [But] Thy Testimonies do-I-consider.

96. Of all perfection I - have - seen an end : Thy Commandment is exceeding broad.

97. How love-I Thy Law ! All the day it is my meditation.

89. Thy Word, O Lord, abides for ever in heaven.

90. Thy Truth is unto all generations : Thou - hast - founded the earth, and it-abides.

91. By Thine Arrangement, the day continues : For all-things obey Thee.

92. Were-it-not that Thy Law is my meditation : Then had-I-perished in mine affliction.

93. Never will-I-forget Thine Ordinances : For by them Thou-hast-quickened me.

94. Thine am I, save me : For I-have-sought-out Thine Ordinances.

95. Sinners laid-wait for me, to destroy me : But I-considered Thy Testimonies.

96. I - have - seen an end of all perfection : Thy Commandment is exceeding broad.

Mêm = Water, m.

97. How I-love Thy Law, O Lord : It is my meditation all the day.

98. Thy Commandments make-me-wiser than mine enemies : For it is ever with me.

99. I-understand more than all my teachers : For Thy Testimonies are my meditation.

100. I-understand more than the aged : For I-have-kept Thy Precepts.

101. From every evil path have-I-refrained my feet : That I-might-observe Thy Word.

102. From Thy Judgments I-have-not-swerved : For THOU hast-taught me.

103. How sweet-are Thine Utterances to my palate ! [Yea, sweeter] than honey to my mouth !

104. Through Thy Precepts I-get-understanding : Therefore I-hate every path of falsehood (i.e., false way).

105. A lamp to my foot is Thy Word : And a light to my path.

106. I-have-sworn and am-resolved : To observe Thy just Judgments.

107. I-am afflicted very-much : Quicken me, YāH-WeH, according to Thy Word.

98. Through Thy Commandment, Thou-makest-me wiser than mine enemies : For it is for ever mine.

99. I-understand more than all my teachers : For Thy Testimonies are my meditation.

100. I-understand more than the aged : Because I-have-sought-after Thy Commandments.

101. I-have-kept-back my feet from every evil path : That I - may - keep Thy Words.

102. I-have-not swerved from Thy Judgments : For THOU hast-given me a law.

103. How sweet are Thine Oracles to my throat ! More so than honey to my mouth !

104. I-gain-understanding from Thy Commandments : Therefore I - hate every unjust way.

Nūn = Fish, n.

105. Thy Word is a lamp to my feet : And a light to my paths.

106. I - have - sworn and determined : To keep Thy just Judgments.

107. I-am greatly afflicted, O Lord : Quicken me according to Thy Word.

108. Accept, I - pray,
YHWH, the free-will-offerings
of my mouth: And
teach me Thy Judgments.

109. My soul is continually
in my hand: Yet I-
forget not Thy Law.

110. The wicked have-
laid a snare for me: Yet
went-I not astray from Thy
Precepts.

111. Thy Testimonies
have-I-taken-as an inheri-
tance for ever: For they are
the joy of my heart.

112. I-have-inclined my
heart to perform Thy Stat-
utes: For an everlasting
reward [*or*, Always, to the
end].

113. Sceptics I hate: But
Thy Law do-I-love.

114. My hiding-place and
my shield art THOU: I hope
in Thy Word.

115. Depart from me, ye
evil-doers: That I - may -
keep the Commandments of
my God.

116. Stay me according
to Thine Utterance (i.e.,
promise), that I-may-live:
And let me not be-ashamed
of my hope.

117. Hold-Thou-me-up,
and I-shall-be-safe: And

108. Accept, O Lord, the
free - will - offerings of my
mouth: And teach me Thy
Judgments.

109. My soul is continually
in my hands: Yet I-
forget not Thy Law.

110. Sinners have-laid a
snare for me: Yet I-erred
not from Thy Command-
ments.

111. I-have-taken Thy
Testimonies as an heritage
for ever : For they are the
joy of my heart.

112. I-have-inclined my
heart to fulfil Thine Ordin-
ances: Always, for the sake
of the reward.

Sâ-měkh = A prop, s.

113. I-hate the iniquitous :
But Thy Law do-I-love.

114. My helper and my
stay art THOU: And in Thy
Word do-I-hope.

115. Depart from me, ye
wicked-ones: For I - will -
search-into the Command-
ments of my God.

116. Uphold me accord-
ing to Thine Oracle, that I-
may-live: And make-me
not ashamed of mine
expectation.

117. Help me, and I-shall
be-saved: And I-will-medi-

will - take - delight in Thy Statutes continually.

118. Thou - scornest all that wander from Thy Statutes: For their craftiness is falsehood.

119. Thou-removest all the wicked of the earth like dross: Therefore I-love Thy Testimonies.

120. My flesh shudders for fear of Thee: And of Thy Judgments I-am-afraid.

A-yin = Eye; a deep guttural sound without an equivalent in our language.
Represented here by the Greek sign of aspiration "doubled."

121. I-have-done Judgment and Justice: Leave me not to mine oppressors.

122. Be-surety for Thy servant for good: Let not the proud oppress me.

123. Mine eyes fail for Thy salvation: And for Thy just Utterance (i.e., promise).

124. Deal with Thy servant according to Thy loving-goodness: And teach me Thy Statutes.

125. Thy servant am I, give - me - understanding: That I - may - know Thy Testimonies.

126. 'Tis time for YaH-WeH to act: They-have-made-void Thy Law.

tate on Thine Ordinances continually.

118. Thou - scornest all that-swerve from Thy Judgments: For their inward-thought is unjust.

119. I - reckon all the sinners of the earth as transgressors: Therefore I-love Thy Testimonies.

120. Penetrate my flesh with Thy fear: For I-am-afraid of Thy Judgments.

121. I-have-done Judgment and Justice: Give me not up to them-that-wrong me.

122. Receive Thy servant for [his] good: Let not the proud wrong me [*or, accuse-me-falsely*].

123. Mine eyes fail for Thy salvation: And for Thy just Oracle (i.e., promise).

124. Deal with Thy servant according to Thy mercy: And teach me Thine Ordinances.

125. I am Thy servant, give - me - understanding: That I-may-know Thy Testimonies.

126. 'Tis time to act, O Lord: They-have-utterly-annulled Thy Law.

127. Therefore I-love Thy Commandments : More than gold, yea, more than fine-gold.

128. Therefore I - deem all [Thy] Precepts of every kind to - be - right : I - hate every false path.

129. Wondrous are Thy Testimonies : Therefore does my soul keep them.

130. The unfolding of Thy Words enlightens : Gives understanding to the simple.

131. I-opened-wide my mouth and panted : For I-longed-for Thy Commandments.

132. Turn-Thee to me, and be-gracious to me : According to [Thy] wont to - those - that - love Thy Name.

133. Order my footsteps by Thine Utterance : And let no iniquity domineer over me.

134. Redeem me from the oppression of man : That I-may-observe Thy Precepts.

135. Make Thy face to-shine upon Thy servant : And teach me Thy Statutes.

136. In rivers of waters

127. Therefore I-love Thy Commandments : Above gold, or the topaz.

128. Therefore do I-direct-myself [according] to all Thy Commandments. I - hate every unjust way.

129. Wondrous are Thy Testimonies : Therefore has my soul searched-into them.

130. The unveiling of Thy Words enlightens : And gives understanding to little-ones.

131. I-opened my mouth and drew breath : For I-earnestly-longed for Thy Commandments.

132. Look upon me, and have-mercy on me : After the manner of-them-that-love Thy Name.

133. Order my footsteps by Thine Oracle : And let not any iniquity domineer over me.

134. Redeem me from the false-accusations of men : That I-may-keep Thy Commandments.

135. Make Thy face to-shine upon Thy servant : And teach me Thine Ordinances.

136. Mine eyes pour-

mine eyes run-down : Because they-observe not Thy Law.

down streams of water : Because they-keep not Thy Law.

Tsâ-dhê = Fish-hook, Ts (not Z).

137. Just art THOU, YâH-WeH: And upright are Thy Judgments.

138. Thou - hast - com-manded Thy Testimonies in justice: And [in] exceeding faithfulness.

139. My zeal has-consumed me: Because mine adversaries have-forgotten Thy Words.

140. Thine Utterance is fire-proved to-the-uttermost. Therefore Thy servant loves it.

141. Small am I and despised: Thy Precepts I-forget not.

142. Thy justice is an everlasting justice: And Thy Law is truth.

143. Distress and anguish have-laid-hold on me: Thy Commandments are my delight.

144. Thy Testimonies are everlasting justice: Give-me-understanding, and I-shall-live.

137. Thou art just, O Lord: And Thy Judgment is upright.

138. Thou - hast - com-manded justice and [Thy] perfect truth: [As] Thy Testimonies.

139. My zeal has-quite-wasted me: Because mine enemies have-forgotten Thy Words.

140. Thine Oracle is fire-tried to - the - uttermost : Therefore Thy servant loves it.

141. I am young and despised: [Yet] I have not forgotten Thine Ordinances.

142. Thy justice is an everlasting justice: And Thy Law is truth.

143. Distress and penury have-found me: Thy Com-mandments are my meditation.

144. Thy Testimonies are everlasting justice: Give me understanding, and I-shall-live.

Qôph = Back of the head, q.

145. I-have-called with [my] whole heart ; "answer

145. I-have-called with my whole heart ; "hear me,

me, YaHWeH: I-will-keep Thy Statutes."

146. I - have - called to Thee; save me: And I-shall - observe Thy Testimonies.

147. I - anticipated the dawn, and cried: I-hoped in Thy Word.

148. Mine eyes anticipated the night-watches: To meditate on Thine Utterance.

149. Hear my voice according to Thy loving-goodness: YaHWeH, quicken me according to Thy Judgments [*or*, according to Thy *wont* (?)].

150. They-draw-nigh that-follow - after wickedness : They-are-far from Thy Law.

151. THOU art nigh, YHWH : And all Thy Commandments are truth.

152. Of-old have-I-known from Thy Testimonies: That Thou-hast-founded them for ever.

153. See mine affliction, and deliver me: For I-forget not Thy Law.

154. Plead my cause, and

O Lord: I-will-search-out Thine Ordinances."

146. I - have - called to Thee; save me: That I-may-keep Thy Commandments.

147. I-came-before [Thee] at twilight, and cried: [Because] I-hoped in Thy Words.

148. Mine eyes were-fixed [on Thee] before the dawn: That I-might-meditate on Thine Oracles.

149. Hear my voice according to Thy mercy, O Lord: And quicken me according to Thy Judgment.

150. They-draw-nigh that-persecute me unjustly: But from Thy Law they are far-removed.

151. THOU art nigh, O Lord: And all Thy Ways are truth. (Commandments, *Cod. Alex.*)

152. Long-since have-I-known concerning Thy Testimonies: That Thou-hast-founded them for ever.

Rêsh = Head, r.

153. Consider my dejection, and rescue me: For I-have not forgotten Thy Law.

154. Vindicate my right,

redeem me: Quicken me according to Thine Utterance (i.e., promise).

155. Salvation is far from the wicked: For they-seek not Thy Statutes.

156. Many [great (?)] are Thy tender-mercies, Y_aH-W_eH: Quicken me according to Thy Judgments.

157. Many are my persecutors and mine adversaries: From Thy Testimonies I-have-not swerved.

158. I-beheld the faithless and was-filled-with-loathing: Because they - observe not Thine Utterance.

159. See how I-love Thy Precepts: YHWH, quicken me according to Thy loving-goodness.

160. The sum of Thy Word is truth: And every one of Thy just Judgments [endures] for ever.

and redeem me: Quicken me because of Thine Oracle.

155. Salvation is far from sinners: For they-search not-out Thine Ordinances.

156. Thy tender-mercies are many, O Lord : Quicken me according to Thy Judgment.

157. Many are they that persecute and afflict me: Yet I-have-not-swerved from Thy Testimonies.

158. I-beheld the transgressors and pined-away: Because they-observe not Thine Oracles.

159. See how I-love Thy Commandments, O Lord : Quicken me in Thy mercy.

160. The beginning (i.e., the substance) of Thy Words is truth: All Thy just Judgments [endure] for ever.

Shîn, Sîn = Tooth, sh, s.

161. Princes have-persecuted me without-a-cause: But my heart stands-in-awe of Thy Word.

162. I rejoice at Thine Utterance: As one-that-finds great spoil.

163. Falsehood I-hate and abhor: Thy Law do-I-love.

161. Princes have-persecuted me without a cause: But my heart trembles at Thy Words.

162. I rejoice at Thine Oracles: As one that finds much spoil.

163. Iniquity I-hate and abominate: But I-love Thy Law.

164. Seven-times a day
do-I-praise Thee: Because
of Thy just Judgments.

165. Much peace have
they-who-love Thy Law:
And for them there is no
stumbling-block (1 St. John
ii. 10).

166. I-have-hoped for Thy
salvation, YHWH: And
have-done Thy Command-
ments.

167. My soul has-observed
Thy Testimonies: And I-
love them exceedingly.

168. I-have-observed Thy
Precepts and Thy Testi-
monies: For all my ways
are before Thee.

Tâu, Tâv = Cross (the shape it had in the old Hebrew alphabet); t, th.

169. Let my cry come-
near before Thee, YaHWeH:
Give-me-understanding ac-
cording to Thy Word.

170. Let my supplication
come before Thy face:
Deliver me according to
Thine Utterance.

171. Let my lips pour-
forth praise: For Thou-
teachest me Thy Statutes.

172. Let my tongue repeat
Thine Utterance: For all
Thy Commandments are
justice.

164. Seven-times a day
do-I-praise Thee: Because
of Thy just Judgments.

165. Much peace have
they who love Thy Law:
And there is for them no
stumbling-block.

166. I-have-waited for
Thy salvation, O Lord:
And I-love Thy Command-
ments.

167. My soul has-kept
Thy Testimonies: And loved
them exceedingly.

168. I-have-observed all
Thy Commandments and
Testimonies: For all my
ways are before Thee.

169. Let my supplication
come-near before Thee, O
Lord: Give me under-
standing according to Thine
Oracle.

170. Let my supplication
come-in before Thy face:
Rescue me according to
Thine Oracle.

171. A hymn shall-gush
forth from my lips: When
Thou-shalt-have-taught me
Thine Ordinances.

172. My tongue shall-pro-
claim Thine Oracle: For
all Thy Commandments are
justice.

173. Let Thy hand be a help to me: For I-have-chosen Thy Precepts.

174. I-have-longed for Thy salvation, YHWH: And Thy Law is my delight.

175. Let my soul live, and it-shall-praise Thee: And let Thy Judgments help me.

176. I-have-strayed like a lost sheep; seek Thy servant: For I-forget-not Thy Commandments.

173. Let Thy hand be [prompt] to save me: For I-have-chosen Thy Commandments.

174. I - have-longed for Thy salvation, O Lord: And Thy Law is my meditation.

175. My soul shall-live and praise Thee: And Thy Judgments shall-help me.

176. I-have-strayed like a lost sheep: seek-Thy servant: For I-have-not-forgotten Thy Commandments.

This Psalm consists of twenty-two stanzas; each stanza contains eight verses, each verse consisting of two members only, and each beginning with the same letter of the alphabet, according to the regular sequence of the Hebrew letters ($22 \times 8 = 176$). The like arrangement is adopted in Lament. iii., but there the stanzas consist but of three verses, each beginning with the same letter. In the Masora this Psalm is called "the great Alphabet;" its arrangement, as appears to some expositors, has been adapted as an aid to memory, the Psalm being especially selected for the instruction of youth. It were labour lost to look here for the progressive movement, the orderly development of a dominant thought, connecting and giving unity to the several parts, as even in single stanzas it is often impossible to trace a sequence. Hence each stanza may be taken as a composition complete in, and by itself; accordingly the Monastic and the Mozarabic Breviary count each octonary as one Psalm, in the weekly distribution of the Psalter. The date, author, and occasion of this Psalm are unknown. Some, but very few expositors ascribe it to David, while others, relegating it to the Machabæan period, regard it as a work wherewith the captive Jonathan solaced his involuntary leisure. Another, and, to all seeming, more plausible conjecture dates its composition at the latter period of the

Persian dominion. Thalhofer, however, observes that the situation alluded to more than once in the Psalm points rather to the time of the Captivity. Deprived of all that had hitherto distinguished them from the heathen masses, the chosen race learned at last to cling to the Law it had so often and so continually set at nought, to cherish it as the badge and safeguard of its nationality, doomed, to all seeming, to be absorbed by the heathenism which hemmed it in on every side. The zeal for the Law, which is the burden of this Psalm, its reiterated expression of the conviction that the hope of restoration was bound up with the faithful observance thereof, that for such observance was needed the bestowal of a higher light, strength, and life; the mention of the wrongs endured at the hands of apostates, of false brethren, and of the heathen rulers, delineate a situation for which the Captivity supplies the most fitting historical background. When referring to this Psalm, the Fathers ever mention it in terms of the highest praise. St. Ambrose styles it, "the consummation of Christian perfection." A still more telling proof of its excellence is its selection by Holy Church, as a main portion of her daily tribute of praise and supplication, a selection determined by its ethical import and practical tendency. Save in vv. 122, 132 (but see notes on vv. 149, 156), each verse is concerned with God's revelation of His will, viewed as the norm and guide of life and conduct, the several aspects whereof are set forth in the following terms:

1. *Tôrâh*, the generic term; LXX., *vómos*, *nomos*; Vulgate, *lex* = law, authoritative-teaching, practical-instruction, or direction.
2. *Dérékh*; LXX., *όδός*, *hodos*; Vulgate, *via*, "way," as the Divine Law traces the road leading man to his final destiny, to the end for which he is created.
3. *'Orach*, a poetical synonym of *dérékh*; LXX., *όδός*, *hodos*; St. Jerome and Vulgate, *semita*, *via*, "path," way (for distinction's sake, here rendered "path").
4. "*Edhôth* (or "*edwôth*"); LXX., *μαρτύρια*, *martyria*; Vulgate, *testimonia*, "testimonies;" especially used of the *Decalogue*, as, by its promulgation on Sinai, God bore *witness* to Himself and to His covenant with His chosen people.

5. *Piq-qûdhîm*; LXX., δικαιώματα, *dikaiômata*, ἐντολαί, *entolai*; Vulgate, *justificationes*, *mandata*; St. Jerome (*passim*), *præcepta*, “precepts.” The Hebrew word implies “a charge,” “a deposit.” Δικαιώμα (Vulgate, *justificatio*, in an improper sense, in this connection), “a maxim,” “a principle of right,” equivalent, *in the usage of LXX.*, to “commandment,” “precept,” but properly “an adjudication,” “a verdict,” “a sentence.” The Law as the outcome, the expression of God’s righteousness, the law, so far forth, as *just*. Here rendered “ordinance.”
6. *Chuqqîm* (Singular, *chôq*), “What is established,” or “definite;” “an appointed task-time;” “a defined limit,” “a statute,” “a decree.” LXX., δικαιώματα, *dikaiômata*; Vulgate, *justificationes*; St. Jerome (mostly), *præcepta*. Here rendered “statutes.”
7. *Mits’vôth* (or *mits’wôth*), “commands,” either affirmative (“Thou shalt . . .”), or prohibitive (“Thou shalt *not*”); LXX., ἐντολαί, *entolai*; Vulgate, *mandata*, “commandments;” the Divine Law as *enjoined* upon man, the *established* rule of his moral activity.
8. *Dâbhâr*, “a word,” “thing,” “matter,” “something,” but here “a command,” “an edict,” the expression of God’s will; LXX., λόγος, *logos*; Vulgate, *sermo*, (Plur.) *sermones*, *verbum*, *verba*, “word,” “words.”
9. *'Im'râh* (Plur. *'amârôth*), a poetic term for “a word,” “a speech,” especially “a Divine utterance;” LXX., λόγια, *logia*, “announcements,” “oracles;” Vulgate, *eloquium*, *eloquia* (= declaration), here rendered “oracles.” It frequently implies “a promise,” even in this Psalm.
10. *Mish'pat* (Plur. *mish'pâtîm*), “judgments;” LXX., κρίματα, *krimata*; Vulgate, *judicia*; the Law, as the expression of God’s just and holy will, which decrees what is right, appends a sanction to His behests, and inflicts punishment on transgressors.
11. *'Emûnâh*, “firmness,” “security,” “faithfulness” to promises; LXX., ἀλήθεια, *aleetheia*; Vulgate, *veritas*, “truth.” The Law, as the record of God’s promises.

12. *Tsědhēq*, “right,” “justice;” LXX., δικαιοσύνη, *dikaiosyne*, Vulgate, *justitia*, “justice,” “righteousness;” the Law being the expression of God’s justice and equity.

v. 2. “Search-out,” examine carefully; the verb in text, rendered “who keep” by St. Jerome, means “to watch,” “guard,” “preserve,” “keep.” LXX. have taken it in one sense, St. Jerome in another. v. 3. The rendering of LXX., Vulgate, and of St. Jerome, who agrees here with Vulgate, is somewhat tautological; the *not* in text applies to the verb *do, work*, not to *walk*: “Much less do they [*i.e.*, “the blessed,” “the blameless” of vv. 1, 2] work iniquity”—far from working iniquity, “they walk in His ways;” or “[Who] also do no iniquity, [but] [who] walk,” &c. A continuation in text of v. 2. v. 6. “Perspexero;” St. Jerome, “respexero;” St. Augustine and old Psalters, more accurately, “cum *inspexero* in mandata” (when I shall have looked into Thy commandments, *i.e.*, considered them with care and thought, so as to make them the rule of my conduct). v. 9. St. Jerome, almost like Vulgate, “In quo corrigit juvenis semitam suam: cum custodierit verba tua” (Wherewithal shall a young man set in order, keep straight—“amend,” “reform” his path? When he shall have kept Thy words). In text, “cleanse his path,” *i.e.*, “maintain purity of life.” “Thy word;” Singular in text; one of the thirteen cases enumerated by the Masora, where the *Yôdh* indicating the Plural has dropped out of the present text. Cf. in v. 37, “In Thy *way*.” Another rendering of hemistich 2: “By keeping watch over himself according to,” &c. v. 10. “Let me not wander;” St. Jerome, “Ne errare me facias” (Make me not wander), *i.e.*, continue to me Thy gracious aid. v. 11. “Utterance,” word, saying, “speech,” poetical synonym of “word” in v. 9. v. 16. St. Jerome, “In justitiis tuis delectabor” (I-will-take-delight in Thy, &c.), as the text is usually rendered, but Rashi prefers “I will study,” as better suited to “I will not forget” in second hemistich. v. 17. “[And] I-shall-live” (= “let me live,” “and if I live, I will keep”); or, “That I may live,” so text, LXX., several old Latin Psalters and Fathers. “Retribue” here implies not a reward of antecedent merit, but is equivalent to “Do good,” “Deal bountifully.” “Grant me the favour that I may live;” “Vouchsafe to me the gift of life,” which is the same

as "Quicken me" of Vulgate and of some MSS. of LXX. v. 18. "Wondrous things," e.g., the conformity of the Law with the Divine attributes, the significance of its promises, the Christ to Whom it was meant to lead. v. 19. "Sojourner;" St. Jerome, "advena" (= "a stranger," "an alien"), hence in need of Divine guidance; cf. Ps. xxxviii. (39) 13. v. 20. "My soul is crushed for longing," &c., so Gesenius (*Heb. Lex.* s.v.); *gâr'sâh* (=is crushed) occurs nowhere else in the Old Testament; in Lament. iii. 16, it is met with, but in a derivative (Hiphil) conjugation. Targum and St. Jerome agree here with LXX., "desideravit" (has desired to desire); cf. St. Luke xxii. 15, "With desire have I desired," &c. v. 21. The rendering of LXX., St. Jerome, and Syriac is admissible, but, with the *present* accents, the text reads thus: "Thou-hast-rebuked the proud [that are] accursed: The wanderers [= who wander] from Thy commandments." "Accursed" marks the effect of the rebuke: "so that they are accursed." v. 22. "Princes did-speak one with-another" is the literal rendering. v. 24. *Lit.*, as in text, "the men of my counsel" = "my counsellors;" St. Jerome, "Men most friendly to me." v. 25. "Dust," so St. Jerome (*pulveri*). It is said that the Emperor Theodosius quoted this verse, when he besought St. Ambrose to absolve him. v. 26. "I-have-laid open before Thee my ways." v. 27. St. Jerome, "Et loquar in mirabilibus tuis" (I will speak of Thy wondrous deeds), so as to teach them to others. v. 28. "Dormitavit" (=is sleepy) of Vulgate is due to a scribe's blunder, ἐνύσταξεν, *enystaxen*, instead of a previous ἑστάξεν, *estaxen* = the *stillavit* of St. Ambrose, St. Jerome's *distillavit*, which render the verb in text. For *tædio* of Vulgate (=weariness, disgust), cf. Cassian, *Instit.* x. 4. "Strengthen;" St. Jerome, "Serva me juxta eloquium tuum" (preserve me according to Thy promise). "With Thy," "through Thy," "according to Thy word," variation due to the close resemblance of *b'* (=in, with, through) to *k'* (=as, according to). v. 29. St. Jerome, "Et dona mihi" (=and make me a present of Thy law), cf. Judges xxi. 22. v. 32. "Enlarge," expand, dilate with the joy of deliverance, or by inward enlightenment, and strengthening. These four first octonary stanzas are invariably recited at Prime. v. 33. LXX. and Vulgate, "Teach me as a lawgiver." "Keep," so too.

St. Jerome, LXX., "I will-seek it out," rendering the verb in text in its primary sense of "watching," "looking at." v. 36. "Covetousness," unjust gain, whether by violence, or by fraud, or by taking bribes. v. 37. *Lit.*, "Cause mine eyes to pass by," "to pass on one side." v. 38. "Uphold," *i.e.*, "perform," "fulfil Thy promise," &c., . . . "Which [the relative is expressed in text] is given to them that fear Thee," or, "the object whereof is that Thou mayest be feared;" St. Augustine, *in timorem (in order to the fear of Thee)*; so too St. Jerome: decidedly preferable to *in timore*. vv. 41—48 begin with the conjunction *Vau*, or *Waw* (=and), almost the only Hebrew word that has that initial. v. 45. "In a wide space," at large, "at liberty," a figure for prosperity, while "straits" denote bondage, woe. v. 46. "Kings," perhaps Persian satraps (?). v. 48. "Lift up hands," in token of intense longing (= "which I love"), or, as Qimchi will have it, "of willing obedience." In vv. 45—48 the Imperfects of Vulgate are to be rendered, as by St. Jerome, as Futures. v. 50. "Comfort;" the word in text occurs only here and in Job vi. 10, "For Thine utterance," or "That Thine utterance," &c. v. 51. "Scoffed," in text, verb from the same stem as "scorners" in Ps. i. 1. LXX. probably read a form of *lûn*, instead of *lûts* in text. v. 53. St. Jerome, "*Horror* has seized," &c. v. 54. "Sojournings," rather than "pilgrimage," cf. Gen. xlvi. 9. v. 56. "This [blessing] has been vouchsafed to me, Because [*or, that*] I was enabled to keep," &c. A Rabbinical adage, "The reward of a precept is a precept," *i.e.*, whoso keeps one precept gains thereby strength to fulfil another, still more arduous. On the other hand, "Sin draws in its wake another sin." v. 57. Or, "My portion, YH", I said, [is] to observe Thy words." With LXX., St. Jerome, and most of the Fathers, "'My portion art Thou, O Lord;' I said, that I might keep Thy Law." v. 58. "Entreated favour," but *literally* meaning, "I stroked Thy faces;" *vide* Gesenius (*Heb. Lex. s.v.*). v. 60. Syriac, "I made ready, and interposed no delay, to keep Thy Commandments." v. 61. The cords of the wicked have surrounded me" (= been wound about me); Ibn Ezra, instead of "cords," "the sorrows have laid hold," &c.; Targum and Rashi, "the bands (companies) of the wicked are gathered together against me." Others render the verb (which, in *Piel*

conjugation, occurs nowhere else), “have *plundered* me.” v. 66. “Good discernment,” deep insight, delicate tact, “good taste” (cf. Philipp. i. 9, *in omni sensu, ἐν πάσῃ αἰσθήσει, en pasee aistheesei* = “in all discernment”). v. 68. St. Jerome and Syriac, “et *beneficus*” (=and beneficent). v. 69. Syriac, “The iniquity of braggarts has increased against me;” St. Jerome, “Applicabant mihi mendacium superbi” (=the proud fastened a lie upon me). For text, cf. Job xiii. 4; xiv. 17. v. 70. Syriac agrees here with LXX., who in their vowelless text read into *ch-l-bh, châlâbh*, instead of *chêlebh* (=fat), and rendered *Tâphash*, the initial word of verse (which occurs nowhere else in the Hebrew Scriptures), so as to suit *milk*. Needless to say that they are quite as likely to be right as the Masora. “Fat” figures insensibility, imperiousness to higher influences, cf. Deut. xxxii. 15; Job xv. 27; Ps. xvi. (17) 10. v. 71. Cf. Heb. xii. 11. v. 72. Rabbi Joseph, invited to a town where there was no synagogue, replied in the words of this verse. v. 75. Cf. Heb. xii. 11. v. 77. Syriac, “For I have been taught Thy Law.” v. 80. “Upright,” *i.e.*, “sound,” “whole,” “undivided,” “single,” “perfect.” Syriac, “My heart shall consider Thy precepts: And I-shall not be ashamed.” The six foregoing octonary stanzas are invariably assigned to Terce in the Roman Office. v. 83. “Wine-skin,” blackened and shrivelled by the smoke; or, with Rosenmüller, it figures the ripening of the character by trials. “Smoke,” *qîtôr* in text, rendered by Gesenius, “smoke,” “vapour,” “cloud,” but by LXX. and Syriac, “in frost;” St. Jerome and Vulgate, “hoarfrost.” In Ps. cxlviii. 8, it is rendered *κρύσταλλος, krystallos* (=ice). It figures the effects of grief and anxious forebodings; but see Rosenmüller. v. 85. “The proud, who are not after Thy law, have dug pits for me;” so too St. Jerome, who continues, “Quæ (scil., *foveae*=pits) non erant juxta legem tuam” (which were not according to Thy Law). LXX. read, instead of *shîchôth* of text, *sîchôth* (=speeches, discourses); *s* for *sh*, *Sîn* instead of *Shîn*, differentiated only by the position of the diacritic dot. How they came by “told,” “related,” is impossible to say. They may be taken as referring to the crude systems of the gainsayers of Revelation. v. 89. Syriac, “Thou art for ever, O Lord: And Thy word abides in heaven.” v. 91 seems to have been passed

by in the Syriac version — forgotten by the translator (?). St. Jerome, “*Judicio tuo stant usque hodie*” (“By Thy judgment [= decree] they [viz., “heaven and earth” of vv. 89, 90] stand-fast until to-day:” “For all-things serve Thee.” Literal text: “To [= By, according to, in virtue of] Thy judgments [decrees, laws], they [*i.e.*, the heavens and earth] abide to-day.” Another admissible rendering: “To [as for] Thy judgments, they abide to-day.” “Word” (v. 89), “Law” (v. 92), “Precepts” (Vulgate, “Justifications,” v. 93), mean the Divine Law, so far forth as with commandments, it holds out sanctions also. That these sanctions are as immutable as are the laws of Nature, is the import of these verses. LXX. probably read “they stand” = “abide” in Singular. “All things” = the Universe, *lit.* in text, “the whole,” “the all” = $\tauὸ\ \piᾶν$, $\tauὰ\ σύμπαντα$, *to pan, ta sympanta*. v. 92. “Nisi quod” (unless that), as Thalhofer observes, is a servilely literal rendering of LXX., *nisi* (unless) were enough. v. 93. “Quickened me;” the preservation of my life is the result of Thy promise. v. 95. “Consider;” St. Jerome, “considerabo” (I will consider); Syriac, “I have considered.” v. 96. In Walton’s *Polyglot*, the Syriac is rendered thus: “To every *region* (*saupho*) I have seen that there is a boundary.” *Tikhlâh* (the word in text) may mean “consummation,” “perfection,” but it occurs nowhere else in the Hebrew Scriptures. If it mean “perfection,” we may refer it to what man may attain to, when contrasted with the ideal set forth in God’s Law; “commandment,” here a collective Singular (cf. Deut. xxx. 11). Another possible rendering: “I have seen that all things come to an end” (cf. Job xxvi. 10; xxviii. 3). Rashi and Qimchi, “Nought is so perfect, but that it comes to an end; not so Thy Law with the sanctions it holds out,” or, “Everything is limited as to excellency and duration;” Targum, “Of all things which are striven after and wrought out I have seen an end. Thy commandment is exceeding broad;” Symmachus, quoted by Theodoret, “Of every structure (*i.e.*, of whatever is made), I have seen an end. Thy commandment,” &c. LXX. seem to have shirked the difficulty by an ambiguous word. v. 98. Literally rendered in Walton’s *Polyglot*, “By Thy commandment Thou makest me wiser than,” &c. Many old Psalters read, “Super inimicos meos intelligere (*al. sapere*) me fecisti man-

datum" = Thou hast caused me to understand (relish, savour) Thy commandment more than mine enemies (= better than do mine enemies), corresponding to LXX., "Thou-hast made me wiser than mine enemies [in, as to] Thy commandment," taking ἐντολήν σου, *entoleen sou* ("Thy commandment") as an Accusative of reference. Another rendering, perhaps closer to text: "Thy commandment makes me wiser than mine enemies;" "wiser" with that practical wisdom, which "refrains his feet," &c. (v. 101). v. 103. Cf. Ps. xviii. (19) 11. v. 106. St. Jerome, "I-have-sworn, and will persevere" (= *perseverabo*). "I have sworn, and am quite resolved," is another rendering. A reference (perhaps) to Exod. xxiv. 3. v. 108. "Spontaneous [offerings]" — not enjoined by the Law; prayer, praise, confession, resolutions, the *oath* of v. 106 (cf. Osee xiv. 3; Heb. xiii. 15). v. 109. "I am ever in danger of death" (cf. Judges xii. 3; 1 Kings (Sam.) xix. 5; Job xiii. 14); Syriac, *Codex Vatican.* of LXX., St. Ambrose, and St. Augustine have "In *Thy* hands," rejected by St. Jerome (*ad Suniam*); by text, and *Cod. Alexandrin.* of LXX., "In *my* hands." v. 112. Cf. vv. 36, 44. St. Jerome, "propter æternam retributionem" (for the sake of everlasting reward); Syriac, "For ever with truth." In Walton's *Polyglot*, δι' ἀντάμειψιν, *di' antameipsin*, of LXX. is rendered as in Vulgate. On account, however, of the divergent renderings of the ancient versions, the text is ambiguous, and so may not be alleged as a *certain* proof of the lawfulness of doing good works for the sake of reward; cf. Ps. xviii. (19) 12, where "eqebh râbh" = "great reward" ["eqebh begins with *Ayin*, represented here by doubling the Greek aspirate (')] v. 113. "Sceptics," or "waverers," explained by Gesenius (*Heb. Lex. s.v.*) as denoting persons of *divided mind*, who, unstable in faith, are driven hither and thither; "doubters," "sceptics" (cf. 3 (1) Kings xviii. 21; St. James i. 8. Syriac agrees here with Vulgate; St. Jerome, "I hate the turbulent (*tumultuosos*); Targum, "I hate them whose thoughts are unprofitable;" Rashi, ". . . whose thoughts are evil;" Qimchi, "I love Thy law: all other thoughts are hateful to me." v. 116. "That I may live," or, with Syriac and St. Jerome, "And I-shall-live," but LXX., "And quicken me." v. 118. "Thou hast made light of," &c., so Targum and Syriac; St. Jerome, "Thou hast cast-off all who turn away

from Thy precepts: For their thought is false" (*mendax cogitatio eorum*); Syriac, "I have made light of all who wander from Thee: for their [sole] care [is to commit] crime." v. 119. St. Jerome, "Thou hast counted as dross" (*Quasi scoriam computasti*), which implies a warning of a fiery judgment; LXX., *s-ghîm h-sh-bt* of the vowelless original text, vocalized by the Masora (*sîghîm hish'battâ*, "[as] scoriæ [=dross] Thou-hast-made to cease," i.e., hast removed, put aside, &c.); LXX. read it *sûghîm (sôghîm) châshabti*, "wanderers [from the way of the law] have-I-accounted," &c. These two readings are easily confounded in Hebrew script. The rendering of the verb by Aquila and Symmachus agrees with LXX. v. 120. St. Jerome, "My flesh bristles-with-hairs for fear," &c. (*horripilavit*). LXX., with Aquila and Theodoret, read *s-m-r* (*sâmar* of text), *sammér* (=fastened with nails), "clavis confige" (=pierce-Thou with nails) of St. Augustine—the meaning borne by the word in Chaldee and Arabic—and are probably right. Symmachus agrees with St. Jerome and the Masoretic reading, *δρθοτριχεῖ*, *orthotrichei*. v. 121. "Calumny" (here and elsewhere) means not only "slander," but chicanery, spiteful, insidious behaviour, oppression, wrong masked under legal formalities. Many old Latin Psalters read, instead of *calumniantes* (=slanderers), *nocentes* (injuring, harming), or *persequentes* (=persecuting). v. 122, with v. 132, the only two verses in the Psalm in which the Law is not mentioned. See, however, v. 149? "Be surety," so too St. Jerome; LXX. give the sense, "take me under Thy protection," as explained by Gesenius (*Heb. Lex.* s.v.); St. Augustine, St. Hilary, Mozarabic Breviary, *excipe* (=receive, support, sustain); Targum, Syriac, and Qimchi take "*arôbh* [for *Ayin*] ("be surety") in its further sense of "being sweet," "pleasant," and render, "Delight Thy servant with good," &c. "Let not the proud *calumniate* me;" St. Augustine observes, that "they who render *non calumnientur me*, follow the Greek version, which they translate by a word seldom used in the Latin tongue." v. 126. "For the Lord;" so in text (*la YHWH*), in LXX. (*Cod. Vatican.*), and in several Latin authorities; St. Jerome, "'Tis time that Thou shouldst act (=ut facias, *Domine*), O Lord." "To act" is used absolutely of God's punitive justice; cf. Jer. xviii. 23; Ezech. xxxi. 11:

"They have broken [or, "made void"] Thy Law," by violating it with impunity, so that, to the ungodly, its threats, promises, and sanctions are but empty words. v. 127. "Therefore" refers to all that has been said in praise of the Law. v. 128. "Therefore I approve [esteem-as-right] all precepts of every [kind] (or, concerning all [things]);" Syriac, "Therefore I esteem [love, approve] all Thy commandments: And I hate every path of the wicked." LXX., reading, as it seems, the verb (approve) in the *Qâl* (*i.e.*, "light," the fundamental) conjugation, render as above. St. Jerome agrees here with LXX., "Therefore I directed myself according to all Thy precepts" (*in universa præcepta tua direxi*). The six preceding octonary stanzas are daily recited at Sext, in the Roman Office; the six following are assigned to None, or Nones. v. 130. "The declaration," opening, the *open* and clear statement; St. Jerome, "The door of Thy words is full-of-light" (*Ostium sermonum tuorum lucidum*), *ostium* (the door) taking *pêthach* of text in its primary meaning. v. 131. *Lit.*, "I opened my mouth with a wide gape," denoting eager desire. v. 132. Cf. v. 122. *k'mish'pat* (according to the wont, custom), *i.e.*, "as Thou art wont to do," &c. *Mish'pat* = "judgment," but also "law," "custom" (so frequently the source of law), "usage," cf. Exod. xxi. 9, with many other passages. Cf. the adverbial Accusative *δίκην*, *dikeen* (= "ad instar," "after the manner of"); Syriac, "Because I love Thy Name." v. 133. "Domineer," "have dominion," cf. Psalm xviii. (19) 14. v. 136. Cf. Lament. iii. 48. St. Jerome, "Streams of waters flowed (*fluebant de*) from mine eyes." *Katéβησαν*, *Katebeesan*, of LXX. is obviously, according to Schegg, transitive (= "send down," "make to flow down"). The variants are numerous: some MSS. of LXX. read *κατέδυσαν*, *katedysan*; others, by way of emendation, *κατεβίβασαν*, *katebibasan* (they, viz., mine eyes, let go down, made to descend). The Verona Psalter divides the word *διεξόδος*, *diexodus* (rendered "streams") into *δι' ἐξόδος*, *di' exodus* ("per exitus aquarum descenderunt oculi mei") = "mine eyes came down by (through) streams of waters," a close approximation to nonsense. "Because they keep not," &c.; "they" may mean "eyes," so Qimchi; cf. Numb. xv. 39; but Aben Ezra refers it to the "oppressors" of v. 134; LXX. (*Cod. Vatican.*), "Because I

kept not Thy Law." v. 138. A development of v. 137. "Justice," "faithfulness," may be construed adverbially, "justly and faithfully," or as Accusatives in apposition; Revised Version, "Thou hast commanded Thy testimonies in justice and very faithfulness." In other words, "Thy testimonies which Thou enjoinest are justice and truth itself." "Thy truth"—"faithfulness." "Thy," wanting in text and LXX., is inserted by St. Jerome and Vulgate, but omitted (and rightly, says Thalhofer) by St. Augustine, St. Ambrose, Veronese Psalter, &c. v. 140. "Fire-proved," like metals in the furnace, and hence—"pure." v. 147. Literal text, "I-was-beforehand, in the morning-twilight;" explained by Gesenius, "I rose (rise) in the morning with the dawn;" St. Jerome, "I rose, while it was yet dark;" St. Augustine, with many others, renders "intempesta nocte" = ("at dead of night"). Other MSS. of the same date read, "immaturitate," "in immaturitate," corresponding to LXX., *ἐν ἀωρίᾳ, en aôria* (*lit.*, "at an unseasonable time," but = *nocte intempesta* = midnight, dead of night). "In maturitate" of Vulgate probably stands for the earlier *immaturitate*; taken by itself, it means "at early morn," "early"—in a word, "I rose early," "I forestalled (anticipated) the dawn with my cry." v. 148. Rabbi Leeser, "Mine eyes were awake before the night-watches;" St. Jerome, "Mine eyes anticipated the night-watches;" LXX., "Mine eyes anticipated the dawn," *πρὸς ὥρην, pros orthron* (= with respect, regard to the dawn). *Ad te* (= to Thee) of Vulgate is absent in text, LXX., St. Jerome, and in several old Latin Psalters. St. Ambrose, for *diluculo*, reads *mane* (= in the morning = early); St. Augustine, *ad matutinum* (= ditto). "I hoped in Thy *word*," i.e., promise (v. 147), is the *Q'ri* (marginal emendation) for "Thy *words*" of *K'thîbh* (written text); St. Jerome, "verbum tuum expectans" (waiting for Thy word). v. 149. "According to Thy judgment" (hardly) = "according to Thy *wont*." v. 150. Syriac, "My most wicked persecutors drew nigh, and have departed (withdrawn) from Thy Law." Symmachus and St. Jerome agree with LXX. in reading *rôdh'phêy* (= "followers after," "pursuers of") of present text, as *rôdh'phay* (= "my persecutors"). LXX. and Vulgate may be made to agree by construing *ἀνομίᾳ, anomia* (= *iniquitati* = to iniquity) adverbially, as in several old Latin Psalters, *inique*

—“who persecute me unjustly.” v. 151. “All Thy commandments,” so LXX. in *Cod. Alexand.*, St. Jerome, conformably with text. “All Thy ways” of LXX. (*Cod. Vatican.*) and Vulgate. v. 152. St. Jerome, *A principio* = “from the beginning,” “of old,” “long since.” The truth and immutability of Thy Law deter me from treading the path of those mentioned in v. 150. v. 154. “Plead,” *i.e.*, “vindicate my right;” “Because of Thy word,” so LXX.; St. Jerome, “in sermone tuo” (=in [by] Thy word). v. 156. “According to Thy judgments,” cf. v. 149. v. 158. LXX., “I beheld the void of understanding [=ἀσυνετοῦντας, *asynetountas*] and wasted-away;” St. Jerome, “I beheld Thy shirkers-of-duty (*prævaricatores tuos*, et mōrebam), and was-grieved;” cf. Ps. cxxxviii. (139) 21. “Because,” or “who,” *i.e.*, the faithless. v. 160. “The sum;” St. Jerome, “Caput verborum tuorum” (the fundamental principle of Thy words, &c.), cf. *κεφάλαιον*, *kephalaion* (Heb. viii. 1, “the chief point;” Vulgate, *capitulum*). v. 161. “I feared not them, but Thy word;” Syriac, “My heart stood-in-awe of Thy word.” v. 165. “Stumbling-block,” cf. I St. John ii. 10. v. 166. Cf. Gen. xl ix. 18. v. 168. “Before Thee,” the conviction of God’s all-seeing eye, an appeal to His witness in behalf of His servant; cf. Job xxxi. 4. v. 171. St. Jerome, “Let my lips pour forth a hymn (*fundant hymnum*); for Thou wilt teach me (*docebis enim me*, &c.);” LXX., “When Thou shalt have taught me,” &c. In text, for “hymn,” we read *tehillâh*, the Hebrew word for “Psalm.” v. 172. “Let my tongue sing,” “rehearse,” “echo,” &c. In vv. 169—173, 175, the Futures of text may be rendered as Optatives, as in LXX. and St. Jerome (v. 175, however, LXX., “My soul shall live”). v. 176. Rendered according to the accents, “I am gone astray; Seek Thy servant as a lost sheep.”

THE GRADUAL PSALMS.

The fifteen Psalms following (Pss. cxix.—cxxxi. = 120—134) are inscribed *Shîr ham-ma’alôth* (A Song of ascents) = LXX., Ωδὴ τῶν ἀναβαθμῶν, ὁδεῖ τὸν *anabathmôn* (“A song [ode] of the stairs [flights of steps]” = *Canticum Graduum* (“Song of the steps”) of Vulgate. A slight, but inexplicable variant occurs in the title

of Ps. cxx. (121), *Shîr-lam-ma-“alôth* (= a song for the ascents). Of the several explanations of this title, none are adequate. Gesenius opines that it originated in the rhythm and metre to be discovered in most of these Psalms, the sense proceeding, as it were, progressively, so that the first or second half of a verse is repeated in the next, e.g., "Whence should come my help." v. 2. "My help," &c. v. 4. "The Keeper of Israël." v. 5. "YH" is thy Keeper," &c. But this mode of progression is not confined to these Psalms, and, as Gesenius admits, it is wanting in not a few of them. It has been taken (mistaken [?]) for a musical indication, and referred to a (supposed) gradual rise in the tone or pitch of the melody. Or again, some would explain it by the lofty position of the choir. An *obiter dictum* of the Talmud (Middôth, ii. 5; Succa, 15 b), which mentions the correspondence of the number of these Psalms (15) to the *fifteen* steps leading from the Court of the Women to the Gate of Nicanor, into the Court of Israël (= of the men), has given occasion to Rashi and Qimchi, among others, to surmise that at the water-libation (seventh day of the Feast of Tabernacles) these fifteen Psalms were sung by the choir of Levites, on the steps above mentioned, an inference hardly borne out by the passage of the Talmud referred to. Ewald and others are of opinion that these Psalms of divers dates were sung by the several bands of exiles, on their homeward journey, under Cyrus, and, later on, under Artaxerxes (cf. 1 Esdras (Ezra) ii. and viii.). In Ezra vii. 9, this return is called *ham-ma-“alâh mib-Bâbel* (= the going-up from Babylon). Allowing thus much, it fails to account for the Psalms of this category, which must be referred to a later date. Thalhofer favours the view of Maurer, Hengstenberg, &c., that these Psalms were wont to be sung, in the post-exilic period, by the pilgrim-bands *going up* to Jerusalem, for the three great feasts; cf. Ps. cxxi. (122). By the Greeks these Psalms are designated "the Proskyria," from Πρὸς Κύριον, *Pros Kyrion* (= "To the Lord"), the initial words of Ps. cxix. (120).

PSALM 119 (120.).

1. A Song of ascents.
To YaHWeH, in my distress:
I-cried, and He - answered me.

2. YHWH, deliver-Thou
my soul from a lying lip:
From a deceitful tongue.

3. What shall - He - give
to Thee, and what shall-
He-add to Thee, O deceit-
ful tongue?

4. Sharpened arrows of
a warrior: With coals of
junipers.

5. Woe is me, that I-
sojourn in Meshek: I-
dwell with the tents of
Qêdhâr!

6. Too long has my soul
dwelt: With the hater of
peace.

7. I [am for] peace: But
when I-speak: They [are]
for war.

PSALM 119 (120.)

1. A Song of Degrees.
In my distress I-cried to
the Lord, And He - heard
me.

2. Deliver my soul, O
Lord, from unjust lips:
And from a deceitful tongue.

3. What-can-be-given to
thee, and what more can-
be-done to thee, For [thy]
deceitful tongue?

4. Sharpened arrows of
the mighty - man: With
coals of the desert.

5. Woe is me, that my
sojourn is-prolonged: I-
have-dwelt among the tents
of Cêdar!

6. Long has my soul been
a sojourner.

7. With (among) them
that hate peace, I - was-
peaceable: When I-spoke-
to them, they - warred
against me without a cause.

This Psalm may be taken as the plaint of the returned captives, hampered in their work of reconstruction by the slanders and raids of jealous and hostile neighbours. The Samaritans, a mongrel and semi-heathen race, are, in all likelihood, meant here, cf. 1 Esdras iv. 4, 5; v.

v. 1. *Lit.*, "in distress to me," "when I was in distress."
v. 3. LXX. and St. Jerome, who is here (in v. 3) at one with Vulgate, construe the verbs in the Passive, "What shall (can, should) be given," &c., and "tongue" in Accusative ($\pi\rho\circ\varsigma$)

γλῶσσαν, *pros glōssan*, cf. Rom. viii. 18, “What infliction were proportionate to the evil wrought by thy slanderous tongue?”). v. 4 may be taken either as a description of the “deceitful tongue” (cf. Ps. lvi. (57) 5; lxiii. (64) 4, 5), or for the punishment in store for it. Targum and Rashi take this latter view. “Coals of *junipers*;” “juniper,” according to Hebrew expositors and St. Jerome, but, more accurately, the *genista monosperma*, used for fuel in the desert, and retaining heat for a long time. “Coals of broom;” LXX., “Coals of the desert” (*ἐρημικοῖς*, *ereemikois*), explained by St. J. Chrysostom by *ἐρημοποιός*, *ereemo-poiós* (= making desolate), whence the Vulgate *desolatoriis*. St. Hilary, far better, “carbonibus *desolationis*” (coals of the waste, the desert). v. 5. “Alas! that I am an exile in Meshek;” LXX., *Μοσόχ*, *Mosoch*; Vulgate, Mosoch, mentioned among the sons of Japhet (Gen. x. 2). A barbarous tribe dwelling S.E. of Caucasus, between the Black Sea and the Araxes (cf. Ezech. xxvii. 13), probably the Moschi, a people dwelling in the Moschian Mountains; cf. Herodotus (iii. 94; vii. 78). “*Qēdhār*” (= “black skin,” “black-skinned man”), the name of a son of Ismaël (Gen. xxv. 13), and of the predatory Arabian tribe sprung from him, a swarthy race of Nomads. *Qēdhār* is the Rabbinical name for all the Arabs. These tribal names are not to be taken literally. In a topographical sense, they denote the extreme North and South of Palestine, and may be understood to mark the savage brutality of the bordering races, as we may speak of Mohawks, of Turks, Hottentots. *M-sh-kh* of the vowelless original text is, by LXX., St. Jerome, and Syriac connected with *mâshakh* (= “he drew,” “he continued,” or “prolonged”), hence St. Jerome, *peregrinatio mea* (= “my sojourn,” as a stranger, mine exile) *prolongata est* (“is prolonged”); in Targum, *Meshek* is rendered “among the Asiatics,” as Japhet’s race occupied Asia Minor. v. 6. St. Jerome and Syriac, “My soul (*i.e.*, I, myself) has long sojourned with them that hate peace;” Text, “Much (*i.e.*, long) too long *for herself* (*i.e.*, to her injury, *lāh* = to her) has my soul,” &c. v. 7. “I [am] peace,” cf. Ps. cviii. (109) 4, “I [am] prayer.” “When I speak,” exactly the same words in text as in Ps. cxv. (116) 10 (1); Syriac, “For I spoke to them of peace, but they fought against me.”

PSALM 120 (121).

1. A Song for the ascents.
I-will-lift-up mine eyes to
the mountains : Whence
shall my help come ?

2. My help [comes] from
YaHWeH : Maker of
heavens and earth.

3. Let - Him - not - suffer
(give) thy foot to be-moved :
Let not thy Keeper slumber.

4. Lo, He-neither slum-
bers nor sleeps : That keeps
Israël (i.e., The Keeper of
Israël).

5. YHWH is thy Keeper :
YHWH is thy shade on thy
right hand.

6. By-day the sun shall-
not smite thee : Nor the
moon in the night.

7. YHWH shall - keep
thee from all evil : He-shall-
keep thy soul.

8. YHWH shall-keep thy
going out and thy coming-in :
From this-time forth and
for evermore.

An utterance of gladsome trust in the Maker of the Universe,
the Keeper of the chosen race, the Keeper too of His individual
worshipper. It may have been sung by the returning exiles, as
they first caught sight of "the mountains [=the mountainous
land] of Israël" (Nahum i. 15), or by a pilgrim-band, when the
ridge whereon lay Jerusalem and the Temple first appeared on

PSALM 120 (121).

1. A Song of the steps.
I-lifted-up mine eyes to the
mountains : Whence shall
my help come ?

2. My help [comes] from
the Lord : Who made
heaven and earth.

3. Let - Him - not - suffer
thy foot to-be moved : May
He - that - keeps thee not
slumber.

4. Lo, the keeper of
Israel shall-neither slumber
nor sleep.

5. The Lord keeps thee :
The Lord is thy shade upon
thy right hand.

6. By day the sun shall
not scorch thee : Nor the
moon by night.

7. The Lord keeps thee
from all evil : May the
Lord keep thy soul.

8. The Lord keeps thy
coming-in and thy going-
out : From this time forth
and for evermore.

the horizon. “Keep” is the characteristic word of this Psalm, repeated six times in this short hymn.

v. 1. “Whence” is interrogative in text, and is so rendered by Thalhofer and others. v. 2. “Maker,” &c., a title frequently recurring in the Gradual, as in the other post-exilic Psalms. During the Captivity the contrast between the gods of the heathen and the God of their fathers was deeply impressed on the minds of the exiles, cf. Jerem. x. 11. v. 3. The verbs are rendered in LXX. and St. Jerome in the Optative; LXX., “Give thou not thy foot,” &c., *i.e.*, “Suffer not.” v. 5. “Right hand,” in connection with v. 6 (“The sun,” &c.), means that the pilgrim will be protected, shaded from the noon-day sun. “Right-hand” = South. “Shall not smite” (so St. Jerome, *percutiet*), the *sun-stroke*, a special danger in the East, cf. 4 (2) Kings iv. 18—20. “Moon,” an allusion to the bitter cold of moonlight nights, the evil results of which are, in popular belief, ascribed to the moon, cf. “lunatic;” Gen. xxxi. 40. v. 8. “Thou shalt be protected always, everywhere, in all thy doings;” cf. Deut. xxviii. 6; xxxi. 2.

PSALM 121 (122).

1. A Song of ascents ; of David. I-was-glad, when they-said to me : We-are-going (let - us - go) to the house of YaHWeH.

2. Our feet halted Within thy gates, O Yerûshâlâîm ;

3. Jerusalem, that art-built: As a city which is-compact in itself ;

4. Whither went - up the tribes, the tribes of YâH, An ordinance for Israel : To give-thanks to the Name of YHWH.

PSALM 121 (122).

1. A Song of the steps. I was glad, at their saying to me : We-are-going to the house of the Lord.

2. Our feet were standing Within thy courts, O Jeru-salem ;

3. Jerusalem, that is-built: As a city, wherein all associate together ;

4. For thither went - up the tribes, the tribes of the Lord, an ordinance for Israel : To give-thanks to the Name of the Lord.

5. For there are - (were) set thrones for judgment : [The] thrones of the house of David.

6. Ask for the peace of Jerusalem : They shall - (may they) prosper that love thee.

7. Be-there peace within thy stronghold : Prosperity within thy palaces.

8. For the sake of my brethren and of my friends : Let - me - now - wish thee-peace.

9. For the sake of the house of YHWH our God : I-will-seek thy good.

"To (=of) David" is wanting in Targum, LXX., Vulgate, and Arabic.

v. 1. "I rejoiced (and still rejoice) at those saying to me [a festival is at hand] : We will (let us) go," &c. Save in Vulgate, the subject of "saying" ("when they said") is plainly a person ; hence St. Augustine, "in his *qui dixerunt mihi*" (at those *who* said to me). v. 2. "Standing," halted, as having reached the term. "Courts" = *aὐλαῖς*, *aulais*, of LXX., most likely a scribe's blunder for *πύλαις*, *pylais* ("gates" = *portis* of St. Jerome). An allusion, may be, to the solemn welcome of the pilgrim-bands at the city gates, mentioned in the Mishnâh. v. 3. Gesenius, "Jerusalem, the built (=that is built, art-built) as a city which is-joined together," *i.e.*, the scattered stones and ruins of which are now built together (*Heb. Lex.* s.v.). Those who ascribe the Psalm "to David" refer this to the enlargement of the city by David and Joab (2 Kings (Sam.) v. 9; 1 Chron. xi. 7, 8). St. Jerome's rendering is as obscure as the text, "cujus participatio ejus simul." LXX. render "is joined" (*chubberâh*) by *μετοχή*, *metochee* (fellowship), which may refer to the material aspect, or, with Schegg, may be rendered, in which all may

5. For there are - set thrones for judgment : Thrones of the house of David.

6. Pray for the peace of Jerusalem : And [say] plenty be to-them that-love thee.

7. Peace be within thy fortress : And plenty within thy palaces.

8. For my brethren and my neighbours' sakes : I - have - spoken peace con - cerning thee.

9. For the sake of the house of the Lord our God : I-have-sought Thy good.

claim a common interest (= *gemeinschaft*, communion, fellowship), as the home and centre of their national life. Still the parallelism, “built,” &c., seems to favour the rendering of Gesenius. v. 4. The motive of my gladness; a retrospective glance at that which gave the city its importance. “Testimony,” rendered “ordinance,” Nominative of apposition; Syriac, “An obligation for Israël,” enjoined by God, Exod. xxiii. 17; xxxiv. 23; Deut. xvi. 16. v. 5. *Lit.*, “There sat;” Syriac, “There were placed.” “For judgment;” LXX., correctly, *eis κρίσιν*, *eis krisin*. “House of David” points to a long-established dynasty; would hardly have been said by David. v. 6. “Salute ye Jerusalem,” “Ask her how she does”—does “the city of peace” enjoy the peace implied by her name? v. 7. “Stronghold;” St. Jerome, “within thy *walls*;” Syriac, “in thine army,” cf. “land-forces,” or the fortress of Millo may be meant. In text, *chēl*; according to Qimchi, “the fosse,” or “moat with its outworks.” “Castles;” St. Jerome, *in domibus tuis* (“in thy houses”); LXX., *πυργοβαρεῖ* (“battlemented houses”). The word in text = “lofty palaces,” “fortresses.” v. 8. This may be read as a farewell greeting to friends and hosts by the departing pilgrims. “Brethren,” as were all the Jews by descent, and by God’s adoption. Text, “I will now say (Let me now say), ‘Peace be within thee.’” Or, “Let me now speak (I will now speak) peace concerning thee.” The former is closer to the text. v. 9. Syriac, “I will pray for thy welfare.”

PSALM 122 (123).

1. A Song of Ascents.
To Thee have-I-lifted-up
mine eyes: Who sittest in
the heavens.

2. Behold, as the eyes of
slaves to the hand of their
masters, As the eyes of a
handmaid to the hand of
her mistress, So our eyes

PSALM 122 (123).

1. A Song of the Steps.
To Thee have-I-lifted-up
mine eyes: O Thou that
dwellest in the heavens.

2. Behold, as the eyes of
slaves to the hands of their
masters, As the eyes of a
handmaid to the hands of
her mistress, So our eyes

[look] to YaHWeH our God: Until He be-gracious to us.

3. Be - gracious to us, YHWH, be-gracious to us: For we - are exceedingly - filled with contempt.

4. Our soul is exceedingly filled with the scorn of those - that-are-at-ease: [With] the contempt of the proud.

[look] to the Lord our God : Until He-have-mercy upon us.

3. Have-mercy on us, O Lord, have-mercy on us: For we - are exceedingly - filled with contempt.

4. Our soul is exceedingly filled ; [We are] the reproach of the wealthy: The contempt of the proud.

St. Jerome and Syriac, but neither the text nor LXX., ascribe this Psalm "to David."

v. 1. "The eye of hope," either of a speedy deliverance from captivity, or (with reference to 2 Esdras (Nehem.) iv. 4, 5), the plaint of those who, having returned, were exposed to the molestations of the Samaritans and others, who, supported and egged on by the Persian rulers, missed no occasion of thwarting and insulting the Jews, cf. 2 Esdras (Nehem.) ii. 19. v. 2. "In manibus ;" so Vulgate, but Codex of Verona, St. Augustine, &c., "ad manus" (=to the hands), corresponding to the *eis χεῖρας*, *eis cheiras*, of LXX. ; St. Jerome, "ad manum" (to the hand). Cf. Plautus (*Aulularia*), "Oculos in oculis heri habere" (to keep one's eyes on the eyes of the master); Terence (*Adelphi*), "Oculos ab oculis non dimovere" (not to take off one's eyes from the eyes, viz., of one's master). v. 4. "Exceedingly" (*rabbath* in text) might be rendered, "Long has our soul been filled," &c., cf. Ps. cxix. (120) 6. "At ease," or "the arrogant," rendered so by prosperity. Targum, LXX., Syriac, St. Jerome, and Vulgate keep to the reading of the closing word ("proud") as in the *Kethîbh* (*written* [text]), passing by the *Qerî* (=read), or marginal emendation, which divides it as follows: "of the proud—oppressing"="of the proud oppressors."

PSALM 123 (124).

1. A Song of ascents ; to David. Had it not been Y α HWeH who was on our side : Let Israël now say :

2. Had it not been YHWH who was on our side : When man(i.e., men) rose-up against us ;

3. Then had-they-swallowed us-up alive : When their anger was-kindled against us ;

4. Then had the waters overwhelmed us: The stream had-gone-over our soul ;

5. Then the proud waters had-gone over our soul.

6. Blessed be Y α HWeH : Who has not given us [as] a prey to their teeth.

7. Our soul is-escaped like a bird out of the snare of the fowlers ; The snare is-broken, and we are-escaped.

8. Our help is in the Name of YHWH : The Maker of heavens and earth.

The ascription “to David” occurs only in text, Targum, and in St. Jerome. In all probability, the Psalm, as its Aramaïsms indicate, is a thanksgiving hymn for the return from Captivity, for

PSALM 123 (124).

1. A Song of the steps. Had it not been that the Lord was among us : Let Israël now say :

2. Had it not been that the Lord was among us : When men rose-up against us ;

3. They - might - have - swallowed us-up alive: When their rage was - kindled against us :

4. The water might-well have-engulphed us ;

5. Our soul might-have-passed-through a torrent : Our soul might-have-passed-through an overwhelming flood.

6. Blessed be the Lord : Who has not given us a prey to their teeth.

7. Our soul has-been delivered like a sparrow from the snare of the fowlers ; The snare is broken, and we are delivered.

8. Our help is in the Name of the Lord : Who made heaven and earth.

the rescue of Israël's national existence from the absorption wherewith it was threatened.

vv. 3—5. **Apa, ara,* of LXX., rendered *forte, forsitan* (=perhaps) in Vulgate and by St. Jerome, were better translated *utique* (=verily, indeed). v. 5. "Seething waters," *zidhōnîm* in text, rendered "proud;" St. Jerome, "*aquæ superbiæ*" ("the waters of pride," "proud waters"). The word occurs here only in the Hebrew Scriptures. Gesenius, "boiling," "overflowing," "seething;" LXX., *ἀνυπόστατον*, *anypostaton* (=irresistible); by Schegg, "un-fathomable," "bottomless." Several Latin Fathers and Psalters render it "*aquam immensam*" (=fathomless). Vulgate, "intolerabilem," seems to drop the metaphor; "unbearable," trials under which one must needs succumb.

PSALM 124 (125).

1. A Song of Ascents.
They-that-trust in YHWH :
Are as Mount Tsîyyôn,
which cannot be - moved,
[but] for ever abides [*or,*
stands-fast].

2. As for Jerusalem, moun-
tains are round-about her,
And YHWH is round-about
His people: From this-time
forth and for evermore.

3. For the rod (sceptre) of
wickedness shall not rest
upon the lot of the just;
That the just put not forth
their hands to iniquity.

4. Do-good, YaHWéH, to
the good: And to the up-
right in their hearts.

5. But such-as turn-aside
[to] their perversities [*or,*

PSALM 124 (125).

1. A Song of the steps.
They that trust in the Lord
are as Mount Sion; he-shall-
never be-moved, who dwells

2. In Jerusalem. Moun-
tains are round about her,
And the Lord is round about
His people: From this time
forth and for ever.

3. For the Lord will-not
allow the rod of sinners [to
be] upon the lot of the just.
That the just stretch not
forth their hands to iniquity.

4. Do-good, O Lord, to
the good: And to the up-
right in heart.

5. But them-that-turn-
aside to crafty-devices, The

crooked - ways], YHWH shall - make - them - go - their - way with the workers of iniquity: iniquity: Peace be upon Israël!

On their return from Babylon, the leaders of the people were confronted with unexpected perils. The work of reconstruction was hampered, not only by the molestation of the Samaritans, but by domestic discord. Not to mention the complications resulting from the mixed marriages (cf. 1 Esdras (Ezra) ix. 1, 2), at a subsequent period Nehemias had to meet the opposition of a faction within the city, who had been bribed by the Samaritans. As we learn from his narrative (2 Esdras (Nehem.) ii. 16), he durst not trust the leading men among his people, till he had begun to rebuild the walls. Further on (vi. 10—14), we see that even prophets were in league with those who, to hinder his work, sought “to put him in fear” of his life. vv. 3, 5 may be taken as alluding to the plots of this miscreant faction.

v. 1. St. Jerome, “Like Mount Sion, [which is] immovable, for ever habitable” (*immobilis, in æternum habitabilis*); Syriac, “They that trust in the Lord, on Mount Sion, shall not be moved, but shall abide for ever. (2) Jerusalem do mountains encircle,” &c. v. 2. “Jerusalem” is by LXX. transferred to v. 1. The city is built on a lofty plateau, higher than most of the hills in the immediate neighbourhood, save on its eastern side, where it is enclosed by Mount Olivet, with its outlying ridges on the N.E. and S.E. Yet do these hills serve as a protection, as they have to be surmounted ere the traveller can see, or an invading force attack, the city. Even on the northern, which is less protected, the approach is difficult. “Round His people,” cf. Zach. ii. 4, 5. v. 3. “*The Lord*” is wanting in text, St. Jerome, and *Cod. Alexand.* of LXX. “The rod” (or sceptre), the Persian rule, by favour of which their hostile neighbours molested the Jews, and managed to gain over a considerable party among the most influential of the returned exiles. “Lot of the just,” the Holy Land; Syriac, “For the *tribe* [another meaning of the Hebrew word for “rod”] of the unjust shall not rest in (=upon) the lot of the just, neither shall the just put forth their hands to

crime." v. 4. Syriac, "But they that distort their ways," &c. "The Lord shall," or, "May the Lord make them go," interpreted by Gesenius, "shall cause them to perish," "destroy them;" LXX., "But as for those that turn-aside to crafty devices" (*στραγγαλιάς*, *strangalias*=knotty-devices, snares); Symmachus, *σκολιότητας*, *skolioteetas* (crookedness, dishonest acts); Theodotion, *διεστραμμένα*, *diestrammena* (perverted courses); St. Jerome, "pravitates" (irregularities, perversities). Symmachus' rendering has suggested that Vulgate "obligationes" (= "snares," "entanglements"), may represent an earlier "obliquationes" (windings, crooked ways), but the grounds of this conjecture are unsatisfactory. "Obligationes," as shown above, implies *ensnaring*, *setting snares*, hence the word in LXX. is rendered "in suffocationes," "in strangulationes," by several Fathers and Psalters. Cassiodorus understands *obligationes* to mean *bonds*, which he interprets of the fetters sin binds the sinner withal. "Adducet" (*shall lead* them to judgment, together with other evil-doers); but St. Augustine, "abducet," corresponding more accurately to LXX. *ἀπάξει*, *apaxei* (= "shall lead away") and will bear Gesenius' rendering given above.

PSALM 125 (126).

1. A Song of Ascents.
When YaHWeH brought-back the return (i.e., those that returned) of Tsiyyôن : We-were like dreaming-ones.

2. Then was our mouth filled with laughter, And our tongue with a joyful-cry ; Then said-they among the nations : YHWH has-done great-things with them (i.e., with regard to them).

3. YHWH has-done great-

PSALM 125 (126).

1. A Song of the Steps.
When the Lord brought-back the captivity of Sion : We-became as comforted-ones.

2. Then was our mouth filled with joy : And our tongue with exultation ; Then would-they-say among the Gentiles : The Lord has-done great-things among them.

3. The Lord has [indeed]

things with us ; we - are - done great-things with us ;
become joyful [or, we - are we-are glad.
glad].

4. Restore, YHWH, our captivity (captives): Like streams in the southern - land.

5. They-that-sow in tears shall-reap in joy.

6. The bearer of the trail of seed may indeed go-along weeping ; [But] he shall surely come with a joyful-shout : Bearing his sheaves.

4. Bring back, O Lord, our captivity, Like a torrent in the South.

5. They that sow in tears shall-reap in joy.

6. They-went along and wept as they-cast their seeds ; But they-shall-surely come with exultation : Bearing their sheaves.

A post-exilic song. The observations on Ps. lxxxiv. (85) hold good here. The small band, that formed the first caravan of the returned exiles, beheld the land barren and desolate, sparsely peopled, and pray that those who have remained behind may return in numbers to overspread and cultivate the land, to restore its fertility, like the watercourses in the parched southern region of Palestine.

v. 1. "Captivity," so all the ancient versions without exception. A literal rendering, "In YHWH's turning back" (= bringing back), the return of Sion ("return," abstract for concrete, "the returning ones"). "Captivity," i.e., captives, "a captive band," as in Ps. lxvii. (68) 19. "Dream," too good to be true, cf. Acts xii. 9 ; St. Jerome, "Quasi somniantes" (as persons dreaming). Targum, however, taking *ke chôl'mîm* (= "as those dreaming," "as dreaming ones") of text in its Chaldæan (and primary) meaning, "We were as sick men who have recovered,"¹ a meaning it bears in Isai. xxxviii. 16. LXX., *παρακεκλημένοι*, *parakekleemenoī* (= Vulgate, "comforted-ones"), may be rendered "recalled [to life]," "revived," which comes to much the same as the Targum rendering. In Isai. (*loc. citat.*), LXX. render "Recover Thou me," by *παρακληθείσ*, *parakleethēis* (= "comforted," I live). vv. 2, 3. The Futures in text, being preceded by 'âz

¹ Targum, "as healed sick." LXX. took it for *chôm'lîm*= "spared," from *châmal*= "he spared."

(then), denote consequent action, and are rightly rendered in Preterite, “Has done great things” = has acted nobly, performed great things; *lit.*, “*has made great* [in relation] to doing,” “[in order to deal] *with us.*” v. 4. “Southern-land,” so Gesenius; Targum, “in a season of drought”—like the dried-up *wâdys* in the sunburnt regions of South Palestine, which in the rainy season are filled to overflowing, and spread fertility over the parched land. v. 6 is but an amplification of v. 5. “The trail of seed,” *meshek̄ haz-zâra*“¹, the drawing-out of the seed, *i.e.*, its being scattered along the furrow. Aben Ezra renders *meshek̄*, the vessel containing the seed. Cf. Amos ix. 13, for *sower*.¹ The idiomatic repetition of the verb *go* (go along) betokens the toilsome and anxious plodding of the sower along the furrows, in contrast with his lightsome pace, when bearing his sheaves to the garner. The “weeping” and anxious forecast of the sower may be referred to former bad harvests, cf. Aggæus (Haggai) ii. 16—18.

PSALM 126 (127).

1. A Song of Ascents; to (of) Shelômôh. If YâH-WeH build not the house, In vain do its builders labour at it: If YHWH watch not over a city, The watchman keeps-aware in vain.

2. Vain is it for you, who rise - early, sit - down late, [and] eat the bread of sorrowful-toils: Just-as-much will-He-give to His beloved [by a] sleep.

3. Lo, sons are an heritage of YHWH : The fruit of the womb [His] reward.

4. As arrows in the hand

PSALM 126 (127).

1. A Song of the steps of Solomon. Unless the Lord build a house, They that build it labour in vain: Unless the Lord keep the city, The watchman keeps-aware in vain.

2. Vain is it for you to rise before the dawn; rise after you-are-rested, ye that eat the bread of sorrowful-toils: While He-gives sleep to His beloved-ones.

3. Lo, sons are an heritage from the Lord : The fruit of the womb [His] reward.

4. As arrows in the hand

¹ *Môshêkh haz-zâra*“=lit., “*drawer* of the seed.”

of a mighty-man: So are the sons of [a man's] youth.

5. Happy the man that has-filled his quiver with them; They-shall not be-ashamed; When they-speak with their enemies in the gate.

Li Shelōmōh (=to, of Solomon) is in text and Targum, but not in LXX., or in the earlier MSS. of Vulgate, in which it was inserted at a later date. Syriac heads the Psalm, "One of the Psalms of Ascension, spoken by David concerning Solomon, spoken too of Aggæus and Zacharias, who urged on the building of the Temple." The traditional ascription is, to some extent, favoured by Prov. xx. 22, an epitome of this Psalm. Solomon was gifted with wisdom and wealth in a *dream* at Gibeon (3 (1) Kings iii. 5, foll.). For "painful labours" of v. 2, cf. Prov. v. 10; "tarrying," "delaying," cf. Prov. xxiii. 30; "children of youth," cf. "wife of youth," Prov. v. 18; *y'dhîdhô* = "His-beloved-one" of v. 2, recalls *Y'dîd'yâh* (= "beloved of YâH"), the name Nathan gave to Solomon at his birth (2 Kings (Sam.) xii. 25). But all this is mere conjecture.

v. 2. *Lit.*, "Vain for you, *earlying* (*sic*) to rise [*i.e.*, "rising early"], delaying to rest (sit down), eaters of the bread of painful-toils: So shall He give sleep to His beloved;" St. Jerome, "Vain is it for you to rise early; after you have sat down (*postquam sederitis*), ye who eat the bread of sorrows: So shall He give to them that love Him sleep." With LXX., he reads *delaying*, with slightly different points, or vowels (*mêacharê* = "when after," instead of *m'ach'rê*, instead of *delaying* = *ye that delay*). LXX., "In vain for you to rise-early; ye rise up [rise-ye up (?)] after sitting down [to the evening meal], ye that eat the bread of pain; while (since) He gives sleep to His beloved ones." "Ye rise up," or *arise* (in LXX., *ἐγείρεσθε*, *egeiresthe* = *surgite*, "arise-ye," of Vulgate). Agellius asserts that in all the MSS. of *Cod. Vatican.* the reading is *ἐγείρεσθαι*, *egeiresthai* (= "to rise up"), that *ἐγείρεσθε* is to be found but in the *printed* copies. Euthymius and Theodoret prefer this Infinitive. "In sleep;" as rendered by Thalhofer,

of a mighty-man: So are the sons of the outcasts.

5. Happy the man who has-satisfied his desire with them: He - shall not be-ashamed, when he-speaks to his enemies in the gate.

"Even so much as you can gain by ceaseless effort, He gives to His beloved [in] sleep," i.e., without strained effort. *Sleepwise* (?), Accusative of mode. v. 3. "Reward;" LXX., "Reward of the fruit of the womb," a rendering adopted by some Latin Fathers, who apply it to the Christ; "the sons of adoption, born anew in Baptism, are a reward of the Fruit of the Virginal womb." The Vulgate rendering is in agreement with the text. v. 4. It is said to be a Chinese custom to hang a bow and arrow at the house-door, on the birth of a son, to show that the family has got a defender. "Of youth," i.e., born of an early marriage. If taken as a noun, it has to be rendered "sons of youth," so St. Jerome ("filii juventutis"); if (as by LXX.) as a participle, then "sons of outcasts." The hostility the *riduci*, or returned exiles, had to meet in their work of reconstruction rendered large families a matter of no slight moment. v. 5. "Quiver," so Syriac and St. Jerome; LXX. seem to have dropped the metaphor suggested by "arrows" of v. 4. "Be ashamed," "speak," are Plural verbs in text, LXX., St. Jerome, and *Vetus Itala*; Vulgate takes "mighty man" of v. 4 as the subject (cf. Eccl. xxx. 5, 6; Sophocles, *Antig.* 641—644). "In the gate;" Targum, "in the gate of the *bêth din* (i.e., the house of judgment). They shall not lose their cause, when pleading against their adversaries in the gate, the place of judgment, and of all public acts. Some, however, interpret it of an encounter with besiegers at the gate; but "speak with" can hardly mean "fight with;" but cf. 4 (2) Kings xiv. 8—11.

PSALM 127 (128).

1. A Song of Ascents:
Happy is every-one [that]
fears YaHWeH: That walks
in His ways.

2. The labour of thy hands
thou-shalt-surely eat: Happy
art thou, and it shall be well
with thee.

3. Thy wife shall be as a

PSALM 127 (128).

1. A Song of the Steps.
Happy are all they that fear
the Lord: That walk in His
ways.

2. For thou-shalt-eat the
labours of thy hands: Happy
art-thou, and it - shall - be
well with thee.

3. Thy wife shall-be as a

fruitful vine in the sides (i.e., the inner-parts) of thy house: Thy children like olive-plants round-about thy table:

4. Behold, that thus shall-the man be-blessed [That] fears YaHWeH.

5. YHWH bless thee out of Sion; And look-thou upon the good (i.e., prosperity) of Jerusalem: All the days of thy life,

6. And see-thou sons to thy sons: Peace be upon Israël.

fruitful vine on the sides of thy house: Thy children like young olive-plants round about thy table.

4. Behold, thus shall-the man be-blessed That fears the Lord.

5. The Lord bless thee out of Sion; And mayest thou-see the prosperity of Jerusalem: All the days of thy life,

6. And see thy children's children: Peace be upon Israël.

As is obvious, this Psalm, a sunny picture of domestic bliss, suggests no definite historical situation. In vv. 1—4 we have the description of the happiness that rewards the God-fearing man; vv. 5, 6 contain blessings and promises.

v. 2. *Ki* ("surely," or "for," "because") is omitted in LXX., Origen, St. John Chrysostom, St. Jerome, and in most Latin Psalters. LXX., in several MSS. and printed editions, reads *τοὺς πόνους τῶν καρπῶν σου*, *tous ponous tôn karpôn sou*, rendered literally in several Latin Psalters, "the labours of thy *fruits*" (= "labores *fructuum tuorum*"), a mistake due, as St. Jerome observes (*Epist. 13, ad Marcell.*), to the double meaning of *καρπός* (= "fruit," "wrist") "*fruits*" or "*hands*." "Thou art (and wilt continue to be) happy." v. 3. "Inner-parts," "the sides of thy house," were also literal renderings. St. Jerome, "in penetralibus" (= in the inner rooms). v. 5. The welfare of the individual is bound up with that of the country and its capital. v. 6. "Peace;" Vulgate, St. Jerome, *pacem* (Accusative), ("[And] peace"—mayest thou see); LXX., and most old Latin Psalters, *Pax* (Nominative), "Peace be" &c., cf. Ps. cxxiv. (125).

PSALM 128 (129).

1. A Song of Ascents.
Oft-times (greatly) have they fought against me, from my youth up: Let Israël now say;

2. Oft-times have-they-fought against me, from my youth up: Yet they-pre-vailed not against me.

3. Ploughers ploughed upon my back: They-made-length for their furrows (i.e., They made long).

4. YaHWeH is just: He-has-cut-asunder the cords of the wicked.

5. Let-them-be-ashamed and turned backward: All [that] hate Sion.

6. Be-they as the grass of the roofs: Which ere one-plucks it up withers [*or, is-parched*].

7. Wherewith the mower fills not his hand, Nor the gatherer - of - sheaves his bosom [*or, arm*]:

8. Neither do they-that-pass-by say, "The blessing of YHWH be upon you: We-bless you in the Name of YaHWeH."

This Psalm is generally assigned to the post-exilic period. With the memory of the still recent Captivity, harassed as they

PSALM 128 (129).

1. A Song of the Steps.
Oft-times have-they fought-against me, from my youth: Let Israël now say;

2. Oft-times have-they-fought against me, from my youth up: But they-pre-vailed not against me.

3. Sinners forged upon my back: They-prolonged their iniquity.

4. The Lord is just: He-has-cut-asunder the necks of sinners.

5. Let all that hate Sion be-put-to-shame and turned backward.

6. Let-them-be as the grass of the roofs: Which withers before it-be-plucked-up [*or, grows-up*].

7. Wherewith the mower fills not his hand: Nor the gatherer of sheaves his bosom.

8. Neither do they that pass-by say, "The blessing of the Lord be upon you: We bless you in the Name of the Lord."

were by the molestation of the Samaritans and of other hostile neighbours, the *riduci*, or returned exiles, recall in the four first verses the main features of their wondrous past, and finish with a prayer for future deliverance.

v. 1. "Oft-times," or "greatly," "much," or "for a long time." "Youth," the very dawn of their national existence (cf. Osee (Hosea) ii. 15; Jerem. ii. 2; xxii. 21; Ezech. xxiii. 3). v. 2. "Yet," nevertheless. v. 3. "Furrows," deep wounds made by the scourge—"and long did their cruel oppression endure." Syriac, "they prolonged their oppression." LXX. have taken *châr'shû* (they ploughed) in the sense it bears at times, of *fabricating* out of metal, wood, or stone. "Their *iniquity*," in text (*lit.*), "They-have-made-lengths for their *furrows*;" "*iniquity*" is easily read for "*furrow*," "*a furrow*." Targum, "They lengthened out their ploughing," *i.e.*, gave us no rest from our toil. *Gabh* of text (= "back") means also "bulwark," "stronghold," hence it may be understood of levelling a fortress with the ground (?): cf. Jerem. xxvi. 18; Mich. iii. 12. v. 4. "Cords," "ropes," "traces," "bonds," yoking the oxen to the plough. LXX. read *gabbôth* (= "backs," "necks") instead of "*abhôth* of text, and may be understood to refer to God's humbling the pride of the oppressor. St. Jerome has "*laqueos*" (= "snares"). vv. 5—8. The verbs may be construed as Optatives. "Grass," growing in the crevices of the flat roofs, or on the roofs formed of mud and straw, on the cottages of the peasantry. "Plucked up;" in text, *shâlapî* (= "he drew out"—as a sword from its sheath—hence, "ere one draws out the scythe," *i.e.*, "ere it is fit to be mowed." Rashi and Aben Ezra agree with LXX. and Vulgate; Targum (paraphrases), "which, ere it blossoms, there comes an East wind that tears it up, and it withers;" Aquila, ἀνέθαλεν, *anethalen* (= "ere it sprouts"); Symmachus, ἐκκαυλῆσαι, *ekkauleesai* (= "ere it run into stalk"), unless this be a form of ἐκκαυλίζειν, *ekkaulizein* (= "to pull out the stalk"). Walton's *Polyglot* renders *shâlapî* ("erumpat") = "ere it shoots up;" St. Jerome, "statim ut viruerit" (as soon as it shows itself). As no one is at the pains of gathering it, the passers-by have no occasion to wish the mowers the blessing to be met with in Ruth ii. 4.

PSALM 129 (130).

1. A Song of Ascents.
Out of the depths have-I-cried to Thee, YaHWeH.

2. 'Adônây, hear my voice;
Be Thine ears attentive: To the voice of my supplications.

3. If Thou, YâH, should-est-mark iniquities: 'Adônây, who could-stand?

4. For with Thee is the forgiveness: That Thou-mayest-be-feared. (cf. Gen. xxxi. 53.)

5. I-wait for YHWH, my soul waits: And in His word do-I-hope [*or*, for His word do-I-tarry].

6. My soul [waits] for 'Adônây: More than watchers [wait] for the morning, [than] watchers for the morning.

7. Hope-thou, Israël, in YaHWeH: For with YHWH is the loving-goodness: And with Him redemption plenteously [*or*, Let Israël hope].

8. And HE shall-redeem Israël: From all his iniquities.

This Psalm is commonly held to be a penitent supplication of the Babylonian exiles; some expositors, however, refer it to Esdras (Ezra) ix. 5, &c.; x. 44.

PSALM 129 (130).

1. A Song of the Steps.
Out of the depths have-I-cried to Thee, O Lord:

2. Lord, hear my voice;
Let Thine ears be attentive to the voice of my supplication.

3. If Thou, Lord, should-est-mark iniquities: Lord, who shall-stand?

4. For with Thee is the propitiation: And because of Thy law I-have-waited for Thee, O Lord. My soul has-waited for His word:

5. My soul hopes in the Lord.

6. From the morning watch until night, let Israël hope in the Lord.

7. For with the Lord is mercy: And with Him plenteous redemption.

8. And HE shall-redeem Israël: From all his iniquities.

v. 1. "Depths ;" deep waters frequently figure in Scripture language ; overwhelming affliction ; cf. Psalm lxviii. (69) 2. v. 3. "Mark ;" *lit.*, "watch." v. 4. But Thou dost not mark them, "For (because) with Thee there is *the* forgiveness, propitiation," (*the*) emphatic. "Feared," *i.e.*, revered with loving awe, on account of Thy mercy ; St. Jerome, "Cum terribilis sis" (= "Though Thou art to be feared") ; LXX., "Because of Thy *Name*." But Symmachus and Agellius are of opinion the earlier MSS. of LXX. had "because of Thy *law*." "Thy Law" and "Thou-mayest-be feared" are easily confounded in the unpointed original text. This rendering of theirs necessitated (if it did not exist already) a different division of vv. 4—6. Thus, the beginning of v. 5 is placed at the end of v. 4. Targum, "that Thou mayest be *seen*," instead of *feared*; Aquila and Theodotion, "Ἐνέκα τοῦ φόβου, ἡνεκα τοῦ φοβου (= "because of fear"). It is worth noticing that LXX. render Isai. xlvi. 4 ("And the isles shall-wait for *His law*"), "And in *His Name* shall the Gentiles trust." Syriac begins v. 5, "I have hoped in the Lord, my soul," &c. v. 6. St. Jerome is here in all but close agreement with Syriac, "My soul to the Lord (*Anima mea ad Dominum*), from morning watch till morning watch." LXX. may have read *mish-shemurâh* (= "from the watch") instead of *mish-shôm'rîm* (= "than watchers") of the present text, and, puzzled by the repetition of the word, thought to complete the sense by inserting "until night." In *Cod. Alexand.* of LXX., and in several old Latin Psalters, this repetition begins the next verse (v. 7), "From the morning watch let Israël hope," &c. v. 7. St. Jerome, "Expectet Israël Dominum" (let Israël wait for the Lord). "Plenteously," so *literally*, the noun *har'bêh* being always used as an adverb.

I. A Song of Ascents ;
to David. YaHWeH, my
heart is not haughty, nor
mine eyes uplifted : And I-
walk not in great-things, or

I. A Song of the Steps ;
of David. Lord, my heart
is not lifted-up, nor are
mine eyes lofty : Nor do-I-
exercise-myself in great-

[in things] too wonderful for me.

2. Surely I have-stilled and hushed my soul; As the weaned-babe upon its mother: As the weaned-babe [lies] my soul upon me.

3. O Israël, hope in YHWH: From this time forth and for evermore.

things, or in things too wonderful for me.

2. If I have not been (I have indeed been) lowly-minded, but have-exalted my soul; As the weaned-babe upon its mother: So be requital to my soul.

3. Let Israël hope in the Lord: From this time forth and for evermore.

The Syriac has the ascription “to David,” Targum and LXX. omit it.¹ There is no very cogent reason for questioning this ascription.

v. 1. Cf. 2 Kings (Sam.) vi. 22. “Eyes uplifted,” a frequent Davidic expression. “I walk,” “have-walked,” here, as elsewhere, a common figure for tenor of life and conduct. v. 2. *Lit.*, “If I have not” = “Surely, I have indeed *levelled* (*i.e.*, calmed, smoothed down) my soul.” “Exalted” of LXX. comes from their reading (mistaking [?]) *rōmam’tî* (= “I have lifted up”) for *dōmam’tî* of the present text (*d* and *r* being easily confounded in Hebrew script). LXX. have read *kagg’mul* (so the *requital*), with a slightly different vocalization from *kaggāmul* (=as the weaned) of present text: “to my soul,” reading “*alēy* (to, upon) instead of “*ālay* (upon me) of text. The reading of *Cod. Vatican.*, *ἀνταποδώσεις*, *antapodōseis* (“thou shalt repay”), is obviously an emendation of *ἀνταπόδοσις*, *antapodosis*, or of *ἀνταποδόσεις*, *antapodoseis* (= “requital,” “requitals”). Several old Latin Psalters read, “ita retribues (*ἀνταποδώσεις*) in animam meam” (so shalt Thou requite my soul). v. 3. Probably a liturgical addition, an adaptation of an expression of individual trust to the circumstances of the captive people, or of the returned exiles. St. Jerome, “O Israël, wait for (*expecta*) the Lord.”

¹ *Cod. Alexand.* of LXX. has “*for David*.”

PSALM 131 (132).

1. A Song of Ascents.
Remember, Y^aHWeH, for
David: All his affliction;

2. Who swore to YHWH:
Vowed to the Mighty-One
of Ya["]aqôbh (i.e., Jacob);

3. Surely I-will not come-
into the tent of my house:
Surely I-will not go-up on
to the couch of my bed,

4. Surely-I-will not give
sleep to mine eyes: Nor
slumber to mine eyelids,

5. Until I-find a place for
YHWH: Tabernacles for
the Mighty-One of Jacob.

6. Lo, We-heard-of it in
'Eph'râthâh: We-found it
in the fields of the wood.

7. Let-us-come into His
tabernacles: Let-us-worship
at His footstool.

8. Arise, YHWH, into
Thy resting-place: THOU,
and the Ark of Thy strength.

9. Let Thy priests be-
clothed with justice: And
let Thy pious-ones-shout-
for-joy.

10. For the sake of David
Thy servant: Turn not
away the face of Thine
Anointed.

PSALM 131 (132).

1. A Song of the Steps.
Lord, remember David: And
all his meekness;

2. How he-swore to the
Lord: Vowed a vow to the
God of Jacob;

3. Surely I-will not enter
into the tent of my house:
Surely I-will not go-up to
the couch of my bed.

4. I-will not give sleep to
mine eyes: Nor slumber to
mine eyelids,

5. [Nor rest to my tem-
ples,] Until I-find a place
for the Lord. A dwelling
for the God of Jacob.

6. Lo, we-heard-of it in
Ephrata: We-found it in
the fields of the wood.

7. We-will-enter into His
tabernacle: We-will-worship
at the place where His feet
stood.

8. Arise, O Lord, into Thy
resting-place: THOU, and
the Ark of Thy holiness.

9. Let Thy priests be-
clothed with justice: And
Thy saints exult.

10. For Thy servant
David's sake: Turn not
away the face of Thine
anointed-one.

11. YHWH has-sworn to David, [it-is] truth ; He-will not turn from it ; Of the fruit of thy belly (i.e., womb) : Will-I-set upon thy throne ;

12. If thy sons will-keep My covenant. And My testimonies which I-shall-teach them, Their sons also for ever and ever : Shall-sit upon thy throne.

13. For YHWH has-chosen Sion : He - has - desired it as an abode for Himself.

14. This is My resting-place for ever and ever : Here will-I-abide, for I-have-desired it.

15. Her provision I-will abundantly bless : Her poor I-will-satisfy with bread.

16. Her priests also will-I-clothe with salvation : And her pious-ones shall-shout aloud for joy.

17. There will-I-make the horn of David to-bud : I-have-prepared a lamp for Mine Anointed.

18. His enemies will-I-clothe with shame : But upon himself shall his crown flourish.

11. The Lord has-sworn to David [in] truth, He-will not annul it : Of the fruit of thy belly will-I-set upon thy throne ;

12. If thy sons will-keep My testament, And these testimonies of Mine which I-shall-teach them ; Then shall their sons for evermore sit upon thy throne.

13. For the Lord has-chosen Sion : He-has-chosen it as an abode for Himself.

14. This is My resting-place for ever and ever : Here will-I-dwell, for I-have-chosen it.

15. Her widows I-will-abundantly bless ; Her poor I-will-satisfy with bread.

16. Her priests will-I-clothe with salvation : And her saints shall greatly exult.

17. There will I make a horn to spring forth to David : I-have-prepared a lamp for Mine Anointed.

18. His enemies will-I-clothe with shame : But upon him shall My sanctification flourish.

Qimchi, with the majority of ancient expositors, assigns this prayer for the fulfilment of the Divine promises to David, to David himself. It has, with better reason, been ascribed to

Solomon, a view favoured by the fact that vv. 8—10 of this Psalm, with but a slight variation, reproduce the conclusion of Solomon's prayer at the Dedication of the Temple (2 Chron. vi. 41, 42). A far more probable view—that of Origen, Theodoret, and of most modern commentators—assigns it to the period of the Captivity, when the Davidic dynasty was dethroned, and, to all seeming, God had forgotten His promises to David and his seed.

v. 1. “Affliction,” so too St. Jerome; Syriac, “humiliation,” as $\pi\rho\alpha\tau\eta\varsigma$, *praotees* (= meekness, mildness, good temper), of LXX. will bear to be rendered. “To (for, in behalf of) David,” in text (a Dative of reference), cf. Ps. lxxviii. (79) 8, “Remember not *to us* [in text, *lânû*, i.e., “to our prejudice,” “against us”] our iniquities,” &c. “Affliction” may here be rendered “his anxious cares”—for the splendour of Divine worship, as set forth in the following verses. v. 2. “How ;” LXX., *ως*, *hôs*; Syriac and St. Jerome, “Who swore” (*ος*, *hos*, instead of *ως*). “Mighty of J. ;” rendered, as is their wont, by LXX. “God of J. ;” so too St. Jerome, “*Deo J.*” “Mighty-One,” repeated in v. 5, first occurs in Gen. xlix. 24. v. 3. “If” introduces a solemn asseveration; we may supply, “May evil befall me,” “*If I go,*” &c. “Tent,” not to be taken literally, cf. 2 Kings (Sam.) vii. 2. v. 4. Cf. Prov. vi. 4. v. 5. “Rest to my temples,” wanting in text, an interpolation from Theodotion. v. 6. “It,” viz., the Ark. “Eph'râthâh,” ancient name of Bethlehem, Gen. xxxv. 16. “Eph'râthâh” may be (not be [?]) a topographical name; in the latter case, it means “fruitful” (= the fruitful land). As the gentile name Ephrathite means an *Ephraimite*, in three passages, Ephrathah *may* here mean Ephraim (?), the chief town of which was Shiloh (= Silo), the place of the Tabernacle, in the period of the Judges. Schegg attempts another explanation: a few miles W. of Bethlehem, in the territory of Juda (as is also *Qir'yath-Yâ“ar*), lies the town of Bêth-shemesh (= “House of the sun”—*Bethsames* of Vulgate), to which the Ark was taken by the Philistines. Thence it was removed to *Qir'yath Yeârim* (= “city of the woods,” Woodtown, Forestville), on the confines of Benjamin and Juda (1 Kings (Sam.) vi. 21; vii. 1, &c.). “Ephrata” is by some identified with the district in which the

“city of the woods” is situate. St. Jerome, “in regione saltus” (in the district of the wood, the forest-district). v. 7. “Footstool,” cf. Ps. xcvi. (99) 5. v. 8. “Arise,” the old war-cry during the march through the desert, cf. Numb. x. 33—36. “Strength,” so St. Jerome (*fortitudinis tuæ*), or, “of Thy Majesty,” whereof the Ark was the seat. v. 10. “Turn not . . . the face,” refuse not the petition. “For the sake of David,” &c., paraphrased in Targum, “For the sake of David Thy servant’s justice (innocence [?]), while the Ark is entering through the middle of the gates, turn not away the face of Solomon, Thine Anointed.” By others, the captive King Jechonias is taken to be meant; it is also understood of the chosen race, then in exile. v. 11. Syriac, “He will not go back from it;” St. Jerome, “He will not be turned (*non avertetur ab ea*) from it;” cf. Ps. cix. (110) 4, “He will not repent.” v. 13. The kingdom is given to David, *because* God has chosen Sion for His fixed abode. v. 15. “Provision,” rendered *escae* (=food) in Walton’s *Polyglot*; Syriac, “venationibus ejus” (its huntings—for game); St. Jerome, “its hunting” (*venationem ejus*) = *θήραν*, *theeran*, of LXX., *Cod. Vatican.* *Cod. Alex.* reads *χήραν*, *cheeran* (=“widow” of Vulgate), either a scribe’s blunder or an unauthorized correction, suggested, may be, by the fancied requirements of the parallelism, “widow” corresponding to “poor,” while “food” and “poor” are disparate. *Tsēydhāh* of text = “food,” “provision for a journey;” “flesh, fish, or fowl trapped, or caught in nets or snares.” vv. 17, 18 are obviously Messianic. “Horn,” a mighty, all-conquering King of David’s race, whence the mention of *enemies* in v. 18. Cf. St. Luke i. 69. “A lamp” (in text, *nér*), so rendered in all the ancient versions. Lowe and Jennings suggest, “a line of descendants.” The Son of David is to be “a light to enlighten the nations” (St. Luke ii. 32), and to rule for ever as a glorious Priest-King. v. 18. Here, as in Ps. lxxxviii. (89) 40, LXX. render *niz'rō* (his crown) *ἀγίασμα*, *hagiasma* (Vulgate, “sanctification,” sanctuary, holiness), a rendering the primary meaning of *nêzer* (rendered here *diadema* by St. Jerome) fully justifies. *Nêzer* is a token whereby one is set apart, *separated* from the people at large. Here it means the royal diadem, symbolizing the regal unction and Divine delegation to rule. Thus the king’s crown, the mitre of the high

priest, the unshorn locks of the Nazarite, are designated by this word. Syriac, "His enemies I will clothe with shame, and upon (towards [?]) him shall My holiness be multiplied ;" in text, *lit.*, "shall blossom."

PSALM 132 (133).

1. A Song of Ascents : to David. Behold, how good and how pleasant it is : For brethren to-dwell together also.

2. As the goodly oil upon the head, going-down upon the beard, the beard of Aaron ; That goes - down upon the hem of his vestments ;

3. Like the dew of Cher'môn, that comes-down upon the mountains of Tsiy-yôn ; for there YâHWeH commanded the blessing : Life for evermore.

PSALM 132 (133).

1. A Song of the Steps to David. Behold, how pleasant it is : For brethren to-dwell together.

2. As the ointment (the fragrant-oil) upon the head, That ran-down upon the beard, the beard of Aaron ; That ran - down upon the border of his vesture ;

3. Like the dew of Her-môn that comes-down on Mount Sion : For there the Lord commanded the blessing : [Even] life for evermore.

"To (of, by) David," omitted in *Cod. Vatican.* of LXX., is found in text, in *Cod. Alexand.* of LXX., Targum, Old Itala, Vulgate. There is no reason for questioning the traditional ascription. Several expositors, however, assign the Psalm to the post-exilic period, when the division of Juda and Israël was a thing of the past, and the returned exiles, whatever their tribe, merged into one community, cf. 1 Esdras (Ezra) iii. 1 ; 2 Esdras (Nehem.) viii. 1. This, after all, is mere conjecture, as nothing in the Psalm points to a definite date. It may have been composed by David, or by some other inspired poet, to impress the multitudes assembled for the three great festivals, with a sense of the blessedness of their hallowed fellowship. Aben Ezra restricts it to the priestly caste. Joseph Qimchi extends it to the

whole of Israël; David Qimchi refers it to the friendship of Zorobabel and the high priest, Jesus (= Joshua, Jeshua), cf. Zach. iv. 11—14.

v. 1. "Behold, how good and pleasant [it is for those who are] brothers" (*i.e.*, united by ties of blood), "*also*" (cf. GAM-yâchadh) "to dwell together," *lit.*, "to dwell *also* together," in peace, harmony, and mutual forbearance. v. 2. "Goodly oil," the priestly unction mentioned Exod. xxix. 7; Lev. viii. 12; xxi. 10. "Aaron," he alone was thus plentifully anointed, to betoken that to him was imparted the fulness of the priesthood. "Aaron" may perhaps be understood as the collective designation of the high-priesthood. "Hem," *lit.*, "mouth" (cf. "mouth of a sack"), the upper, or lower hem, more likely the latter. v. 3. Rashi would supply, "[*like the dew*] that descends on the mountains of Sion." St. Jerome, "Montana Sion" (the hilly ranges of Juda). It may be understood of the moisture-laden clouds gathering about Hermon, and wafted southward. "There," *i.e.*, Sion is the Divinely appointed spot, where He has ordained for evermore "the blessing [*i.e.*, life]." This verse favours somewhat the view that this Psalm was meant to be sung at the gathering for the three great festivals. St. Augustine observes that the very sound of v. 1 is so sweet (*ita sonus iste dulcis est*), that it was sung even by those who knew nothing of the rest of the Psalter. This verse, adds he, gave birth to monasteries.

PSALM 133 (134).

1. A Song of Ascents.
Behold, bless-ye YâHWâH,
all ye servants of YHWH :
Who stand in the house of
YHWH in the nights.

2. Lift-up your hands to
the sanctuary : And bless-
ye YHWH.

PSALM 133 (134).

1. A Song of the Steps.
Behold now, bless-ye the
Lord, all ye servants of
the Lord : Who stand in
the house of the Lord [in the
courts of the house of our
God].

2. Lift-up your hands by
night to the holy-places :
And bless-ye the Lord.

3. YHWH bless thee out
of Sion: [He who is] the
Maker of heaven and earth.

Delitzsch asserts as beyond question (1) that vv. 1, 2 are a greeting, and v. 3 is a blessing in reply; (2) that it is addressed to the priests and Levites who had the night-watch in the Temple; (3) that this Psalm is purposely placed at the end of the Gradual Psalms, to take the place of a final blessing. Targum explains v. 1 of the Temple watch. Tholuck and others take vv. 1, 2 for the greeting of the Levites to the relief-guard, who reply in v. 3. Others suppose that the greeting is interchanged between the two bands on meeting when making their rounds. Hengstenberg, Philippson, &c., are of opinion that vv. 1, 2 are addressed to the priests officiating at night, by the pilgrims thronging the Temple-mount and fore-court. At the time of the great festivals, the multitude of private sacrifices ("private intentions," as we say) kept the priests and Temple officials occupied far into the night.

v. 1. "Behold," "come," "now then," calls attention. "Servants of YH," limited to priests and Levites by next clause, "Who stand," &c., the usual word for liturgical functionaries. "In the courts . . . of our God," not in text, inserted by LXX. from v. 2 of next Psalm. v. 2. "Lift up . . . hands [to the] holy-place" (*qôdhesh*, in text), Accusative of direction, or adverbial, "in holiness," "holily." "Lift up hands," *i.e.*, "pray," cf. 1 Tim. ii. 8. v. 3. The formula of the priestly blessing (Numb. vi. 24) differs from this.

PSALM 134 (135).

1. Halalû-YâH. Praise-ye
the Name of YHWH: Praise
[it- (Him) (?)] ye ser-
vants of YaHWeH.

2. Ye that stand in the
house of YHWH: In the
courts of the house of our
God.

3. Praise - ye YâH ; for

PSALM 134 (135).

1. Alleluia. Praise-ye the
Name of the Lord: Ye
servants of His, praise the
Lord.

2. Ye that stand in the
house of the Lord: In the
courts of the house of our
God.

3. Praise-ye the Lord, for

3. The Lord bless thee
out of Sion: [Even He]
who made heaven and earth.

YHWH is good: Sing-psalms to His Name, for it is pleasant.

4. For YâH has chosen Jacob for Himself: Israël for His own possession.

5. For I know that YHWH is great: And that our Lord ('Adôney-nû) is above all gods ('Elôhîm).

6. All that YaHWéH pleases He-has-done, In the heavens, and in the earth: In the seas, and in all deeps.

7. He-brings-up vapours from the end of the earth; He-makes lightnings for the rain: He-brings-forth the wind out of His storehouses.

8. Who smote the first-born of Mits'râim: From man to beast.

9. [And] sent signs and portents into the midst of thee, O Egypt; Upon Phar"ôh and upon all his servants.

10. Who smote many [great (?)] nations: And slew mighty kings;

11. Sîchôn, king of the Emôrî, And "Ôgh, king of Bâshân: And all the kingdoms of Kenâ'an;

12. And gave their land [as] an inheritance: An inheritance to Israël His people.

the Lord is good: Sing-psalms to His Name, for it is sweet.

4. For the Lord has-chosen Jacob for Himself: Israël for His own possession.

5. For I know that the Lord is great: And that our Lord is above all gods.

6. Whatsoever the Lord pleased, He-has-done, In heaven, on earth: In the sea, and in all deeps.

7. He-brings-up clouds from the end of the earth; He-makes lightnings for the rain: He-brings-forth winds out of His stores.

8 Who smote the first-born of Egypt: Both of man and beast;

9. And sent signs and wonders into the midst of thee, O Egypt: Upon Pharaoh and upon all his servants;

10. Who smote many nations: And slew mighty kings;

11. Sêhôn, king of the Amorrhites, And Ôg, king of Basan: And all the kingdoms of Chanaan;

12. And gave their land for an heritage: An heritage to Israël, His people.

13. YHWH, Thy Name [endures] for ever: Thy memorial, YHWH, to generation and generation. (Cf. Exod. iii. 15.)

14. For YHWH shall-judge His people: And repent Himself on account of His servants.

15. The idols of the nations are silver and gold: the work of the hands of man.

16. A mouth have-they (lit., to them), and speak not: Eyes have-they, and see not.

17. Ears have-they, but they-listen not: Yea, there is no breath in their mouth.

18. Like to them be their makers: [And] every-one that trusts in them.

19. O house of Israël, bless-ye YaHWeH: House of 'Aharôn, bless-ye YHWH;

20. House of Levi, bless-ye YHWH: Ye-that-fear YHWH, bless-ye YHWH.

21. Blessed be YaHWeH out of Sion: Who-dwells in Jerusalem. Halalû-YâH.

13. Lord, Thy Name [endures] for ever: Thy memorial, O Lord, to all generations.

14. For the Lord shall-judge His people: And be-easily - entreated for His servants.

15. The idols of the Gentiles are silver and gold: Works of men's hands.

16. A mouth have-they, and speak not: Eyes have-they, and see not.

17. Ears have-they, but they-cannot-hear: Neither is there any breath in their mouth.

18. May they that make them be like to them: And all that put-their-trust in them.

19. House of Israël, bless-ye the Lord; House of Aarôn, bless-ye the Lord;

20. House of Levi, bless-ye the Lord: Ye that fear the Lord, bless-ye the Lord.

21. Blessed be the Lord out of Sion: Who dwells in Jerusalem.

A liturgical Psalm exhorting to the praise of God, (1) because He has chosen Israël; (2) because of His Almighty power; (3) because He defends Israël; (4) because He is the one, true, living God—"Praise then, praise the Lord." The Psalm is

obviously a compilation. Cf. v. 1 with v. 1 of foregoing Psalm; v. 3 with Ps. cxlvi. (147) 1; vv. 6, 15—20 with Ps. cxiii. (115) 3—8, 9—11; v. 7 occurs, almost word for word, in Jerem. x. 13; li. 16; not to mention other coincidences. The Psalm is, beyond question, post-exilic, and not inaptly described by Delitzsch as a kind of mosaic, the structure whereof deserves the highest praise.

v. 1. "Servants" (the same word in text as is rendered *pueri* in Ps. cxii. (113) 1), *i.e.*, Israël. v. 2. "That stand," &c., a common term for priestly and Levitical service. "In the courts," &c. Taken by some as an exhortation to the lay worshippers who were debarred from entering the Temple proper. v. 3. "Pleasant;" LXX., *καλόν*, *kalon* (= "good," "lovely"); St. Jerome, "decens" (becoming, fitting), evidently applied to "sing Psalms," while LXX. may apply either to "Name" or to "praise," according to the analogy of Ps. cxlvi. (147) 1; Prov. xxiii. 8, it is predicated of the "singing." "*He* is benign (generous)," predication of God, is favoured by an admissible rendering of Ps. xcvi. (99) 3, 5 ("*He* is holy"). v. 5. "I know," settled personal conviction. "I," emphatic, expressed in text, cf. Ps. xciv. (95) 3. v. 7. "Bring up clouds;" so LXX., Syriac, St. Jerome (*nubes*). *Nesi-im* of text means "things *lifted* up," hence "princes," "leaders," "captains;" here "vapours," from which the clouds are formed. "End of earth," from the furthest horizon, or as Qimchi, not inaptly, puts it, from the sea, the "end" of the dry land. St. Augustine, "Thou knowest not whence they rise." v. 11. "Sîchôn" ("sweeping away," "a leader carrying everything before him," so Gesenius, *s.v.*), a King of the Amorrhites, ruling in Heshbôn (= Hesebon), Numb. xxi. 21—23. "Amorrhites," Gentile name, from Amor, son of Chanaan (Gen. x. 16); probably it designates here the Chanaanites in general, of whom they were the principal tribe. "Ôgh" (Gesenius, *s.v.*, "long-necked," "gigantic"), Numb. xxi. 33; xxxii. 33; Deut. iii. 1. v. 13. Cf. Exod. iii. 15. v. 14. "Judges," "rights," vindicates the rights: no question here of *punitive* judgment, as hemistich 2 shows. "Repent," or "take compassion on;" Syriac, "And shall be comforted concerning His servants;" St. Jerome, "Placabilis erit" (= shall be easily appeased); St. Augustine, "Advocabitur" (He will be easily

moved to help, to relieve, when called upon), a literal rendering of LXX. Cf. Deut. xxxii. 36; Ps. lxxxix. (90) 13. vv. 15—18 vary but slightly from vv. 4—8 of Ps. cxiv. (115). vv. 19, 20. Cf. vv. 9—11, Ps. cxiv. (115); Ps. cxvii. (118) 2—4. v. 21. LXX., “in Sion;” Syriac and St. Jerome, “out of Sion.”

PSALM 135 (136).

1. Give-thanks to Y^aH-W^eH, for He is good: For His loving-goodness [endures] for ever.

2. Give thanks to the God of gods: For His loving-goodness [endures] for ever.

3. Give thanks to the 'Adhôney of the 'adhônim: For His loving-goodness [endures] for ever.

4. To Him who alone does great wonders: For His loving-goodness [endures] for ever.

5. To Him who made the heavens by understanding: For His loving-goodness [endures] for ever.

6. To Him who stretched-out the earth above the waters: For His loving-goodness [endures] for ever.

7. To Him who made great lights: For His loving-goodness [endures] for ever.

8. The sun for dominion by the day: For His loving-goodness [endures] for ever.

PSALM 135 (136).

1. Alleluia. Give-thanks to the Lord, for He is good: For His mercy [endures] for ever.

2. Give thanks to the God of gods: For His mercy [endures] for ever.

3. Give thanks to the Lord of lords: (Deut. x. 17.) For His mercy [endures] for ever.

4. To Him who alone does great wonders: For His mercy [endures] for ever.

5. To Him who made the heavens by understanding: For His mercy [endures] for ever.

6. To Him who established the earth upon the waters: For His mercy [endures] for ever. (Cf. Ps. xxiii. (24) 2.)

7. To Him who made great lights: For His mercy [endures] for ever.

8. The sun for rule over the day: For His mercy [endures] for ever.

9. The moon and stars for dominions over the night: For His loving-goodness [endures] for ever.

10. Who smote Mits'râim in their first-born: For His loving-goodness [endures] for ever.

11. And brought - out Israël from the midst of them: For His loving-goodness [endures] for ever.

12. With a strong hand and arm outstretched: For His loving-goodness [endures] for ever.

13. Who divided Yam-Sûph into parts: For His loving-goodness [endures] for ever.

14. And made Israël to pass - through the midst thereof: For His loving-goodness [endures] for ever.

15. And shook - out Phar"ôh and his host into the Red Sea: For His loving-goodness [endures] for ever.

16. Who led His people through the desert: For His loving-goodness [endures] for ever.

17. Who smote great kings: for His loving-goodness [endures] for ever.

18. And slew glorious kings: For His loving-goodness [endures] for ever.

9. The moon and stars for rule over the night: For His mercy [endures] for ever.

10. Who smote Egypt with their first-born: For His mercy [endures] for ever.

11. And led-forth Israël from the midst of them: For His mercy [endures] for ever.

12. With a mighty hand and uplifted arm: For His mercy [endures] for ever.

13. Who divided the Red Sea into parts: For His mercy [endures] for ever.

14. And led Israël through the midst thereof: For His mercy [endures] for ever.

15. And shook - out Pharaoh and his host into the Red Sea: For His mercy [endures] for ever.

16. Who led His people through the desert: For His mercy [endures] for ever.

17. Who smote great kings: For His mercy [endures] for ever.

18. And slew mighty kings: For His mercy [endures] for ever.

19. Sîchôn, king of the 'Emôrî: For His loving-goodness [endures] for ever.

20. And "Ôgh, king of Bâshân: For His loving-goodness [endures] for ever.

21. And gave their land for an inheritance: For His loving - goodness [endures] for ever.

22. An inheritance to Israël His servant: For His loving - goodness [endures] for ever.

23. Who in our abjection was-mindful of us: For His loving - goodness [endures] for ever.

24. And redeemed us from our adversaries: For His loving - goodness [endures] for ever [*or*, "And rescued us," &c.].

25. He-gives food to all flesh: For His loving-goodness [endures] for ever.

26. Give-thanks to 'El of the heavens: For His loving-goodness [endures] for ever.

19. Sehôn, king of the Amorrhites: For His mercy [endures] for ever.

20. And Ôg, king of Basan: For His mercy [endures] for ever.

21. And gave their land for an inheritance: For His mercy [endures] for ever.

22. An inheritance to Israël His servant: For His mercy [endures] for ever.

23. For in our abject-state He - remembered us: For His mercy [endures] for ever.

24. And redeemed us from our enemies: For His mercy [endures] for ever.

25. Who gives food to all flesh: For His mercy [endures] for ever.

26. Give-thanks to the God of heaven: For His mercy [endures] for ever. [Give-thanks to the Lord of lords: For His mercy endures for ever].

The Greeks style this Psalm *πολυέλεος*, *polyeleos*, on account of the repetition of *ἔλεος*, *eleos* (mercy). By the Jews it is called "the Great Hallel," to distinguish it from *the Hallel* (Pss. cxii.—cxvii. = 113—118). It is the Old Testament prototype of our Litanies, and, for the most part, a repetition of the preceding

Psalm. It opens with the same liturgical form as Pss. cv. (106) and cxvii. (118). As far as v. 18, the verses are grouped in triplets, after which there are two groups of four verses each. It is probable that vv. 19—22 did not at first belong to this Psalm, being borrowed from the foregoing Psalm. From 1 Chron. xvi. 41; 2 Chron. (Paral.) vii. 3, 6, we may infer that such thanksgiving formulæ were customary in public worship.

vv. 2, 3. Cf. Deut. x. 17. v. 6. "Stretched-out," from the same root as *firmament* (properly in text) = "expanse," Gen. i. 6—8. "Above waters," cf. Ps. xxiii. (24) 2. v. 7. "Lights," so in text, but in Gen. i. 14—16, "luminaries." vv. 10—22. An all but verbal repetition of preceding Psalm, vv. 8—12. v. 12. "Arm outstretched;" LXX., "high," "uplifted," so as to smite with more effect. v. 13. "Parts," in text *gezârîm* (= "cuttings," "pieces"), occurs, save as a local name, only here and Gen. xv. 17. There is a tradition that the Red Sea was divided into twelve parts, corresponding to the number of the tribes. *Valeat quantum.* v. 15. "Shook-out," as in Exod. xiv. 27; literally rendered in LXX. and Vulgate, *excussit*. v. 18. In text, *'addîrîm*, "illustrious," "famous," "glorious;" LXX., "mighty;" St. Jerome, "magnificos" (= "distinguished," "eminent"), each giving one of the meanings of the word. v. 25. "Food;" St. Jerome, more literally, "panem" (bread). v. 26. The clause in brackets is wanting in text, LXX., and St. Jerome.

PSALM 136 (137).

1. By the rivers of Bâbhél,
there we-sat, yea, we-wept :
When we-remembered Tsiy-
yôn.

2. On the willows in the
midst thereof: we-hung-up
our harps.

3. For there they that-led-
us-captive asked us for
words of song (i.e., a song),

PSALM 136 (137).

1. A Psalm of David—of
Jeremias. By the rivers of
Babylon, there we-sat, and
wept: When we - remem-
bered Sion.

2. On the willows in the
midst thereof: We-hung-
up our instruments.

3. For there they that
led-us-away captive asked
us for songs, And they-that

And our tormentors for mirth : [Saying], "Sing to us [one] of the songs of Sion."

4. How could-we-sing the song of YaHWeH : In the land of a stranger ?

5. If I-forget thee, Jerusalem, Let my right-hand forget. . . .

6. May-my tongue cleave to my palate. If I-remember thee not ; If I-prefer not Jerusalem : Above my chief joy.

7. Remember, YHWH, against the sons of 'Edhôm, The day of Jerusalem, That said, "Lay-bare, lay-bare : Even the foundation in her."

8. Daughter of Babylon, doomed - to - ruin ! Happy shall he be who requites thee : The dealing thou-hast-dealt to us.

9. Happy shall he be that seizes and dashes thy sucklings against the rock.

had-carried-us-away for a hymn : [Saying], "Sing to us [one] of the songs of Sion."

4. How should-we-sing the song of the Lord : In a strange land ?

5. If I-forget thee, Jerusalem, May my right-hand be-forgotten.

6. May my tongue cleave to my throat. If I-remember thee not ; If I-prefer not Jerusalem above my chief joy.

7. Remember, O Lord, the sons of Edom, in the day of Jerusalem, That-said, "Clear - away, Clear - away her very foundation."

8. Wretched daughter of Babylon ! Happy shall he be who shall-requite thee : As thou-hast-served us.

9. Happy shall he be that seizes and dashes thy little-ones against the rock.

There is no title in text, or in St. Jerome. That prefixed by LXX. is of no authority : Jeremias was never in Babylon. It may be taken to mean that the Psalm was composed by David, who is thus gratuitously credited with a foresight of the miseries of the Captivity, to be communicated to the exiles by Jeremias.¹ If v. 8 really presupposes the ruin of Babylon, the Psalm could not have been written before the sixth year of Darius Hystaspes, by whose order the city was dismantled, and was soon after desolate. The view of most Rabbinical expositors ascribes this

¹ LXX. (*Cod. Alexand.*) mentions only "Jeremias" in the title.

Psalm to Levites who composed it for the use of their exiled brethren. By others it is assigned to a Levite lately returned from captivity, whose soul is stirred up within him at the sight of the ruin wrought by the conqueror.

v. 1. "Rivers," the Euphrates, Tigris, Chaboras, and Eulaeos. The land was intersected with streams and canals. On account of their frequent purifications, the captive Jews would naturally have settled in the neighbourhood of running waters (cf. Acts xvi. 13). v. 2. "Willows," weeping willows on the banks of the streams. This may imply figuratively that the voice of joyous song accompanied by the harp was hushed among them. v. 3. The reason hereof. "Our tormentors;" in text, the very obscure *v' thôlâlêy-nû;* LXX., Vulgate, "they that carried us away," almost the Targum rendering, "our carriers away;" St. Jerome, "Et qui affligebant nos læti: canite" (and they that afflicted us [said] rejoicing, Sing, &c.). Other (conjectural) renderings, "They that spoiled us"—"mocked us." *Tâlal* (verb in text)= "he heaped up;" hence, "they that heaped us up," i.e., by reducing our cities to heaps of ruins (?). Qimchi derives the word from *tâlâh*, "he hung up"—"asked for mirth (i.e., a joyous strain) on *our suspended* [harps]." "Mirth;" LXX. and Vulgate, "a hymn." The punctuation should be so arranged, that, as in *Cod. Vatican.* of LXX., *hymn* be the complement of "asked us," not of "sing us." *Lit.*, "of the song of Sion"=one of, a part of the song of, &c., in v. 4, "the song of YaHWeH," i.e., sacred psalmody. v. 5. "Right hand forget;" Syriac, St. Ambrose, St. Augustine, and several old Psalters supply "me." St. Jerome, LXX. (and hence Vulgate), having read *tish'kach* (= "will," "may forget"), with slightly different vocalization, render it as a Passive verb. "Forget"—its musical skill (?), its power of motion (?). v. 6. Text, literally, "If I make not Jerusalem to go up above the summit of my joy;" Syriac, "If I lift not up," &c. Instead of *proposuero* of St. Jerome and Vulgate, the Roman Psalter and St. Augustine, conformably with LXX., read *præposuero* ("if I prefer not"). "Head of my joy;" LXX., St. Jerome, and Vulgate, "in principio lætitiæ meæ" (the beginning, the chief of my joy), i.e., If Jerusalem and its restoration be not my chiefest joy, or, If I begin to rejoice, ere Jerusalem be rebuilt. This were surely not

the case, if, in the land of exile, I could indulge in gladsome melody. v. 7. "Remember, YH", to (*i.e.*, against, to the prejudice of) the sons of Edom" (cf. Ps. lxxviii. (79) 8; cxxxii. (132) 1). "The day of," &c., the day of Jerusalem's ruin; St. Jerome and Vulgate, "in die" (on the day, &c.), (*perhaps*) "the time, when in wrath Thou wilt remember mercy;" LXX., *τὴν ἡμέραν, teen heemera* (=with reference to the day of J.). Remember their malignant joy at our undoing (Cf. Lament. iv. 21, 22; Jerem. xlix. 7—22; Ezech. xxv. 12—14; Abdias (Obad.) i. 1—21; Isai. lxiii. 1—4). "Lay-bare;" so too Syriac; LXX., *ἐκκενοῦτε, ekkenoute* (empty ye), corresponds to St. Jerome, "evacuate," to *exinanite* of Vulgate. To lay bare the foundations, is to overthrow from the foundations; to ruin utterly. Targum, "Destroy." v. 8. "Daughter of B.," the city and its inhabitants, collectively. *Hash-shedhûdhâh*, "that art laid waste," or "doomed to be laid waste;" Theodotion, St. Jerome, "vastata" (=laid waste); Symmachus, *ἡ ληστρίς, hee leestris* (=the she-brigand); Aquila, *προνευμένη, pronenomevmenee* (=the plundered, the ravaged one); Targum and Syriac, "thou spoiler." This may refer to the actual state of the city, or should be taken as a prophetic denunciation, viewing as accomplished what is foreseen as certain to happen. "Wretched," perhaps, as the cause of our misery. Cf. Jerem. li. 56. v. 9. This horrible retribution is mentioned Isai. xiii. 16, 18; Nahum iii. 10.

PSALM 137 (138).

1. To David. I-will-give-thanks to Thee with my whole heart: Before the 'elôhîm will-I-sing-praise to Thee.

2. I-will-bow-me-down toward the Temple of Thy holiness, and give-thanks to Thy Name for Thy loving-goodness and for Thy truth:

PSALM 137 (138).

1. Of David. I-will-give-Thee thanks, O Lord, with my whole heart: [For Thou-hast-heard the words of my mouth] Before the angels will-I-sing-praise to Thee.

2. I-will-worship toward Thy holy Temple, and give-thanks to Thy Name, for Thy mercy and for Thy truth: For Thou - hast -

For Thou - hast - magnified Thy word above all Thy Name.

3. In the day I - called Thou-answeredst me : Thou-didst-enliven me ; strength [came] into my soul.

4. All the kings of the earth shall-give-thanks to Thee, Y_aH_{We}H : When they-have-heard the words of Thy mouth.

5. Yea, they-shall-sing of the ways of YHWH : That great is the glory of YHWH.

6. For [though] high is Y_aH_{We}H, yet He-notices the lowly : But the haughty He-knows from afar.

7. If I-walk in the midst of trouble, Thou-wilt-revive me ; Against the wrath of mine enemies Thou-wilt-stretch - forth Thy hand : And Thy right-hand shall-save me.

8. YHWH will-accomplish [all] in my behalf ; YHWH, Thy loving-goodness [endures] for ever : For-sake not the works of Thy hands.

magnified Thy holy Name above every-thing.

3. In whatsoever day I-call, hearken to me : Thou-wilt-increase strength in my soul.

4. Let all the kings of the earth give-thanks to Thee, O Lord : For they-have-heard all the words of Thy mouth.

5. Yea, let-them-sing of the ways of the Lord : For great is the glory of the Lord.

6. For the Lord is high, yet He-notices the lowly : But the haughty He-knows afar off.

7. Though I-should-walk in the midst of trouble, Thou - wilt - revive me : Against the wrath of mine enemies Thou-hast-stretched-ed-out Thy hand : And Thy right-hand has-saved me.

8. The Lord will-make-requital for me : Thy mercy, O Lord [endures] for ever : Overlook not the works of Thy hands.

The ascription "to David" may stand, as the Psalm gives no clue to guide us either to an affirmative or negative conclusion. LXX. adds "of Aggæus and Zacharias," in *Cod. Vatican.* Bellarmine suggests that the mention of these prophets may

imply that they gave the Psalm to be used as a thanksgiving hymn by the returned exiles.

v. 1. Syriac, "I will-praise the Lord with my whole heart." "[For Thou hast heard . . . of my mouth]," is wanting in text, in St. Jerome, and in Targum. In the Vatican Codex of LXX. this clause follows "Before the angels will-I-sing-psalms to Thee." Most old Latin Psalters, however, agree here with the Vulgate. "Angels;" so LXX., Arabic, and Ethiopic. St. Jerome, "deorum" (of the gods). Rashi interprets it of the Princes; Aben Ezra, Qimchi, and Targum of the judges, on the strength of Exod. xxii. 9, where *'elōhîm* ("gods" of text) clearly means the judges. The poet figured to himself the Most High enthroned on Sion, and surrounded by hosts of invisible worshippers, cf. Ps. lxvii. (68) 18. v. 2. Syriac and St. Jerome, "For Thou hast magnified Thy word (*eloquium*=utterance, promise) above every name." As glossed by Thalhofer, the text seems to mean, "Thy promise to me [2 Kings (Sam.) vii.] surpasses all that has hitherto made Thy Name glorious." With St. John Chrysostom (on this Psalm), we may conjecture that the early MSS. of LXX. had, instead of *τὸ ἄγιον σου, to hagion sou,* *τὸ λόγιον σου, to logion sou* (= "Thy word"), but there is no trace of this variant in the old Latin Psalters. vv. 3—5. LXX. render the Imperfects of text as Optatives; so too St. Jerome in vv. 4, 5, "Thou-madest-me courageous with strength in my soul," or, "Into my soul [came] strength;" Syriac, "Thou didst increase the strength of my soul" ("strength" rendered *robur* in Walton's *Polyglot*). This is much the same as St. Jerome's "dilatabis animæ meæ fortitudinem" (Thou wilt expand the strength of my soul). St. Hilary's "Multiplicabis me in anima mea in virtute tua" (Thou wilt increase [make much of] me in my soul, by Thy power), is a literal rendering of LXX. v. 4. "For they have heard," &c., by some rendered "when they [shall] have heard; but *ki* of text is rendered "because" by Syriac, St. Jerome, and Targum. v. 6. Targum, "The haughty-one from the distant heavens He thrusts down," or "He knows them so as to keep *them at a distance.*" v. 8. "Accomplish," &c.; St. Jerome, "Dominus operabitur pro me" (The Lord will work for me); Gesenius (*Heb. Lex.*), "God, who will complete for me," i.e., "plead my cause;"

Revised Version, "will perfect that which concerns me," cf. Ps. lvi. (57) 3, *gōmēr*"*âlāy* (performing, completing [all things] for me); Philipp. i. 6, *ἐπιτελέσαι*, *epitelesei* (=will-perfect); Targum, "The Lord will render evil to them on my account," showing that, like LXX., they read *yîgh'môl* (will requite) instead of *yîgh'môr* of text, and that "the works of Thy hands" (David's prosperity), to their mind, resulted from God's avenging him on his enemies. "Overlook not;" in text, "intermit not," "desist not from," "leave not off."

PSALM 138 (139).

1. For the Chief-Musician ;
to David, a Psalm : Y α H-
WeH, Thou-hast-searched
me, and known [me].

2. THOU knowest my
down-sitting and mine up-
rising : Thou-understandest
my thought from afar.

3. My path and my
lying-down Thou-siftest :
And Thou-knowest all my
ways [*or*, with all my ways
Thou-art-familiar].

4. When a word is not
[yet] on my tongue : Lo,
YHWH, Thou-knowest it
all.

5. Behind, and before
Thou-besettest me : And
hast-laid Thy hand upon
me.

6. [Such] knowledge is too
wonderful for me : It-is
high, I-cannot-attain to it.

PSALM 138 (139).

I. For the end, A Psalm
of David. Lord, Thou-hast-
proved me, and knowest me :

2. THOU knowest my
down-sitting and mine up-
rising ;

3. Thou-understandest my
thoughts from afar : My path
and the-course-of-my-life
Thou-hast-traced ;

4. And hast-foreseen all
my ways : Though there be
not a word on my tongue :

5. Behold, Lord, Thou-
knowest all things, both new
and old : Thou-hast-formed
me and laid Thy hand upon
me.

6. Thy knowledge is too
wonderful for me : It is
difficult, and I-cannot-attain
to it.

7. Whither shall-I-go from Thy Spirit? And whither shall-I-flee from Thy face?

8. Should-I-ascend into the heavens, THOU art there : And [if] I-spread-out Sheôl beneath me, lo, Thou art there (i.e., make it my bed).

9. [If] I-lift (take) the wings of dawn : And settle-down in the extremities of the sea ;

10. Even there Thy hand shall-lead me: and Thy right-hand hold me.

11. And should - I - say (Then said-I), Let nought but darkness enshroud me : And the light about me be night!

12. Even darkness were not too-dark for Thee: But the night would-shine as the day : As the darkness so is the light [to Thee].

13. For THOU didst-form my reins ; Thou-didst-cover me in my mother's womb.

14. I - will - give Thee-thanks for that I-am fearfully and wondrously made ; Wondrous are Thy works ; And my soul knows [it] right well.

7. Whither shall-I-go from Thy Spirit: And whither shall-I-flee from Thy presence?

8. If I-ascend into heaven, THOU art there : If I-go-down to the nether-world, Thou-art-present.

9. If I-take my wings at-dawn : And sojourn in the furthermost-parts of the sea ;

10. Even thither would Thy hand lead me: And Thy right-hand would-hold me.

11. Then said-I, May be, darkness shall - overwhelm me: So shall night be my light in my pleasures ;

12. For darkness cannot-be-too-dark for Thee: But night would-shine as the day : As its darkness, so is its light [to Thee].

13. For THOU possessest my reins : Thou-hast-up-holden me from [the time when I was in] my mother's womb.

14. I - will - give Thee-thanks, for that Thou art fearfully wondrous ; wondrous are Thy works : As my soul fully knows.

15. My bony-framework
was not hid from Thee ;
When I-was-made in secret :
I-was-curiously wrought in
the lower-parts of the earth.

16. Mine unformed-body
Thine eyes did see, And in
Thy book were they all of
them written, Days were-
conceived : When not one
among them [as yet was].

17. And how greatly
honoured by me are Thy
friends, O God: How greatly
strengthened is their rule !

18. Would-I-count them,
they - are - more - in - number
than the sand: I-have-waked,
and am still with Thee.

19. Oh that Thou-wouldest-
slay the wicked, O God :
Depart from me therefore,
ye bloodthirsty men ;

20. Who with wicked-
devices provoke Thee : [Who]
raise-themselves-up vainly—
Thine adversaries.

21. Do I not hate them-
that-hate Thee, YaHWeH ?
And do I not loathe them-
that-rise-up against Thee ?

22. With thorough hatred
do-I-hate-them : They-are-
become mine enemies.

23. Search me, O God,
and know my heart : Try
me, and know my thoughts ;

24. And see if there be

15. My bony-frame, which
Thou-madest in secret, was
not hid from Thee : Nor my
substance in the lower-parts
of the earth.

16. Thine eyes beheld my
shapeless-mass, And in Thy
book were they all written,
They were to be fashioned
day by day : Though as yet
there was not one of them.

17. But Thy friends, O
God, are greatly honoured
by me : Their rule is greatly
strengthened.

18. I-would-count them,
but they are more-in-num-
ber than the sand : I-wake,
and am still with Thee.

19. Oh that Thou-wouldest-
slay sinners, O God ! Ye
bloodthirsty men, depart
from me ;

20. For ye-say in thought,
In vain do-they-take Thy
cities.

21. Have I not hated
them, O Lord, that-hate
Thee : And wasted-away
because of Thine enemies ?

22. With thorough hatred
do-I-hate them : And they-
are become mine enemies.

23. Prove me, O God, and
know my heart : Examine
me, and know my paths ;

24. And see if there be

any way of grief in me: any wicked way in me:
And lead me in the way And lead me in the way
everlasting.

Ibn Ezra deems this "the crown of all the Psalms." The ascription "to David" (to which in *Cod. Alexand.* is added, "of Zacharias in [for?] the dispersion") is questioned, though not on cogent grounds, on account of the frequent Aramaïsms occurring in the Psalm. It may be divided into four strophes of six verses: (1) *Per præsentiam*, "He searches the reins and the hearts;" (2) *Per essentiam*, He is everywhere present, both in active power (*per potentiam*) and substantially; (3) Man and the universe are the creation of God, who cannot but know the works of His free energy; (4) speaks for itself (vv. 12—24).

v. 2. "Down-sitting and uprising," all I think, feel, or do, whether at work, or at rest. "From afar;" Syriac, "from on high;" Lyranus, "long beforehand" = from eternity. v. 3. "My lying-down Thou winnowest" (*accubitum meum eventilasti*), St. Jerome; LXX., "My path and my rush (*i.e.*, bed of rushes) Thou hast traced." The old Latin versions, however, take *σχοῖνον*, *schoinon* (= "rush") of LXX. for a measure of distance, whence they render it *directio* (direction) or *limes* (= path); as St. Hilary observes, it is a measure of the way one has made on a journey. "Funiculum" (measuring-line) of Vulgate may be understood as the metonymical term for a well-ordered course of conduct, in conformity with the moral (*semita*, path) and positive injunctions of the Law, which fits in with the *directio*, *limes* (tendency, aim, path) of the elder Latin Psalters. "Thou knowest" (better), "art familiarly acquainted with all my ways." v. 4. St. Jerome, "Quia non est eloquium," &c. (for there is no utterance, &c.). "Word," in text *millâh*, a poetic and Aramaïc synonym of *dâbhâr* (= "word," "thing"); by LXX. rendered "an *unjust* word;" Symmachus, δόλος, *dolos* (deceit, craft), hence in many old Latin Psalters, "there is no guile (*non est dolus*) on my tongue;" Syriac, "If there be any tergiversation on my tongue," Thou, Lord, knowest all of them (*kulhein*); Targum, "When there is not yet a word on my tongue, behold, Lord, Thou knowest all my thoughts." v. 5. Gesenius, "Thou besettest me on every side"—so that I cannot flee from Thee. *Tsar'tâni*

means primarily, "thou hast bound me together (into a bundle or roll)," "thou hast *formed* me," so LXX., Syriac, St. Jerome, and Vulgate. Without rejecting this latter rendering, Jennings and Lowe prefer, "Thou hast compassed me;" so Targum; "Laid hand" to protect, guide, and chasten; cf. Job xiii. 21; xxxiii. 7. v. 6. St. Jerome, "Super me est scientia, et excelsior est" ([Such] knowledge is above me, and is too high). Cf. Rom. xi. 33. vv. 7—12. The abstract notion of the Divine omnipresence is presented concretely by the highest, the lowermost ("heaven," the "underworld"), by the extreme East and West. v. 8. "If I spread out Sheôl beneath me," *i.e.*, make it my bed, cf. Isai. lviii. 5; Syriac, "If I go down to hell." v. 9. "If I lift (take) the wings," &c., if, with the swiftness of the rays of dawn, I could fly from the extreme East to the furthermost West; *Cod. Vatican.* of LXX. read *κατ' ὅρθον*, *κατ' ορθον* (straight forward), a blunder copied in a few old Latin Psalters, "Si sumpsero pennas meas in directum" (If I should take my wings [to fly] straight forward); but *Cod. Alexand.* reads, *κατ' ὅρθρον*, *κατ' ορθρον* (toward the dawn). Instead of *κανόφη* ("wings of") of text, LXX. read *κενάφαι* ("my wings"). v. 11. Gesenius, "Nothing but," or, "merely darkness shall fall upon me," *i.e.*, overwhelm me—make me disappear from sight; St. Jerome, "If I should say, Perhaps darkness will cover me; night also shall be light (*lux*) about me;" Syriac, "I said, Darkness shall shine to me, and let the light about me be night." "About me;" in text, a word with the self-same letters, but differently vocalized, as that LXX. render, "in my pleasure" (*ἐν τῇ τρυφῇ μοι*, *en tee tryphee mou*, *in deliciis meis*). v. 12. St. Jerome, "Sic tenebræ sicut lumen" (=as is light so is darkness). v. 13. Qimchi, "If, when but a germ, Thou didst fully know me, how much more now?" "Formed," so Syriac; cf. *pario* (I acquire). "Reins," the seat of emotion, desire, passion. "Covered me," so Gesenius; the verb in text means "to weave," "interweave," "to fence"—as with a hedge, "to cover," "to protect;" St. Jerome, "orsus es me" (Thou didst begin to weave me), cf. Job x. 11. v. 14. Hitzig, "For Thou hast proved Thyself wonderful;" Syriac, "On account of the wonder Thou hast wrought;" St. Jerome, "Quoniam terribiliter magnificasti me" (for that Thou hast

wondrously formed me, with stupendous skill). v. 15. "My bony framework," text (*literally*); Targum, LXX., "My bone;" it means also "strength," "body," "the substance of anything," "the thing *itself*;" St. Jerome, "My bones." "Which Thou madest," *i.e.*, "Since Thou, for 'twas Thou that madest;" text, "when I was made in the womb," a dark and hidden place = "the lower-parts of the earth." "I was curiously wrought;" in text, *ruq-qam'ti*, "I was variegated," "embroidered," Root *râqam*, whence the Romance languages have borrowed *ricamar*, *recamar* (Ital., Span.), the French *récamier* (=embroiderer), used here of the gradual formation of the manifold bodily organs in the womb; St. Jerome, "imaginatus sum" (I was fashioned after a certain model); LXX. read *v'gômâthî* (and my stature, *i.e.*, my bony frame which imparts to me solidity, makes me stand, *ἡ ὑπόστασις μου*, *hee hypostasis mou* = my substance). "Lower parts of earth," glossed by Targum, "in the womb;" by others, "while I was being shaped *here below*;" Syriac, "I descended into the lower parts of the world." v. 16. "Unformed substance;" in text, *golmî*, *gôlem* ("something rolled together," hence, "unformed matter"), which, as Rosenmüller observes, occurs only here in the Hebrew Scriptures; Targum (but not accurately), "my body." The context requires the meaning usually assigned, "the fœtus," or "embryo," ere the plastic force develops the outline, and differentiates the several organs of the body. St. Jerome, "Informem adhuc me" (=while I was as yet unformed), corresponding to *ἀμόρφωτόν με*, *amorphôton me* (me unshaped), of Symmachus. "Book," the Divine Idea (cf. Exod. xxxii. 32, 33). "Days were conceived-of, when as yet there was *not* one of them," so the *Kethîbh* (=written text); *Qerî* (marginal emen-tion = to be *read*), instead of *lô* ("not one of them") of text, *lô* = to it (= "for it, one among them"), with reference, may be, to the time chosen for the animation of the fœtus. The *Qerî* is preferable to the *Kethîbh*, or text. "Days," again, may be taken, as by LXX., adverbially, *ἡμέρας*, *heemeras* (by day, daily), whence in some old Latin Psalters, *per diem*, *per dies*, *in die* (daily, day by day), *i.e.*, in the course of time, the Divine Idea was gradually realized, and fashioned in the womb after the pattern conceived in the Divine mind, ere one of them existed; Syriac (*literally*),

“ My reward ” (reading *gemîlî* instead of *gol’mî* of text), “ mine eyes did see : in Thy books all shall be written, and yet there is no one in them.” We omit several other attempted explanations. v. 17. “ Friends,” “ lovers,” not “ thoughts,” “ counsels,” is the rendering of every one of the ancient versions. In the Lexicons, both meanings are assigned to the word in text. In v. 2 rendered “ my *thought* from afar ;” Targum, “ And how dear to me, O God, are the just that love Thee ! ” So too Rashi. St. Jerome, “ But to me how honourable are Thy friends, O God, how mighty their *poor-ones* ” (= *pauperes eorum*), cf. Theodoreetus, *οἱ πένητες αὐτῶν, hoi peneetes autōn* (their *poor-ones*) ; Syriac, “ With me Thy friends are in highest esteem, they and their princes are become exceedingly great ;” Targum, “ Quam fortis summæ eorum ” (= how mighty their numbers). “ Greatly strengthened ;” LXX. render the corresponding word in text (Jerem. xv. 8), “ Their widows are *multiplied*,” &c. “ Rule,” dominion, principality (in text, *rôsh*), LXX. render (Numb. i. 49) “ their *number* ” (Vulgate, “ the sum of them ”) ; in Exod. xxx. 12, “ account ” (*συλλογισμόν, syllogismon*) ; Vulgate, “ the sum,” “ the census.” The modern rendering, “ thoughts ” (favoured by Aben Ezra, Qimchi, &c.), avoids the abrupt transition to “ friends.” Jeremias, Patriarch of Constantinople, alleged this verse in proof of the *cultus* due to the Saints, when rejecting the advances of the Lutheran sectaries. If the modern rendering of text be accepted, then, “ How *weighty* are Thy thoughts,” *i.e.*, “ how hard to understand ” (cf. Rom. xi. 33, “ unsearchable ”). v. 18. Glossed by Qimchi, “ Morning finds me awake, and absorbed in the endless task, wholly occupied with the contemplation of Thy friends”—thoughts (?), counsels (?); Syriac, “ I am again with Thee.” v. 19. Syriac, “ Oh ! that Thou wouldest . . . and that bloodthirsty men would depart from me ! ” v. 20. St. Jerome, “ Who speak against Thee wickedly : in vain are Thine adversaries lifted up ” (*frustra elevati sunt adversarii tui*). Syriac, “ For they have spoken evil of Thee, and have taken Thy city for vanity ” (= *in vanitatem*) ; Targum, “ Who swear by Thy Name for a deceitful purpose, in vain do Thine enemies swear ;” T. K. Cheyne, “ Who defy Thee with outrageous acts, and utter Thy Name for lies ;” Symmachus, *ἐπήρθησαν ματαιῶς ἐναντίοι σού επερθεεσαν mataiōs enantioi sou* (“ Thine

adversaries are vainly lifted up"); Vulgate may mean that the godless minority, murmuring covertly against God, hope to get the upper hand, so as to render the success of the godly majority of none avail (*in vanitate*) [?]. Rashi and Aben Ezra quote R. Moses and other Rabbinical expositors who, with LXX., render the closing words ("Thine adversaries"), *Thy cities.* v. 22. *Lit.*, "with perfection of hatred do I hate," &c. v. 23. "Search," "explore;" the same verb occurs in v. 1; St. Jerome, "and know my *thoughts.*" v. 24. St. Jerome, "way of deceit" (*doli*); text, "way of grief," "of pain," to which "iniquity" surely leads, cf. Isai. xiv. 3. "Way everlasting," leading to God.

PSALM 139 (140).

1. For the Chief-Musician.
A Psalm of David.

2. Deliver me, Y_aHWeH,
from the wicked man: From
the violent man preserve
me;

3. Who imagine evil-things
in [their] heart: Every day
they - gather - together for
wars (lit., they - gather - to -
gether wars).

4. They - have - sharpened
their tongues like a serpent:
The venom of an asp is
under their lips. Selâh.
(Rom. iii. 13.)

5. Keep me, YHWH,
from the hands of the
wicked, From the violent
man preserve me: Who
have - purposed to - thrust -
aside my steps.

6. The proud have-hid a

PSALM 139 (140).

1. For the end, a Psalm
of David.

2. Rescue me, O Lord,
from the evil man: From
the unjust man deliver me;

3. Who devise injustice in
[their] heart: Continually
do-they-stir-up wars.

4. They - have - sharpened
their tongues like [that] of
a serpent: The venom of
aspis is under their lips.

5. Keep me, O Lord,
from the hand of the sinner,
From unjust men rescue
me: Who have-purposed to -
trip-up my steps.

6. The proud have-hidden

snare for me, and cords; They-have-spread a net by the side of the road: They-have-set traps for me. Selâh.

7. I-said to YHWH, THOU art my God ('Eli): Give-ear, YHWH, to the voice of my supplications.

8. YHWH, 'Adônây, Thou strength of my salvation: Thou-hast-covered my head in the day of battle.

9. Grant not, YaHWeH, the desires of the wicked: Further not his evil-purpose, [lest]they-be-lifted up. Selâh.

10. [As for] the head of them - that - compass - me - about: May the mischief of their own lips cover them.

11. Let burning-coals fall upon them; May-He-cast them into the fire: Into whirlpools, [from which] they cannot at all rise.

12. An evil-speaker shall-not prosper in the earth, The violent man:—Evil shall-hunt him into whirlpools (?) [or, precipices (?), falls (?)].

13. I-know that YaH-WeH will-maintain the cause of the afflicted: The right of the needy.

14. Surely the just shall-

a snare for me, They-have-stretched-out ropes for a snare: They - have - set a stumbling-block for me by the wayside.

7. I-said to the Lord, THOU art my God: Hearken, O Lord, to the voice of my supplication.

8. O Lord, Lord, Thou strength of my salvation: Thou-hast-overshadowed my head in the day of battle.

9. Give me not over, O Lord, against my desire, to the sinner: They-plot against me. Forsake me not, lest they-boast-themselves.

10. [As for] the heads of their faction: The mischief of their own lips shall-overwhelm them.

11. Burning-coals shall-fall upon them, Thou-wilt-cast them into the fire: In afflictions they shall not bear up.

12. A talkative man shall not prosper in the earth: Misfortunes shall-hunt the unjust man to destruction.

13. I-know that the Lord will-maintain the right of the needy - one: and the cause of the poor.

14. Surely the just shall-

give-thanks to Thy Name: give-thanks to Thy Name:
 The upright shall-dwell in And the upright shall-dwell
 Thy presence. before Thy face.

The general strain of this Psalm, which closely resembles that of Pss. vii. liv. (55), lvi. (57), lxiii. (64), &c., favours the ascription “to David.” Qimchi takes it for an invective against Doëg and the Ziphites. The Psalm falls into four strophes, consisting of three verses; the second, however, consists of but two verses with three clauses. The *Selâh* in text marks the close of the first three strophes. The concluding strophe, expressive of steadfast hope, contains but two verses.

v. 2. “Wicked man,” “violent man” (*lit.*, “man of violences”), are to be taken as collective Singulars, as required by the Plural in v. 3. v. 3. “Every day (=continually) are they gathered together for battles,” or, “They are daily stirring up wars.” v. 4. “Asp” (?), “adder” (?); “*akh’shûbh*, in text; it occurs nowhere else: species undetermined. v. 8. “Covered,” as with a helmet. LXX. seem to have thought rather of a refreshing shadow in the heat of battle (cf. Ps. lix. (60) 9). Olshausen suspects the Masoretic text of corruption. Syriac, “Grant not, O Lord, his purpose to the wicked, lest he mount up (*ascendat*).” v. 10. *Lit.*, “The head of them surrounding me: The mischief of their lips shall [let it] cover them.” St. Jerome, taking the initial word (*rôsh*=head) in the sense of “wormwood,” “poison,” “The bitterness of them that sit at table with me” (= *Amaritudo convivarum meorum*); the rest exactly as in Vulgate. Schegg suggests, “The main end of their counsels [the misery they have brought upon me], the labour of their lips [in apposition to the initial clause, *i.e.*, what they have brought about by repeated and wearisome conferences], shall [let it] cover ‘them.’” Cheyne eludes the difficulty by joining the final word of v. 9 to v. 10, “Let not them that compass me about, *lift up* their head: Let the mischief of their own lips cover them.” v. 11. “Let them totter [from their own place]; rain down hot coals upon them. Let Him cause them to fall into the fire, into nets, that they rise not again.” *Cod. Alexand.* agrees with Vulgate. Syriac, “To my head. Let the iniquity of their lips cover them; Let coals fall upon them, let them fall into the fire, nor be able to rise.”

"Into deep-pits" (omitted in Syriac version), *bemahamôrôth*, the word in text, occurs nowhere else in Biblical Hebrew. By St. Jerome, Symmachus, and Targum, it is rendered "pits," "ditches;" by others, "nets," "snares;" "floods of water" by Perowne—guesses one and all. v. 12. *Lit.*, "a man of tongue;" not merely "a talkative man," but with the implied notion of a *slanderous* tongue, cf. 4. "Prosper," "continue," "be established." "The man of violence (=the violent man), evils shall hunt him into whirlpools;" LXX., "The unjust man evils shall hunt to destruction," rightly rendered by St. Augustine *venabuntur in interitum* (shall hunt, &c.); "in interitum" (to, into destruction), not *interitu* (in destruction), being the reading of most Latin expositors. The closing word of v. 12 (in text, *madhchêphôth*, rendered above "deep-pits"), Gesenius explains as "hastily," "urgently;" others by "to," or "with drivings-along," i.e., "driving him along," "by repeated thrusts;" Revised Version, "to overthrow [him]." v. 14. "Dwell," cf. Pss. x. (11) 7; xv. (16) 11. v. 12. St. Jerome exactly as in Vulgate.

PSALM 140 (141).

1. A Psalm: to David.
YāHWeH, I - have - called
upon Thee, haste-Thee to
me: Give-ear to my voice,
when I-call to Thee.

2. Let my prayer be-
acceptable [as] incense
before Thee: The lifting-up
of my hands as the min'châh
(i.e., oblation) of evening.

3. Set a watch, YHWH,
before my mouth: Keep the
door of my lips.

4. Incline not my heart to
[any] evil thing, To practise
knavery in wickedness with

PSALM 140 (141).

1. A Psalm of David.
Lord, I-have-called to Thee,
hearken to me: Attend to
my voice, when I-call to
Thee.

2. Let my prayer rise-up
as incense before Thee: The
lifting-up of my hands as the
evening sacrifice.

3. Set a watch, O Lord,
upon my mouth: And a
strong door (lit., a door of
fortification) to my lips.

4. Incline not my heart
to evil things, To frame
excuses for sins, with men

men that - work iniquity :
And let me not eat of their
dainties.

5. Let a just-man smite
me [in] kindness and rebuke
me, [it shall be as] oil upon
the head, Let not my head
refuse [it]: For ever is my
prayer against their wicked-
nesses.

6. [When] their judges
have-been-hurled-down the
sides of the rock : Then
shall they hear my words as
welcome.

7. As when one ploughs
and breaks up the ground :
Our [Their (?)] bones are-
scattered at the mouth of
Sheôl (i.e., the grave's
mouth).

8. But to Thee, YaH-
WeH, 'Adônây, are mine
eyes : In Thee do-I-take-
refuge : Pour not out my
soul (i.e., my life).

9. Keep me from the
hands of the snare they-
have-laid for me : And from
the gins of the workers of
iniquity.

10. Let the wicked fall
[each one of them] into his
own nets : While I at-the-
same-time escape.

that-work iniquity : For-I-
will-take-no-part in their
pleasures.

5. The just man may-
chasten me in mercy, And
reprove me ; But the oil of
the sinner shall never anoint
my head : For still my
prayer [continues] against
that-wherein-they-delight.

6. Their judges have-been-
swallowed - up beside the
rock : They-shall-hear-my
words, for they are power-
ful.

7. As a clod of earth is-
crushed upon the ground :
Our bones have - been-
scattered at [the mouth of]
the grave.

8. But to Thee, O Lord,
my Lord, are mine eyes
[directed] : In Thee do-I-
trust; Take not away my life.

9. Keep me from the
snare which they-have-set
for me : And from the pit-
falls of the workers of
iniquity.

10. Sinners shall fall
[each one] into his own
net : But I am alone, until
I-escape.

This Psalm presents several difficulties to the expositor, which result from the abrupt transition in vv. 5—7, and from the

obscurity of the allusions. It is commonly referred to the period of Saul's persecution, whether to the incident recorded in 1 Kings (Sam.) xxiv. (David in the cave of Engaddi), is not easily determined. With equal probability, Delitzsch assigns as the time of the Psalm the period of Absalom's revolt, seeing in v. 2 an allusion to David's enforced absence from public worship, in v. 6 the punishment in store for the rebel leaders, and a promise of amnesty for their followers. David may have used it as an evening-hymn. Be that as it may, from the earliest ages, this Psalm has invariably been sung in the Vesper Office of the Eastern Churches. In the (so-called) Apostolic Constitutions (Bk. 8, § 3, No. 35), it is designated ὁ ψαλμός ἐπιλύχνιος, *ho psalmos epilychnios* ("the Psalm at the lighting of the lights"); its selection is accounted for by St. John Chrysostom in his commentary on this Psalm.

v. 2. "Prayer be directed;" so too St. Jerome, *i.e.*, let it go up straight as the cloud of incense; explained also, "be acceptable;" by Rabbi Isaac Leeser, "be valued." "[As] incense" (cf. Osee (Hosea) xiv. 3, "So will we offer in return our lips [as] calves"). *Min'châh*, cf. Lev. ii. 1—11; an unbloody offering consisting of fine flour, oil, and incense, or of unleavened cakes mingled with oil, part of which was to be burnt on the altar as "a sweet savour to YaHWeH." This, as well as the incense, accompanied the morning and evening burnt-offering of the lamb. Uplifting of hands—in prayer, as is added by the Targum, cf. 1 Tim. ii. 8. v. 3. *Shom'râh* (a watch, guard, gag), ἄπαξ λεγόμενον, *hapax legomenon*, *i.e.*, occurs nowhere else. "Keep the door," &c., or, "Set-a-guard at the door of my lips;" St. Jerome, strangely enough, "Serva paupertatem labiorum m." (Keep the *poverty* of my lips), rendering *dal* (door) in its meaning of "poor," "weak." LXX. have taken "keep" for a noun, as Bythner ("Lyre of David") also does—*nits'râh* (preservation); St. Augustine and Verona Psalter, "ostium continentiae circa labia mea" (a door of self-control about my lips). v. 4. Syriac, "That my heart may not turn aside to a wicked thing, and I commit deeds of iniquity with the wicked; let me not take salt with them;" St. Jerome, "Incline not my heart to an evil word (*verbum* = word or thing), to revolve in my mind impious thoughts (*volvere cogitationes*

impias), with men working iniquity: nor to eat of their dainties (*neque comedere in deliciis eorum*).” LXX. render here, as elsewhere (e.g., 1 Kings (Sam.) ii. 3; 1 Chron. xvi. 8; Ps. xiii. (14) 1, &c.), “*to practise*” as meaning “*to consider*,” “*deliberate*,” especially for evil purposes, “*to plot*,” “*to plot mischief*;” here they have taken it to mean, the framing, the alleging of pretexts, pretences, excuses for a sinful course (*in peccatis*, in sins), which pretexts are the *verba malitiae* (words of wickedness) just mentioned. Targum renders “*to pretend pretences*,” “*to thinking thoughts*,” cf. St. Jerome, *volvere cogitationes*, “I-will take no part in their choice-things;” *things*, not *persons*, seem to be meant here. “*Choice-things*” = their sinful pleasures? The word rendered “*dainties*,” “*delicate fare*,” occurs nowhere else in the Hebrew Scriptures. v. 5. “*The just*” may be either any just man, or God. “*Oil*,” here, as elsewhere in the symbolism of the Divine Scriptures, *oil* figures joy, prosperity. Syriac, “*The just man shall [may (?)] teach me, and rebuke me; the oil of the sinner shall not anoint my head, for my prayer is against their wickedness;*” St. Jerome, “*Let a just-man correct me in mercy, and rebuke me, the oil of bitterness [oleum amaritudinis, taking rōsh, “head,” in its other meaning—“a bitter, poisonous plant”] shall not anoint my head: for still is my prayer for their wickedness (pro malitiis eorum),*” which may mean that he prays for his malignant foes (?); that he implores blessings upon them, despite their evil designs. “*In their wickednesses;*” rendered by LXX. and Vulgate, “*in their pleasures.*” LXX. probably took “*wickednesses*” as meaning “*will*,” “*delight*,” the sense it bears in Chaldee. The clause may be (conjecturally) glossed, “*I will have neither lot nor part in the pleasures of the ungodly, for I continually pray [for still is my prayer] to be guarded from them*”—so Thalhofer. If, as Schegg surmises, *in* (“*in their pleasures*”) refers to time, then, “*While they are enjoying their sinful pleasures [or, maturing their malicious devices], I pray.*” Rabbi Isaac Leeser, “*for still my prayer also [is offered] in their calamities.*” v. 6. Syriac, “*And their judges are put down (repressi sunt) with a strong hand (manu lapidea), and they heard,*” &c. The rendering here is that of Delitzsch. LXX., “*for they are sweet*” (*ὅτι ἡδύνθησαν, hoti heedyntheesan*), for which

Vulgate read ἡδυνήθησαν (they are powerful); St. Jerome, “Quoniam decora sunt” (because they are seemly, charming). If, with Delitzsch, we refer the Psalm to Absalom’s rebellion, the sense is, “When the leaders shall have paid the condign penalty, the people will welcome the amnesty I shall proclaim.” If we refer it to 1 Kings (Sam.) xxiv., then, “When their leaders (*i.e.*, Saul) were let go (=allowed to escape) along the sides of the rocky cave, they heard my words that they were sweet.” *Cod. Vatican.* of LXX. renders *judges κραταιοί*, *krataioi* (Their mighty-ones). “Juncti petræ” of Vulgate is a corruption of *juxta petram* (=near the rock), the reading of most old Psalters and St. Jerome. v. 7. St. Jerome, “As the husbandman [in text, *phôlêach*=Arabic, *fâllah*=an agricultural labourer] when he cleaves the ground, our bones are scattered at the mouth of the grave (*inferni*) ;” Syriac, “As the ploughshare cleaving the ground: so are our bones scattered at the edge of the grave.” The allusion is obscure, hence a multitude of conjectural explanations. v. 8. “But” refers, most probably, to the petitions of vv. 1—5. “Pour not out my *blood*,” as Gesenius explains it (v. 10, hemistich *b*); St. Jerome, “Simul autem ego transibo” (But I shall at the same time escape); Lowe and Jennings, “Whilst I, at the same time, escape;” Cheyne, “Unhurt shall I be, until I pass by.” Others connect the *singulariter* (corresponding to the *simul* of St. Jerome) with hemistich *a*. “Let them be ensnared *one by one*;” Thalhofer, *Singulariter*=probably, “free from persecutors,” and hence (=alone) *καταμόνας*, *katamonas*, of LXX.; “Let them fall into, . . . so shall I be without assailants [“alone”], until (not exclusive) I escape all peril,” or “Despite their numbers, they shall fall, whilst I, though alone, escape all danger, since God shields me.”

PSALM 141 (142).

1. A Mas’kîl to (*i.e.*, of) David: when he was in the cave. A Prayer.

2. With my voice to YâH-

PSALM 141 (142).

1. A didactic Psalm of David, when he was in the cave; a Prayer. (1 Kings (Sam.) xxiv. ?)

2. With my voice I-cried

WeH will-I-cry: With my voice to YHWH will - I - make-supplication.

3. I-will-pour-out before Him my plaint: My trouble before Him will-I-declare.

4. When my spirit faints within me, Then THOU knowest my path; In the way-wherein I-walk: Have they-hidden a snare for me.

5. Look on the right-hand and see that there is none that-recognizes me; Refuge has-failed me: There is none caring for my soul.

6. I-cried to Thee, YaH-WeH, I-said, THOU art my refuge: My portion in the land of the living.

7. Attend to my cry; for I am - brought very low; Deliver me from my persecutors: For they - are - stronger than I.

8. Bring-forth my soul out of prison, That I-may-give-thanks to Thy Name: The just shall-surround me, Because Thou - hast - dealt - bountifully with me.

to the Lord : With my voice to the Lord made-I-supplication.

3. I-pour-out my prayer before Him: And mine affliction before Him do-I-declare.

4. When my spirit was-fainting within me, Then THOU knewest my paths; In the very way wherein I-was - walking: They - hid a snare for me.

5. I-looked on the right-hand and beheld that there was none that would-acknowledge me: Refuge has-failed me: There is none that cares for my soul.

6. I-cried to Thee, O Lord, I-said, THOU art my hope: My portion in the land of the living.

7. Attend to my supplication; for I-am brought very low; Deliver me from my persecutors: For they - are - stronger than I.

8. Bring-forth my soul out of prison, That-I-may-give-thanks to Thy Name: The just wait-expectant for me, till Thou-reward me.

“A Didactic Psalm,” so far forth as it teaches how one ought to behave in extreme peril. Qimchi, Rashi, and others of that school refer the Psalm to the time when David hid in the cave

of Odollam (= Hebrew, “*Adhullām* = “justice of the people”), 1 Kings (Sam.) xxii., a far more probable view than that which assigns it to the incidents recorded ch. xxiv. of the same Book (the cave of En-gaddi = Hebrew, “*En-gedi* = “the eye [*i.e.*, fountain] of the kid”).

vv. 2, 3. In text the verbs are in the Future, and should be so rendered. v. 4. “When my spirit fainted [*lit.*, “was-wrapped-in darkness,” “overwhelmed with anxious forebodings”] within me” (*lit.*, “upon me”). This first clause is by many joined to v. 3, just as the self-same words are connected in the title of Ps. ci. (102) 1. v. 5. “Look . . . see,” addressed to God, Imperatives, and so rendered by St. Jerome. By Qimchi and Aben Ezra they are said to be Infinitives absolute; but in Targum, Syriac, LXX. (*Cod. Vatican.*), and Vulgate, “I looked . . . and saw.” “Right-hand,” where the advocate, the defender, takes his stand (cf. Pss. xv. (16) 8; cviii. (109) 6, 31; cix. (110) 5; cxx. (121) 5). “Recognizes,” or “takes notice,” or “knowledge,” cf. Ruth ii. 10, 19. v. 7. “Attend,” *lit.*, “prick up,” “sharpen Thine ears;” verbs in Imperative, and so rendered. v. 8. “Prison,” either figurative, or the cave itself. “Shall surround me;” LXX. have rendered the verb, “shall wait for me,” which is the rendering of Aquila and Vulgate, and is, in Chaldee and Syriac, the meaning of the verb (“surround”), and in Job xxxvi. 2, is to be rendered, “wait for me” (“suffer me”); Syriac, “And that the just may consider me, when Thou shalt reward me;” Symmachus, “The just shall crown Thy Name;” St. Jerome, “In me coronabuntur justi, cum retribueris mihi” (= because of me, the just shall be crowned, when Thou shalt reward me); Qimchi, “the just shall crown themselves (shall triumph), inasmuch as Thou dealest bountifully with me,” *i.e.*, compensating me for my present calamity.

PSALM 142 (143).

I. A Psalm of David.
Yahweh, hear my prayer,
give-ear to my supplica-

PSALM 142 (143).

I. A Psalm of David,
when he was pursued by
Absalom his son (2 Kings

tions: In Thy faithfulness answer me, [and] in Thy justice.

2. And enter not into judgment with Thy servant: For before Thee no [man] living shall-be-justified.

3. For the enemy has persecuted my soul; He-has-trampled my life down to the earth: He-has-made-me to-dwell in dark-places, as those long dead.

4. Hence does my spirit faint within me: My heart within me is-desolate.

5. I-remember the days of old; I-meditate on all Thy doings: On the work of Thy hands I-muse.

6. I - spread - forth my hands to Thee: My soul is to Thee, as a thirsty land. [Selâh.]

7. Hasten [to] answer me, YHWH; My spirit fails; Hide not Thy face from me: Else I-become-like them-that-go-down to the pit.

8. Cause-me-to-hear Thy loving - goodness in the morning: For in Thee do I - trust; Cause - me - to - know the way wherein I-

(Sam.) xvii). Lord, hear my prayer, give - ear to my supplication in Thy faithfulness: Hearken to me in Thy justice.

2. And enter not into judgment with Thy servant: For before Thee none living shall-be-justified.

3. For the enemy has-persecuted my soul; He-has-brought-down my life to the ground: He-has-made-me to-dwell in dark-places, as those who have been long dead.

4. Therefore is my spirit dismayed within me: My heart within me is-troubled.

5. I-remembered the days of old; I-meditated on all Thy works: I-mused on the doings of Thy hands.

6. I - spread - forth my hands to Thee: My soul is to Thee as a waterless land.

7. Hear me speedily, O Lord; My spirit has-failed; Turn not away Thy face from me; Else I-become-like them-that-go-down to the pit.

8. Cause me to-hear Thy mercy in the morning; For I - have - hoped in Thee; Make known to me the way wherein I-should-walk: For

should-walk : For to Thee have-I-lifted up my soul.

9. Deliver me from mine enemies, YHWH : In Thee do-I-covertly-confide.

10. Teach me to do Thy will, For THOU art my God ; Let Thy good Spirit guide me on level ground [*or*, in a straight path].

11. For Thy Name's sake, YaHWeH, quicken me : In Thy justice bring my soul out of distress.

12. And in Thy loving-goodness cut - off mine enemies, And destroy all that-afflict my soul : For I am Thy servant.

to Thee have-I-lifted-up my soul.

9. Rescue me from mine enemies, O Lord, To Thee have-I-fled-for-refuge.

10. Teach me to do Thy will, For THOU art my God : Thy good Spirit shall-guide me in the straight way, [into a level land].

11. Thou - shalt - quicken me, O Lord, for Thy Name's sake in Thine equity : Thou-wilt-bring my soul out of affliction.

12. And in Thy mercy Thou - wilt - destroy mine enemies, And wilt-destroy all that afflict my soul : For I am Thy servant.

This is the last of the Seven Penitential Psalms ; it consists of two parts, each of which contains six verses ; the division between the complaint (vv. 1—6) and prayer (vv. 7—12) is marked by the Selâh. In the text it is inscribed “to David,” and is referred by Qimchi to the same occasion as the foregoing Psalm. In some copies of LXX., however, it is said to have been written “when he was pursued by his son Absalom,” a reference suggested by the deep tone of anguish and by the consciousness of sin that pervades the Psalm. If not composed by David himself, we may assert with Delitzsch that it is “an extract of the most precious balsam from the old Davidic odes.”

v. 1. “Faithfulness, justice,” cf. 1 St. John i. 9. v. 2. Cf. Job ix. 32 ; xxii. 4. v. 3. “Trampled,” or “crushed,” “smitten” my life down to the ground ; so LXX., *eis τὴν γῆν, eis teen geen* (to the earth, ground). “Dark-places,” *lit.*, “in darknesses,” cf. Ps. lxxxvii. (88) 7, where it is coupled with “the shadow of death.” “Long dead,” *mortuos seculi* (dead of old, dead ages

since, whose memory is utterly perished, cf. Lament. iii. 6, *mortui sempiterni*, “for ever dead,” can never return to this world). v. 4. “My heart is stunned,” “stupefied;” Gesenius (*s.v.*), “is disheartened.” v. 5. “I called to mind what God had done for Israël in times gone by,” cf. Ps. cx. (111). v. 6. “My soul is to Thee,” &c.; Syriac, “My soul thirsts after Thee, as the land,” &c. v. 8. “Morning,” *i.e.*, early, soon; cf. Ps. lxxxix. (90) 14. v. 9. “In Thee . . . covertly confide,” Gesenius’ rendering of a pregnant and obscure phrase. Aben Ezra considers it as equivalent to “in Thee have I taken refuge.” “Unto Thee [have I fled] and covered” (*i.e.*, hid myself), which perhaps means, “To Thee alone have I laid open my distress, which I have hidden from men;” St. Jerome, “a te protectus sum” (=by Thee am I shielded). Syriac omits this phrase. v. 10. “Spirit,” either an angel, or, more likely, the Spirit “that spake by the Prophets,” cf. 2 Esdras (Nehem.) ix. 20; Ps. l. (51) 13. “Level ground,” free from all risk of stumbling and fall. To be taken, *ἡθικῶς*, *eethikôs*, the path, not indeed of prosperity, but of virtue, as is shown by the parallel, “Teach me to do Thy will,” cf. Isai. xxvi. 7; LXX., *ἐν τῇ εὐθείᾳ*, *en tee evtheia* (in the straight [way]); *Cod. Alexand.*, “in the land of uprightness,” closer to the text.

PSALM 143 (144).

1. To David. Blessed be YaHWeH, my Rock, Who teaches my hands for the war: My fingers for the battle.

2. My loving-goodness, my fortress, My high-tower and my deliverer-mine; My shield, and He in whom I-take-refuge: Who subdues my people under me.

3. YHWH, what is man,

PSALM 143 (144).

1. A Psalm of David, against Goliath. Blessed be the Lord my God, Who trains my hands for the fight: My fingers for the war.

2. My mercy and my refuge, My helper and my deliverer. My protector, and He in whom I-trust: Who subdues my people under me.

3. Lord, what is man,

that Thou-noticest him? A son of man, that - Thou-makest-account of him?

4. Man, to a breath is-he-like. His days are as a passing shadow.

5. YHWH, bow Thy heavens, and come-down: Touch the mountains, and they-shall-smoke.

6. Lighten lightning, and scatter them. Send-forth Thine arrows, and terrify them.

7. Stretch-forth Thy hand from on high, Snatch me away, and deliver me out of great waters: Out of the hand of aliens,

8. Whose mouth speaks falsehood: And their right-hand is a right-hand of lies.

9. 'Elôhîm (i.e., O God), a new song will-I-sing to Thee: On a nebel (lute, psaltery) of ten-strings will-I-play to Thee;

10. Who gives victory to kings; Who rescues David His servant from the hurtful sword,

11. Rescue me, and deliver me out of the hand of aliens, Whose mouth speaks false-

that - Thou-shouldest-reveal Thyself to him? A son of man, that Thou-shouldest-take - him - into - considera - tion?

4. Man, he is like to vanity. His days pass-away as a shadow. (Ps. ci. (102) 12.)

5. Bow Thy heavens, O Lord, and come - down: Touch the mountains, and they-shall-smoke.

6. Flash lightning, and Thou - shalt - scatter them: Send-forth Thine arrows and Thou-shalt-discomfit them.

7. Stretch-forth Thy hand from on high, Rescue me, and deliver me out of many waters: Out of the hand of aliens,

8. Whose mouth speaks falsehood: And their right-hand is a right-hand of iniquity.

9. O God, I-will-sing to Thee a new song: On a ten-stringed psaltery will-I-play to Thee;

10. Who givest victory to kings; Who hast-rescued David Thy servant from the hurtful sword,

11. Rescue me, And de - liver me out of the hand of aliens, Whose mouth

hood : And their right hand is a right hand of lies.

12. [We] whose sons are as plants grown-up in their youth ; And our daughters like corner-pillars [beautifully] carved [after the mode of] the structure of a palace ;

13. Our garners full, affording-store of every kind ; Our sheep multiplying-in-thousands ; In ten-thousands in our fields.

14. Our kine laden [with flesh and fat] ; No breach, and no sallying-forth : And no outcry in our streets.

15. Happy the people to whom it is thus : Happy the people whose God is Y α H-WeH.

speaks falsehood : And their right hand is a right hand of iniquity.

12. Whose sons are like young plants in their youth ; Their daughters are-decked and adorned after the similitude of a temple ;

13. Their garners full, overflowing from one into another ; Their sheep are prolific, countless as they go forth [to pasture].

14. Their oxen are fat ; There is no breach in the wall, and no going-out : And no outcry in their streets.

15. Men-call the people happy to whom this lot belongs : [But] happy is the people whose God is the Lord.

The ascription "to David" is favoured by the authority of Qimchi and others, as also by the fact that to the end of v. 11 the Psalm is little more than a cento of quotations from earlier Psalms [Pss. viii. and xvii. (18)], which (especially the latter) are allowed on all hands to be Davidic. "Against (or concerning) Goliath," to be met with in some MSS. of LXX., is wanting in Origen's Hexapla, and, as St. Hilary observes, is an interpolation, as there is no trace in the Psalm of an allusion to the encounter with Goliath. On the other hand, certain peculiarities of expression, to be noticed in vv. 6, 7, may be alleged in support of the view which assigns the Psalm to the post-Exilic period.

1. "Teaches my hands," &c., cf. Ps. xvii. (18) 35. v. 2. "My loving-goodness," cf. Ps. lviii. (59) 11, 18 ; Jonas ii. 9 ; cf. Ps. xvii. (18) 2, 3. "My deliverer to me" (or "for me"), "mine,"

added for emphasis—so Qimchi; it occurs in the other copy of Ps. xvii. in 2 Kings (Sam.) xxii. 2. “My people;” in Ps. xvii. 48, “peoples;” St. Jerome, Targum, and Syriac take the word in text (“*ammî*”) to be a plural form (“peoples,” not “*my* people”). v. 3. Cf. Ps. viii. 5. v. 4. Cf. Pss. xxxviii. (39) 6, 7; ci. (102) 12. “A breath;” LXX., St. Jerome, Vulgate, “vanity” “emptiness;” Symmachus, ἀτμῷ, *atmô* (=to a vapour, to smoke). v. 5. A Theophany with its usual accompaniments; cf. Ps. xvii. 10, 15. “Touch mountains,” as in Ps. ciii. (104) 32. v. 6. *Lit.*, “lightning Thou lightning.” This verb occurs here only. The verb rendered “snatch me away,” in v. 7 and in v. 11 (“Rescue me”), is taken in the Syriac and Chaldaic sense; in Hebrew it means, “he tore in pieces,” “distended,” “opened”—the mouth, in threatening, mockery, rash speech. v. 7 and v. 11, a refrain from vv. 7, 8. “Aliens,” cf. Ps. xvii. (18) 46. “Right-hand;” they are perjured, the right hand being lifted up in taking an oath. vv. 12—15. Most competent judges are of opinion that vv. 12—15 are an adventitious fragment of some poem, or psalm, portraying the prosperity of the chosen race at the brightest period of its history—at the close of David’s reign, or in the early years of Solomon (?). We are hampered *in limine* with the difficulty of assigning an intelligible meaning to ‘asher, the initial word of v. 12. Gesenius (*Heb. Lex.* s.v.) renders it, “in order that;” others, “because,” “when,” “whilst;” LXX., Syriac, and Vulgate cut the Gordian knot by rendering it “*whose*,” and dealing with the suffixed Possessives (“our,” “ours”) as if they were of the third Plural (“their”). v. 12. “Our daughters as corner-pillars;” so Gesenius, s.v. *zâwîth*, “corner,” “angle,” which occurs only in Plural here (*zâwiyyôth*) and Zach. ix. 15 (of the *corners* of the altar). St. Jerome, “quasi anguli” (=as corners, corner-stones). Targum refers this word to *zîw*, or *zîv* (“splendour,” “brightness”), *ziutanîn*, “splendid,” which is followed by LXX., *κεκαλλωπισμέναι*, *kekallôpismenai* (= beautified, embellished). “Caryatides” are not to be thought of here, since, as far as can be ascertained, they were unknown in Jewish and Syrian architecture. “Carved,” “hewn,” “sculptured;” but LXX., Syriac, Symmachus, St. Jerome, “decked out” (*ornati*, St. Jerome, referring to the *anguli*). “[After] the structure of a temple” (or “palace,” *hêykhâl* means both); in

text, *tabh'nîth hêykhâl* (Gesenius, “the structure,” “the style of building”—“model,” “likeness”), St. Jerome’s “ad similitudinem templi” (= after the fashion of a temple). v. 13. “Our cellars, barns, storehouses”—“giving out,” “furnishing,” *lit.*, “making-to-go-out”—“from *zân* to *zân*” = *lit.*, “from species (or kind) to species,” *i.e.*, “of every kind” = “all manner of stores;” Ibn Ezra, “from food to food,” *i.e.*, continual supplies of food; Targum, “from year to year,” *i.e.*, “from harvest to harvest;” LXX., St. Jerome, Vulgate, “from this to that,” showing that they read [had (?)] in their unpointed text *zâî* (easily confounded in Hebrew script with *zn*). “Garners so full that they are bursting with one kind of store after another;” St. Jerome, “overflowing from this into that” (*ex hoc in illud*). “Our sheep (flocks) *thousanded, ten-thousanded* [so literally in text], in our out-of-doors [-places],” *i.e.*, fields, pastures. The flocks were almost continually in the open. v. 14. “Our kine (epicene in text) laden [with flesh and fat];” St. Jerome, “Our *bulls* are fat;” LXX., “Their oxen are fat” (*παχεῖς*); but Gesenius, “laden [with young],” “pregnant,” which, perhaps, suits better the description of the flocks (?). “Breach” (*perets*), cf. Amos iv. 3; another rendering (Rabbinical), “no breaking in.” “And no going-out”—either to war, or, as Dr. Cheyne, following the lead of Qimchi, interprets it, “no going forth” of a captive train driven along by their conquerors, with their flocks and herds. Another rendering, “no parting.” “Nothing swerves from the right line,” is Dr. Löwy’s interpretation. LXX., “No falling-down of a hedge (fence), nor passage through (*διέξοδος, diexodos*), nor cry in the folds (*ἐπαύλεσιν, epavlesin*),” which closing word shows that LXX. had in mind the enclosure wherein the flocks and herds were folded. “Going out” is taken by some to mean “abortion” (suffering abortion, untimely travail). St. Jerome, “non est egressus” (no going out). “No cry, outcry [of distress];” St. Jerome, “ululatus in plateis nostris” (nor howling in our broad ways); Syriac (from Walton’s *Polyglot*), “Whose sons are brought up (*aluntur*) as a plant from their childhood; Their daughters, as brides, are adorned after the fashion of (*ad instar*) temples. Their cellars are full, pouring themselves forth one into another. Their sheep are teeming (*fœtant*), and are reared

(*nutricantur*) in their broad-places (*plateis*); their cows are pregnant, and their is none barren among them; there is no breach (*ruptura*), nor howling (*ululatus*) in their broad-places (*plateis*). Is not the people whom such things befall happy?" v. 15. *Lit.*, "O the happinesses (*sic*) of the people to whom it is thus," i.e., "that is in such case!"

PSALM 144 (145).

1. Praise ; of David. ('Alěph.) I-will-extol Thee, my God, the King : And will-bless Thy Name for ever and ever.

2. (Bêth.) In every day will-I-bless Thee : And I-will-praise Thy Name for ever and ever.

3. (Gî-mel.) Great is YaHWeH, and highly to-be-praised : And of His greatness there is no search (i.e., His greatness is unsearchable).

4. (Dâ-leth.) Generation to generation shall-praise Thy works : And proclaim Thy mighty-deeds.

5. (Hê.) The splendour of Thy glorious majesty : And the facts of Thy wonders (i.e., Thy wondrous-works) will-I-rehearse.

6. (Wâw.) And they-shall-speak of the might of Thine awful-acts : And of Thy greatness will-I-tell.

7. (Za-yin.) The memory

PSALM 144 (145).

1. A Hymn of David. I-will-exalt Thee, my God, O King : And I-will-bless Thy Name for ever and ever.

2. Every day will-I-bless Thee : And I-will-praise Thy Name for ever and ever.

3. Great is the Lord, and highly to-be-praised : And of His greatness there is no end (limit).

4. Generation after generation shall-praise Thy works : And proclaim Thy power.

5. They-shall-speak of the glorious majesty of Thy holiness : And shall-recount Thy wondrous-deeds.

6. And they shall speak of the might of Thy terrible [acts] : And shall-tell of Thy greatness.

7. They - shall - celebrate-

of Thy great goodness shall-they-pour-forth : And shall-sing of Thy justice.

8. (Chêth.) Gracious and compassionate is YHWH : Slow to anger, and of great loving-goodness.

9. (Têth.) YHWH is good to all : And His tender-compassions are over all His works.

10. (Yôdh.) May all Thy works give-thanks to Thee, YHWH : And Thy pious-ones bless Thee.

11. (Kăph.) The glory of Thy kingdom shall-they-tell : And talk of Thy might ;

12. (Lâ-medh.) To make-known to the sons of man His mighty-acts : And the glorious majesty of His kingdom.

13. (Mêm.) Thy kingdom is a kingdom of (for) all ages : And Thy dominion [endures] in every generation and generation.

[(Nûn.) The verse beginning with *Nûn* (i.e., N) is wanting in text, Targumîm, Aquila, Symmachus, Theodotion, and St. Jerome.]

14. (Sâ-mekh.) YaHWeH upholds all the falling : And raises-up all that-are-bowed-down.

with-out-pourings-of-praise the memory of Thine abounding goodness : And shall-exult in Thy justice.

8. The Lord is compassionate and merciful : Long-suffering, and abounding in mercy.

9. The Lord is good to all : And His tender-mercies are over all His works.

10. May all Thy works give-thanks to Thee, O Lord : And may Thy saints bless Thee.

11. They shall-speak of the glory of Thy kingdom : And talk of Thy dominion :

12. That they-may-make known to the sons of men Thy might : And the glorious majesty of Thy kingdom.

13. Thy kingdom is a kingdom everlasting : And Thy dominion [endures] in every generation and generation.

[The Lord is faithful in all His words : And holy in all His works.]

14. The Lord supports all that are-falling : And sets-up all that-are-broken-down.

15. (Ayin.) The eyes of all wait upon Thee: And THOU givest them their food in its season;

16. (Pe.) Opening Thy hand: And satisfying the desire of every living-thing.

17. (Tsâ-dhê.) Just is YâHWeH in all His ways: And kind in all His works.

18. (Qôph.) Nigh is YHWH to all who-call-upon Him: To all who-call-upon Him in truth.

19. (Rêsh.) The desire of them-that-fear Him will-He-fulfil: He-will-also-hear their cry, and will-save them.

20. (Shîn.) YHWH keeps all that-love Him: But-all the wicked will-He-destroy.

21. (Tâu.) My mouth shall - speak the praise of YHWH; And let all flesh bless His holy Name for ever and ever.

15. The eyes of all wait for Thee [O Lord]. And THOU givest [them] their food in due season;

16. Thou-openest THOU Thy hand: and abundantly-satisfiest every living-thing with blessing.

17. The Lord is just in all His ways: And holy in all His works.

18. The Lord is nigh to all who call upon Him: To all who call upon Him in truth.

19. He-does the will of them-that-fear Him: And hearkens to their supplication, and saves them.

20. The Lord preserves all who-love Him: But He-will-utterly-destroy all sinners.

21. My mouth shall-speak the praise of the Lord; And let all flesh bless His holy Name for ever and for evermore (lit., "unto the age of the age").

This is the last of the eight Alphabetical Psalms—eight in all, counting as we do, with LXX. and Vulgate, Pss. ix. and x. (Hebrew numbering) as one Psalm. It is the only Psalm that is called *T'hillâh* (=praise, hymn), of which word the Plural, *T'hillîm*, is the title of the whole Psalter—*Sepher T'hillîm* (=The Book of Psalms). It is recited twice in the Synagogue Morning Service. Here, as in some other instances, the alphabetical arrangement is not fully carried out, *Nûn* (=N) being omitted,

may be through the carelessness of a scribe. It is, however, far more probably an interpolation made up, partly of the Nûn hemistich of Ps. cx. (111) 8 ("Faithful are all," &c.), and of v. 17 of this Psalm. The ascription "to David," though questioned, may stand; but it is impossible to assign to this Psalm a definite historical situation. It is probably to be referred, if he be its author, to the closing years of his reign. We read in the Talmud: "Every one who repeats the *T'hillâh* of David [the title of this Psalm in text] thrice daily, may be sure that he is a son of the world to come. Why? Not only because it is alphabetical (for such too is Ps. 119 (=cxviii.), and in an eight-fold degree), nor because it rehearses God's care for all His creatures (see the Great Hallel, Ps. cxxxv. (136) 25), but because it unites within itself both these qualities."

v. 1. "Name," *i.e.*, God, so far forth as known in and by His works, and Self-manifestation in the natural and supernatural order, corresponding somewhat to our Western "*Idea*." v. 3. "Highly-to-be-praised," or "highly praised;" the same word occurs in Ps. xvii. (18) 4. "Unsearchable," *lit.*, "there is no search, no scrutiny." v. 4. "Works," "mighty acts," doubtless the wonders wrought in Israël's behalf, transmitted by a continuous tradition, "from generation to generation." v. 5. *Lit.*, "The splendour of the glory of Thy majesty." "And the facts of (*v'dhibh'rêy*) Thy wonders will-I-rehearse"—in song (?), *i.e.*, "Thy wondrous deeds." LXX. read *y'dhabberû* (= "they shall speak of," "tell"); final Yôdh (=y) and Wâw (=w, v), initial being transposed in our present text. "I-will-rehearse" they read (or had) in the third Plural; St. Jerome, "loquar" (I will speak of). v. 6. "Terrible-acts," punitive judgments executed on the Gentiles. "Greatness," "grandeur;" in text it is Singular according to the vowel points, but according to the letters it is Plural; hence St. Jerome, translating from an unpointed (*i.e.*, vowelless) text, renders it "magnitudines tuas" (= "Thy greatnesses," or "great acts"). The *Qerî* (=marginal emendation) puts it in the Singular. v. 7. "Pour-forth," *lit.*, "bubble-out," "Gush forth with" = "utter," "publish." "Abounding goodness;" in text, *rabh-tôbh'khâ*. Qimchi construes this *rabh* as a noun ("the greatness," the abundance of); it is so rendered in LXX.

and Vulgate. v. 8. *Channûn* = “gracious,” not “merciful,” but the spontaneous outcome of kindness, mainly, though not exclusively, towards inferiors. *Rachûm* = “compassionate,” connotes dependence and affliction calling for pity and relief. *Chesedh* = “benignity,” “benevolence,” “loving-goodness” to all, whether equals or inferiors; also “piety,” “dutifulness” towards God and His representatives. v. 9. St. Jerome, “in universa opera” (=towards all His works). Qimchi takes this as a hint to be kind to the brute creation. v. 10. “Saints ;” in LXX., St. Jerome, Vulgate, the usual rendering of *chasîdhê-khâ* (=Thy *chasîdîm*), i.e., those endowed with *chesedh*—see above. v. 13. The Syriac and Arabic have the *Nûn* verse. v. 15 was continually on the lips of the neophytes, in connection with the Eucharistic banquet. “Eyes hope,” are raised to Thee in hope. v. 16. “Opening (=Thou openest) Thy hand, and abundantly-showing (=showest) to every living-thing favour,” cf. Acts xiv. 17. In vv. 14—16 there is a repetition and development of vv. 8, 9. For v. 15, and hemistich α of v. 16, cf. Ps. ciii. (104) 27, 28. Targum of v. 16, “Thou fillest every living-thing with its desire ;” Syriac, “Thou fillest the desire of every living thing.” *Râtsôñ*, in text = (1) “delight,” “satisfaction,” (2) “that which gives delight,” (3) “will,” “liking,” “good-pleasure,” (4) “good-will,” “favour.” Gesenius (*s.v.*), referring to this verse, renders it “benefits.” It may mean God’s favour as the source of good, or the desire of the creature, or the object of its desire, or, again, the gratification of the creature. Cf. Deut. xxxiii. 23; Prov. xviii. 22. v. 17. “Kind ;” in text, *châsîdh*; in LXX., St. Jerome, and Vulgate rendered “holy ;” it may also be rendered “gracious,” “loving.”

PSALM 145 (146).

1. Halalû-YâH ! Praise YaHWéH, O my soul !
2. I-will-praise YHWH while I live : I-will-sing hymns to my God while I yet am.

PSALM 145 (146).

1. Alleluia. Of Aggæus and Zacharias.
2. Praise the Lord, O my soul ! I-will-praise the Lord while I live : I-will-sing to my God as long as I exist. Trust not in princes,

3. Trust not in princes : [Nor] in the son of man, in whom there is no help (*lit.*, no salvation).

4. His breath goes-forth ; he-returns to his earth : In that very day his purposes perish.

5. Happy is he that has the God of Jacob for his help : Whose hope [rests] upon YaHWeH his God ;

6. Who made heavens and earth, The sea and all that therein is : Who keeps truth for ever ;

7. [Who] executes judgment for the oppressed, Gives bread to the hungry : YHWH looses the bound [*or*, the prisoners].

8. YHWH opens [the eyes of] the blind, YHWH raises-up them - that - are - bowed-down : YHWH loves the just.

9. YHWH guards the strangers, The orphan and widow He-upholds : But the way of the wicked He-subverts [perverts].

10. YaHWeH shall-be-
king for ever, Thy God, O Tsîyyôn, unto generation
and generation. Halalû-
YâH.

3. [Nor] in the sons of men, in whom there is no help [*or*, safety].

4. His breath goes-forth ; and he-returns to his earth : In that very day all their plans come-to-nought.

5. Blessed is he whose helper is the God of Jacob : Whose hope is in the Lord his God ;

6. Who made heaven and earth, the sea and all-things that are in them.

7. Who keeps truth for ever, Who executes judgment for the wronged : Who gives food to the hungry. The Lord looses the fettered-ones.

8. The Lord gives-light to the blind, The Lord sets-up the broken-down : The Lord loves the just.

9. The Lord guards the strangers, The orphan and the widow He-upholds : But the way of sinners He-shall-utterly-destroy.

10. The Lord shall-reign for ever, Thy God, O Sion, unto all generations.

This Psalm begins a series of “Alleluatic” Psalms, wherewith the Psalter closes. LXX. ascribe this, as also the next three Psalms, and Ps. cxxxvii. (138), to Aggæus (Haggai) and Zacharias. Theodoret observes that this ascription is wanting in the text, in the earlier expositors, and in Origen’s Hexapla. It is omitted in several old Latin Psalters. While it need not be taken to mean that either of these Prophets composed this, or the following Psalms, it is most probable that it represents a time-honoured tradition, which credits these Prophets with no small share in the ritual arrangements of the second Temple, than which nothing can be more credible. It may thus be taken as an indication of date. From vv. 7—9 we may gather that the situation immediately subsequent to the return from Captivity left much to be desired, and the rebuilding of the Temple seems to have come to a standstill.

v. 2. The poet declares his resolve, not to lose heart, but ever to praise Him who has broken the bonds of captive Israël, and to rely in cheerful trust upon Him. v. 3. “Trust not,” &c., a warning to those of his fellow-countrymen who, disheartened at the delay of the restoration of the Temple, trusted overmuch in the influence of the Persian grandees, and in favour at Court; cf. Ps. cxvii. (118) 8, 9. “No help,” or “no safety,” “no salvation;” cf. Ps. xxxii. (33) 16; lix. (60) 13. v. 4. “His breath,” cf. Ps. ciii. (104) 29. “He [“the son of man” of v. 3] returns,” not “his breath,” as in text; the verb “returns” has the Masculine prefix, while *rûchô* = “his breath,” is Feminine; cf. Gen. ii. 7; iii. 19; Eccl. xii. 7. vv. 5—9. Rather should they trust in the God of their fathers (“God of Jacob”), who is Almighty, “the Maker of heaven,” &c., a designation characteristic of the post-exilic Psalms, and especially of the Gradual Psalms. “Keeps truth,” is ever faithful to His promises; is *just*, *merciful*, and *gracious*. He surely cannot fail to relieve His distressed people, He, the eternal King of Israël, who reigns on Sion, and will not suffer Himself to be dethroned by heathens, or by Samaritans. v. 7. “Looses the fettered,” cf. Isai. lxi. 1. v. 8. “Raises,” “sets up,” *i.e.*, “comforts the afflicted;” the word in text (*zôqêph*) occurs only here and in v. 14 of preceding Psalm. v. 9. “Strangers,” “the orphan and widow,” instances

of helplessness. “He upholds,” “sets up;” Gesenius (*s.v.*), “restores,” “confirms,” establishes on a stable footing; cf. Ps. cxlvii. (147) 6. “Subverts,” *lit.*, “bends,” “twists,” “distorts,” “makes-crooked,” “makes to slant;” as Dr. Cheyne suggests, “allows them to turn aside into the trackless waste.” LXX., ἀφανεῖ, *aphaniei* (He will do away with, obliterate); St. Jerome, who, with scarce an exception, renders this Psalm word for word as in Vulgate, has “conteret” (crush, utterly undo).

PSALM 146 (147).

1. Halalû-YâH! For 'tis good to-sing-praise to our God: For it is sweet; comely is the hymn.

2. YâHWéH builds - up Jerusalem: The outcasts of Israël He-gathers-together;

3. [’Tis He] who heals the broken in heart: And binds-up their wounds;

4. [Who] apportions a number to the stars: And calls them all [by their] names.

5. Great is our Lord [’Adhôney-nû], and abounding in might: His understanding is infinite [*lit.*, of His understanding there is no number].

6. YHWH sets up the meek: He-brings the wicked down to the ground.

7. Sing - ye to YHWH with thanksgiving: Play to our God on the harp;

PSALM 146 (147).

1. Alleluia. Praise-ye the Lord, for psalmody is good: Let praise be joyfully and comely sung to our God.

2. The Lord builds-up Jerusalem: The dispersed of Israël will - He - gather-together;

3. Who heals the broken in heart: And binds-up their bruises;

4. He numbers the multitude of the stars: And calls them all by names.

5. Great is our Lord, and great is His power: And His wisdom is infinite.

6. The Lord lifts-up the meek: But He - brings sinners down to the ground.

7. Sing to the Lord with thanksgiving: Play to our God on the harp;

8. Who covers the heavens with clouds, Who prepares rain for the earth : Who makes mountains sprout-forth grass ;

9. Giving to the beast its food : [And] to the young ravens which cry.

10. Not in the strength of the horse does-He-delight : Not in the legs of man does-He-take-pleasure ;

11. YHWH takes - pleasure in them-that-fear-Him : In them-that-hope in His loving-goodness.

12. Laud YHWH, O Jerusalem : Praise thy God, O Sion ;

13. For He-has-strengthened the bars of thy gates : He-has-blessed thy children within thee ;

14. Who-makes thy border peace : With the fat of wheat does-He-fill thee.

15. Who sends-forth His decree upon earth : Very swiftly does His word run ;

16. Who gives snow like wool : He - scatters hoarfrost like ashes ;

8. Who covers the heaven with clouds ; And prepares rain for the earth : Who makes grass to spring-up on the mountains, [and green-herb for the service of men].

9. Who gives to the cattle their food : And to the young ravens that-call-upon Him.

10. Not in the strength of the horse is His delight : Nor does He-take-pleasure in the legs of a man.

11. The Lord takes-pleasure in them-that-fear-Him : And in those that-hope in His mercy.

[PSALM 147.] Alleluia.

12-1. Praise the Lord, O Jerusalem : Praise thy God, O Sion :

13-2. For He - has - strengthened the bars of thy gates : He-has-blessed thy children within thee ;

14-3. Who makes thy borders peaceful : And fills thee with the finest wheat ;

15-4. Who sends - forth His oracle (i.e., command) to the earth : His word runs swiftly ;

16-5. Who gives snow like wool : He-scatters mist like ashes ;

17. Casting-forth His ice like morsels : Before His cold who can-stand ?

18. He - sends - out His word and melts them ; He-causes His wind to - blow, [and the] waters flow.

19. He-declares His words to Jacob : His statutes and His judgments to Israël.

20. He-has not dealt thus with every [i.e., any] nation : And as for [His] judgments, they-know them not. Halalû-YâH !

17-6. He-casts-forth His ice like morsels : Before His cold who can-stand ?

18-7. He-sends-out His word and melts them : His wind blows and the waters flow.

19-8. Who declares His word to Jacob : His ordinances and judgments to Israël.

20-9. He has not done so to any [other] nation : Nor has - He - shown them His judgments. Alleluia !

Pss. cxlv. (146)—cl., which close the Psalter, are daily recited at Morning Prayer in the Synagogue. The present Psalm is unquestionably post-exilic, and may have been written for the dedication of the wall of Jerusalem, which was kept with the rejoicing described in 2 Esdras (Nehemias) xii. 27—43; cf. vv. 2, 3; 13, 14, *supra*. From ii. 5; vii. 3, 4 of his narrative, we learn that Nehemias had set his heart on rebuilding and fortifying Jerusalem, a purpose he carried through to its completion under circumstances of no ordinary difficulty and discouragement (cf. ii. 17—iv. 23). When this Psalm was written, Jerusalem had been rebuilt ; a considerable number of the scattered exiles had returned to their native land, “the wounds” inflicted by Divine justice were at length healed (vv. 2, 3). For this Israël thanks the All-knowing, Almighty God, whose wont it is to rescue the oppressed and to punish the oppressor (vv. 4—6). Thus the initial *Alleluia* is, so to speak, the proposition whereof the Psalm is an expansion.

v. 1. “For *He* is good. Sing [*ye* or *thou*] praises to our God, for *He* is benign (generous, propitious),” &c., is an admissible rendering ; Professor Cheyne, “Praise YâH, for *it* is good to-make-melody to Him : praise is seemly to our God ;” Perowne,

"For 'tis good to sing-praises to our God, For 'tis sweet: comely is the hymn-of-praise," or, "For *He* is good: sing to our God, for He is lovely: comely is the hymn of praise." Of these alternate renderings, the former is all but that of St. Jerome's version. LXX. (*Cod. Vatican.*), ". . . for a good-thing is a psalm (=psalmody); let praise be sweetly-sung to our God." v. 2. "Building," in text; cf. Ps. cxxi. (122) 3. "Outcasts;" *lit.*, "the expelled," "the thrust out;" St. Jerome, "ejectos" = the ejected, corresponding to the *ἐξωστμένους, exōsmenos,* of Symmachus; LXX. and Vulgate, "dispersions" = "the dispersed" (abstract for concrete). v. 3. "Broken heart," cf. Ps. xxxiii. (34) 19; Isai. lxi. 1. v. 4. "Assigns [appoints] a number to the stars"—the All-knowing, the Almighty; cf. Isai. xl. 26—29, where the self-same thought is developed; *lit.*, "to all of them names He calls;" St. Jerome, "calls every one by its name." v. 5. *Lit.*, "To (of) His understanding there is no *number*," instead of "no searching" in Ps. cxliv. (145) 3; Isai. xl. 28. Cf. Rom. xi. 33. v. 6. A brief summary of His providential government of man. "Sets up," "upholds," the same word as in v. 9 of foregoing Psalm. v. 7. A fresh outburst of praise, the beginning of a new strophe, according to Thalhofer, but we discover here no regular strophic division. vv. 8, 9. This may allude to the cessation of the dearth, whereby the neglect to rebuild the Temple was visited, cf. Nehem. v.; Aggæus (Haggai) i. "The mountains," which cannot be artificially irrigated. "And green-herb for the service [use] of man," an interpolation from Ps. ciii. (104) 14, copied from *Cod. Vatican.* of LXX., wanting in text, in St. Jerome, in *Cod. Alexand.* of LXX., and in many old Latin Psalters. v. 9. *Lit.*, "to the sons of the raven;" cf. Job xxxviii. 41; St. Luke xii. 24. vv. 10, 11. Glossed by Thalhofer, "He regards not the nations that presume upon, and boast of their cavalry [“strength of the *horse*”] and infantry [“legs of a man;” *shôq*, the leg from the knee downwards]; His good pleasure is in Israël, that worships Him, and trusts in His mercy." vv. 12—20 (thus numbered in Vulgate) form Ps. 147 according to LXX. and Vulgate. St. Jerome leaves it to each one's judgment to decide, whether it be a separate Psalm or a continuation of the foregoing. He observes, however, that the theme is the same in both. It

may be alleged in favour of the division, that vv. 1—11 deal with God's mercies to the nation at large, while vv. 12—20 are specially addressed to the holy city. Be this as it may, it is most probable that both Psalms were written by the same author, and were sung simultaneously in public worship. LXX. add to *Alleluia*, of this and the next Psalm, "of Aggæus and Zacharias," to be taken as indicating the date of its composition. v. 12. "Jerusalem," "Sion," are synonymous. v. 13. "Bars of gates," cf. 2 Esdras (Nehem.) iii. vii. 1—4, to which this may be taken as a direct reference. "Blessed . . . children" refers to the increase of families, and hence of the population. v. 14. *Lit.*, "The setting (= who sets, *i.e.*, makes) thy borders peace," cf. Isai. lx. 17, 18. He makes the city and the surrounding district secure against the inroads of the Samaritans and of other foes. "Fat of wheat," finest of wheat, cf. Ps. lxxx. (81) 17. v. 15. God's *saying*, command, decree (in hemistich *b*, "His word"), is likened to a messenger speeding from heaven to earth to execute His behests. v. 16. "Wool;" in text, "*the* wool;" Targum, "snow as white as wool." In text, a paronomasia, *kephôr*, *kâ'-êpher* ("hoar-frost like ashes"). v. 17. "Ice;" in text, *qôrach* (= "ice"), used poetically (so Gesenius, *s.v.*) for "hail." "Morsels," cf. German *flocken*, used both of morsels of bread and of snow: "bits," "fragments," "crumbs of bread." God accomplishes the greatest things with the same ease as a child causes some locks of wool to fly, or scatters a few ashes. v. 18. "Melts them," *i.e.*, snow, hoar-frost, ice, which thaw under the genial breath of spring. Thus far God's works are for mankind (cf. St. Matt. v. 45). But Israël is especially privileged, as the recipient of the oracles of God (cf. Rom. iii. 1, 2). "Word," "ordinances," "judgments," are synonymous = the revelation of the will and purposes of God.

PSALM 148.

1. Halalû-YâH! Praise-
ye YaHWéH from the
heavens: Praise Him in the
heights.

PSALM 148.

1. Alleluia! Praise the
Lord from the heavens:
Praise Him in the heights.

2. Praise-ye Him, all His angels : Praise Him, all His hosts.

3. Praise Him, sun and moon : Praise Him, all stars of light.

4. Praise Him, ye heavens of the heavens : And ye waters, that are above the heavens.

5. Let - them - praise the Name of YHWH : For HE commanded, and they-were-created ;

6. And He-made-them-to-stand-fast for ever and ever : A decree has-He-given, and none of them transgresses [it], [*or*, which shall not pass away].

7. Praise YHWH from the earth : Ye sea-monsters (dragons) and all deeps ;

8. Fire and hail, snow and vapour : Stormy wind fulfilling His word ;

9. Ye mountains, and all hills : Fruit-trees, and all cedars ;

10. Beasts, and all cattle : Creeping-things, and winged fowl (fowl of wing) ;

11. King of the earth, and all peoples : Princes and all judges of the earth ;

12. Young-men, and also

2. Praise-ye Him, all His angels : Praise Him, all His hosts.

3. Praise Him, sun and moon : Praise Him all ye stars and light.

4. Praise Him, ye heavens of heavens : And all waters that are above the heavens.

5. Let-them-praise the Name of the Lord : For [HE spoke, and they were made], HE commanded, and they-were-created ;

6. He - has - established them for ever, even for evermore : He has made a decree, and it-shall not pass-away.

7. Praise the Lord from the earth : Ye dragons and all deeps ;

8. Fire, hail, snow, ice, Stormy wind ; Which do His bidding ;

9. Ye mountains, and all hills : Fruit-bearing trees, and all cedars :

10. Beasts and all cattle : Reptiles and winged fowl.

11. Kings of the earth ; and all peoples : Princes, and all judges of the earth ;

12. Youths and maidens ;

maidens: Old - men with
boys [*or*, with children];

13. Let-them-praise the
Name of YaHWeH, For
His Name only is-exalted:
His glory is above earth and
heavens.

14. And He-has-raised-up
a horn for His people, A
[matter of] praise for all His
pious-ones; For the children
of Israël, a people near to
Him. Halalû-YâH!

Old-men with the young:
Let-them-praise the Name
of the Lord.

13. For His Name alone
is-exalted.

14. His praise is above
heaven and earth. And
He-has-exalted the horn of
His people, A hymn for all
His saints, For the children
of Israël, a people that-
draws-near to Him. Alleluia.

A strain of jubilant thanksgiving on the part of the chosen people ("a people near to Him," "His saints"), for their wondrous deliverance from Captivity, a mercy passing all expectation. Hence the universe, in its two main divisions of heaven and earth, is called upon to swell the chorus of praise. The Psalm consists of two parts: 1. By the inhabitants of heaven, by the stars of the firmament (vv. 1—6), God is to be praised. 2. (vv. 7—14) All here below are summoned to join in the concert.

v. 2. "Hosts;" St. Jerome, "exercitus" (=armies), *i.e.*, "angels," as is evident from the parallelism. v. 3. "Stars of light," so St. Jerome, light-giving, shining stars. v. 4. "Heavens of heavens"—the common Hebrew idiom for "the highest heaven" (cf. "King of kings," "Lord of lords"), or for "all the heavens" (cf. 2 Chron. ii. 5, 6). "Waters above the heavens," cf. Gen. i. 7. v. 5. "He spoke, . . . were made," a glossema of LXX., borrowed from Ps. xxxii. (33) 9. "HE," He Himself, emphatic. v. 6. "Made *them*," *i.e.*, the heavenly bodies, "Decree," statute, the law, or norm of their movements, which, as the text may be rendered, "none of them transgresses (shall transgress);" the verb, being in Singular, is to be taken in the distributive sense, "and not [one of them] transgresses it." v. 7.

The earth, the second division of the universe. “Dragons,” “sea-monsters,” cf. Gen. i. 21; first mentioned in the ascending scale of animal life. v. 8. “Vapour;” in text, *qîtôr* (= smoke; Ps. cxviii. (119) 83, “vapour,” “cloud”). “Smoke” is by some preferred to “vapour,” for as “snow” answers to hail, so does “smoke” to “fire.” *Valeat quantum!* LXX., Vulgate, St. Jerome, “ice,” probably as derived from the Chaldee *q'tar* (= he bound). “Fulfilling [*lit.*, “doing”] His word,” hence, not moved by blind unconscious fatality, but serving God’s purpose for the benefit, or for the chastisement of man. v. 9. In text, “*tree* of fruit;” by St. Jerome rendered “*lignum fructiferum*” (fruitful, fruit-bearing tree), collective Singular. “Cedars” gathers under one species the trees that are not cultivated by man. v. 10. “Beasts . . . cattle,” both wild and domesticated. “Fowl;” St. Jerome, “*aves volantes*” (flying birds). vv. 11, 12. As in Gen. i., man is addressed last. In vv. 7—10 the order of Gen. i. is not adhered to (Gen. i. 21—25). v. 13. St. Jerome, “*Gloria ejus in cœlo et in terra*” (= His glory, grandeur, majesty [is made manifest] in heaven and on earth). v. 14. “And He-has-raised-up a horn for His people: A praise [a matter of praise] for all His saints,” *or*, “[He is an object of] praise to all,” &c., *or*, “This horn is a praise (=glory) for all,” &c. “Saints;” in text, *chasîdhâv* = “His pious-ones,” either His loving, dutiful servants, or the objects of His *chesedh* (=benevolence, predilection). “Near to Him;” *lit.*, “His relative;” LXX., Vulgate, and St. Jerome, “approaching Him;” Syriac, “A people connected with Him.” Israël is so called, as being set apart for God’s worship, a priestly race, bound to Him by a special covenant, and in close communion with Him (cf. Lev. x. 3; Deut. iv. 7; Ephes. ii. 13). In the present connection, “Near to Him” has a liturgical, sacrificial meaning.

PSALM 149.

1. Halalû-YâH. Sing to YHWH a new song: His praise in the congregation of the pious (beloved).

2. Let Israël rejoice in

PSALM 149.

1. Alleluia. Sing to the Lord a new song: His praise in the congregation of the saints.

2. Let-Israël rejoice in

his Makers (*sic*): Let the sons of Sion be-joyful in their King.

3. Let-them-praise His Name in the dance: With tambourine and harp let-them-play to Him.

4. YāHWeH has-pleasure in His people: He-adorns the meek with salvation.

5. Let the pious exult in glory: Let-them - sing - for - joy on their beds ;

6. High-praises Divine be in their throat: And a two-edged sword in their hand ;

7. To execute vengeance on the nations: Punishments on the peoples ;

8. To bind their kings with chains: And their nobles with fetters of iron ;

9. To execute on them the judgment written: A glory it is for all His pious-ones [*or*, The glory is HE of all His pious (i.e., beloved)]. Halalū-YāH.

Him that made Him: And let the sons of Sion exult in their King.

3. Let - them - praise His Name in the dance: On timbrel and harp let-them-play to Him.

4. For the Lord takes-pleasure in His people: And will - exalt the meek with salvation.

5. The saints shall-exult in glory: They-shall-rejoice on their beds ;

6. High - praises Divine shall-be in their throat: And two-edged swords in their hands ;

7. To execute vengeance on the nations: And punishments among the peoples :

8. To bind their kings with chains: And their nobles with iron manacles.

9. To execute on them the judgment written: Such glory have all His saints. Alleluia.

Obviously a post-exilic Psalm. v. 2. "Makers," either a scribe's blunder, or, as Qimchi and Aben Ezra take it, a Plural of *excellence*. Qimchi instances Job xxxv. 10, "My Makers." "Maker of Israël," whom He chose as His covenant people, and whose national existence and life He so wondrously restored (cf. 1 Kings (Sam.) xii. 6). v. 3. "Dance," cf. 1 Sam. xviii. 6; 2 Sam. vi. 16. "Tambourine," beaten in dancing (*tōph* in text,

cf. Arab. *dūff*, whence Spanish *adufe*). v. 4. "Pleasure," since He restored them (cf. Isai. liv. 7, 8). "Adorns," beautifies (cf. Latin *ornare beneficiis*); Isai. lv. 5; lx. 7, 9, 13; lxi. 3 ("beautified," "glorified"); LXX., Vulgate, St. Jerome, "Exalt," "He-will-exalt," "salvation," deliverance, or victory; St. Jerome, "in Jesu," cf. Heb. iii. 18. v. 5. "Beds," continually, without intermission, or, in security undisturbed. "Beds," erst of sorrow, but now of rest, of rejoicing in their deliverance and in the anticipation of the glories in store for them (cf. Osee (Hosea) vii. 14). v. 6. "High-praises," *lit.*, "exaltations," "extollings;" Targum, "praises." vv. 7—9. Messianic forecasts. We may read between the lines that, when this Psalm was composed, the condition of the restored exiles was fairly prosperous, as may be gathered from its tone of jubilant thanksgiving, and steadfast reliance on the Messianic promises. "Glory . . . His saints" may mean, "He is the source of their glory," "The glorious object of their songs of praise;" or, the glorious office of subjecting heathen nations is assigned to them. "Pious-ones," or "loving," or "beloved," cf. 1 St. John iv. 10.

PSALM 150.

1. Halalû-YâH. Praise God ('Él) in His sanctuary: Praise Him in the firmament of His might.

2. Praise Him for His mighty-acts: Praise Him according to the abundance of His greatness.¹

3. Praise Him with blast of shôphâr: Praise Him with nebhel and kinnôr.

4. Praise Him with tambourine and dance: Praise Him with stringed-instruments and pipe.

5. Praise Him with clear-

PSALM 150.

1. Alleluia. Praise the Lord in His holy-places: Praise Him in the firmament of His power.

2. Praise Him for His mighty-acts: Praise Him according to His abundant greatness.

3. Praise Him with sound of trumpet: Praise Him with psaltery and harp.

4. Praise Him with timbrel and dance: Praise Him with stringed-instruments and the organ.

5. Praise Him on melo-

¹ Or, "manifold greatness."

sounding cymbals: Praise Him with clanging cymbals.

6. Let everything that breathes praise YâH. Halalû-YâH !

It is most probably addressed to the choirs of Levites, who were wont to accompany the sacred chants with instrumental music.

v. 1. *Where* praise is to be given: in the sanctuary at Jerusalem, and in the heavenly sanctuary. The parallelism excludes the rendering, "in His *saints*." St. Jerome, "in fortitudine potentiae ejus" (in the strength of His power). v. 2. *Wherfore?* vv. 3—5. *How?* v. 3. "Trumpet," in text *shôphâr*, the horn blown to usher in the Jubilee, the new moons (cf. Ps. lxxx. (81), and on other festive occasions (2 Kings (Sam.) vi. 15). St. Jerome, most accurately, "in clangore buccinæ" (with the sound of the horn). *Buccinæ* is more accurate than *tubæ* of Vulgate, as *tuba* was straight, while *shôphâr* was, or resembled, a ram's horn. v. 4. "Stringed-instruments;" in text, *minnîm*; read here only. "*Uggâbh*, rendered "organ" by LXX. and St. Jerome, which may be misleading. The word occurs but four times in the Hebrew Scriptures, and here only in connection with *sacred* music. It was probably a shepherd's pipe, a reed-pipe, the shalm. "Timbrel," the "tabor," or "tabret," a kind of tambourine. v. 5. "Cymbals," mentioned only here and 2 Kings (Sam.) vi. 5, also in connection with sacred music. "Loud cymbals," so Gesenius; and St. Jerome, "cymbalis sonantibus" (=sounding cymbals). By others rendered "castanets;" in text, literally, "cymbals of hearing;" LXX., "melodious cymbals," "cymbals of joyful sound;" St. Jerome, "tinkling cymbals," cf. 1 Cor. xiii. 1. A note of Aben Ezra on this Psalm shows that it is labour lost to strive to identify the instruments here mentioned. v. 6. St. Jerome, "Omne quod spirat laudet Dominum" (Let everything that breathes praise the Lord). *Lit.*, "Let all the breath (*i.e.*, the whole of animate creation) praise YâH;" a fitting colophon to the "Book of Praises" = *Sepher Tehillim*.

dious cymbals: Praise Him on cymbals of joyous-sound. Let everything that has breath praise the Lord.

Alleluia.

The following Masoretic note is appended to the Psalter, in the Hebrew Scriptures: "The number of verses in the Psalms is 2,000, and 500 and 7 and 20 (= 2,527), *a a" k z k*" their sign (*i.e., memorial*), and its middle is Psalm lxxvii. (78) 36, *And they flattered Him with their mouth, &c.*, and its sections (= *sedârim*) are 19, and Psalms 150."

The Vatican Codex of LXX. (Alexandrian also) adds the following Psalm (Ps. 151), prefaced as follows: "This Psalm is a genuine one (*ἰδιόγραφος, idiographos* = autograph) of David, though supernumerary (*lit.*, outside the number), [written] when he fought in single combat with Goliad" (*Cod. Alexand.*, Goliath). Syriac title: "This Psalm was written by David; it is outside the number, and is not found in all copies. When he fought single-handed with Goliath then he uttered it."

1. Small was-I among my brethren, and youngest in the house of my father; I-shepherded (*i.e., tended*) my father's sheep.

2. My hands made a [musical] instrument, and my fingers tuned a psaltery.¹

3. And who shall-tell my Lord?² The Lord Himself, He Himself hearkens.

4. He-sent-forth His Angel, and took me from my father's sheep, and anointed me with the oil of His anointing.

5. My brothers were handsome and tall, but the Lord took not pleasure in them.³

6. I-went-forth to meet the foreigner (*i.e., Philistine*), and he-cursed me by his idols.

⁴7. But I-drew his sword from beside him, and beheaded him, and removed reproach from the children of Israël.

¹ Cf. Amos vi. 5.

² Or, "Who can-tell-out to (concerning [?]) my Lord [His praises (?)]? He is the Lord," &c.

³ Cf. 1 Sam. xvi. 6.

⁴ Between vv. 6, 7, the Arabic version inserts: "And I cast at him, on his forehead, three stones, by the strength of the Lord, and overthrew him."

The Canticles, or Songs of the Old and New
Testament used in the Morning and Evening Offices
of the Church of Rome.

THE SONG OF MOSES. (Exod. xv. 1—19.)

[Thursday at Lauds.]

1. Then sang Moses and the children of Israël this song to YaHWeH, and spoke, saying, I-will-sing to YHWH, for He is highly exalted; The horse and his rider has-He-thrown into the sea.

2. My strength and song is YâH, And He-is-become my salvation: This is my God, and I-will-celebrate Him; The God of my father, and I-will-extol Him.

3. YHWH is a man of war: YaHWeH is His Name.

4. The chariots of Phar'ôh (i.e., Pharaoh) and his host has-He-cast into the sea: And his chosen-captains are-sunk in Yam-Sûph (i.e., the Red Sea).

5. The deeps cover them: They-went-down into the depths like a stone.

6. Thy right-hand, YHWH, is-glorious in might: Thy right-hand, YHWH, has-shattered the enemy.

7. And in the greatness of Thy majesty Thou-hast-destroyed them-that-rise-up against Thee: Thou-sendest-forth Thy wrath, it-devours them as stubble.

8. And with the blast of Thy nostrils the waters were-piled-up, The floods stood-up as a heap: The depths congealed in the heart of the sea.

9. Said the enemy, I-will-pursue, I-will-overtake, I-will-divide the spoil: My soul shall-be-filled with them (i.e., My desire shall-be-glutted with them); I will-draw my sword, my hand shall-inherit (i.e., destroy) them.

10. Thou-didst-blow with Thy wind, the sea covered them : They-sank like lead in the mighty waters. (Gesenius, *s.v.*, "They-are-rolled-down like lead," &c.)

11. Who is like Thee among the 'Èlîm (gods), YHWH ? Who is like Thee, glorious in holiness ; Terrible in praises, doing a wonder ?

12. Thou-stretchedst-out Thy right-hand, the earth swallowed them.

13. Thou-hast-led in Thy loving-goodness the people [whom] Thou-hast-redeemed : Thou-hast-guided [them] in Thy strength to the dwelling of Thy holiness.

14. The peoples have-heard, they-tremble : Travail has-seized upon the inhabitants of Pelâsheth (i.e., Philistia).

15. Then were the princes of 'Edhôm terrified ; The mighty-men of Môâbh, trembling lays hold on them : All the inhabitants of Khenâ"an (Chanaan) melted-away.

16. Terror and dread fell upon them ; By the greatness of Thine arm they-are-still as a stone : Till Thy people pass-over, YaHW_eH, Till the people pass over whom Thou-hast-gotten.

17. Thou-shalt-bring them in, and plant them in the mountain of Thine inheritance, The place Thou-hast-made for Thy dwelling, YHWH : The sanctuary, 'Adônây, Thy hands have-founded.

18. YHWH shall-reign for ever and ever.

19. For the horse of Pharaoh, with his chariot and horsemen went into the sea, and YHWH brought-again the waters of the sea upon them : But the children of Israël walked on dry-land in the midst of the sea.

This hymn of jubilant gratitude is one of the earliest and most sublime productions of Hebrew poetry, fitly accounted by Herder as "the most ancient and melodious pæan in the world."

v. 1. "Highly exalted," beyond the power of thought and utterance. v. 2. "My strength," by His might alone am I delivered. "Song," or "hymn," whereof He is the theme. "My salvation" = my deliverer ; the motive of the "song." "I-will-celebrate," so Gesenius (*s.v.*) ; Targum, "And I-will-build Him a

sanctuary." "My father," collective Singular = the Patriarchs to whom were made the promises but just now so wondrously fulfilled, cf. Exod. iii. 15. v. 3. "Man of war;" LXX., in their dread of anthropomorphism, render "bringing wars to nought." "YaHWeH," the covenant-Name but lately revealed, cf. Exod. iii. 15; vi. 3. v. 4. "Captains," picked commanders; in text, *shâlishâv*; LXX., *τριστάτας*, *tristatas*; Revised Version, "His chosen captains" (*lit.*, "the choice of his captains"); *Vetus Itala* follows LXX. literally, "terni statores;" St. Jerome interprets it of the three chief dignitaries of the kingdom, who stood next to the King, hence his "electi principes" (= chosen captains); cf. Dan. v. 7; Ezech. xxiii. According to Origen (*in Catenis*), they were soldiers fighting in chariots, of which each one contained *three* soldiers, one of whom drove, while the others fought. Others bethink themselves of the Roman *triarii* (soldiers in the third rank from the front). But cf. Exod. xiv. 7, where the word plainly means fighters in chariots, so named because *three* rode and fought in one chariot. In Samuel and Chronicles the *Shalishîm* are the King's chief attendants—his adjutants, so to speak. v. 7. "Majesty;" Targum, "strength"—"Destroyed," the verb in text means properly "to pull down"—houses, walls; hence Vulgate *deposuisti* is close enough to the text, "put down;" humbled their pride. v. 8. "Blast of nostrils;" LXX., Vulgate, "the breath of Thine anger." The hot east wind (Exod. xiv. 21), which piled up the waters, and dried the bed of the sea, is probably no less accurate. "As a heap;" LXX. and Jonathan ben Uzziel, "like a wall;" so Exod. xiv. 22. v. 9. In text, the rhythm of this verse is admirable. "My soul shall be filled with them," *i.e.*, "my desire for vengeance shall be fully satisfied." "My hand shall inherit (*sic*) them," a rendering accounted for by the fact that the conqueror becomes the heir, so to speak, of the vanquished foe, and enters into possession of all they leave after them. But it were better to take this verb in its primary meaning, as assigned by Gesenius (*s.v.*), "to take," "to take possession of," "to occupy," especially by *force*. Hence Rashi, "My hand shall impoverish them;" Targum, "My hand shall destroy, or cut them off;" LXX., *κυριεύσει*, *kyrieusei* (shalt gain possession of, seize); Vulgate is close enough to the text. v. 10. "Didst-blow;"

this is not mentioned elsewhere ; Targum, “Thou saidst by Thy word” (*Dixisti verbo tuo*). “Mighty waters ;” “*majestic waters*” were closer to the text. v. 11. “Among the *gods* ;” so too LXX. ; Aben Ezra understands it of the angels ; Vulgate, “the mighty.” The poet speaks from the standpoint of the heathen, who ascribed power to their gods, while he denies them even reality. “Terrible in praises,” the overthrow of the Egyptians cannot be sung without exciting a holy fear. “Wonder ;” in text, Singular ; but as Abarbanel observes, “a miracle comprising many.” v. 13. The poet now turns to the future destinies of Israël. As Aben Ezra observes, the Preterites here are prophetic, Preterites of *confidence*. v. 14. “Have-heard ;” so too LXX., instead of *ascenderunt* (=rose up) of Vulgate. v. 15. “Mighty-men of Moab,” *lit.*, “the *rams* of Moab,” *i.e.*, the leaders, the nobles. “Melted-away” = LXX., *ἐτάκησαν*, *etakeesan*; Vulgate, *obriguerunt* (they became stiff), gives the contrary sense. vv. 16, 17. These verbs may, as in LXX., be rendered as Optatives. “Thou-hast-gotten,” since Israël has been chosen out of the heathen masses to be God’s peculiar possession. “Pass-over” were better understood of the march round the mountainous district of Seir, and thence through Moab, than of the sole crossing of the Jordan (cf. Deut. ii. 4). “Mountain of Thine inheritance,” with “holy dwelling” of v. 13, needs not to be restricted to Mount Sion, or Mount Moriah, but may well be taken of the whole of Chanaan, “a land of hills and valleys” (Deut. xi. 11). “The place,” the permanent settlement Thou hast chosen for Thy dwelling, *i.e.*, Palestine, the Holy Land. v. 18. St. Jerome’s “in *æternum et ultra*” (for ever and beyond), seems to indicate that, in his mind, *æternum* applied to the long duration of the Mosaic theocracy, the *ultra* to the Kingdom of God in the Christ, “of whose Kingdom there shall be no end.” v. 19. The narrative, interrupted by the Song, is here resumed. The Breviary, however, appends this verse, and ends at v. 20. “The horse of Pharaoh ;” so too LXX., *ἵππος*, *hippos* (=“horse,” collective Singular; cf. “horse and foot”). As Thalhofer remarks, *eques* (horseman) of Vulgate is either a scribe’s blunder, or an unauthorized emendation for *equus* (horse).

St. Paul (1 Cor. x. 3) sees in this wondrous passage from bondage to freedom the foreshadowing of our deliverance in holy

Baptism. In thanksgiving for the “unspeakable gift” bestowed therein, this Song is chosen as the Canticle of Ferial Lauds, on Thursday, the day which, reminding us of the institution of the Holy Eucharist, brings home to us the glory to come, whereof It is at once the pledge and the earnest. Hence, too, on Easter Eve, a portion of it is sung after the fourth Prophecy (cf. the Collect which follows and the *Exultet*).

THE SONG OF MOSES. (Deut. xxxii. 1—43.)

[Saturday at Lauds.]

1. Give-ear, ye heavens, and I-will-speak : And let the earth hear the words of my mouth :
2. My doctrine shall-drop as the rain, Mine utterance shall-flow like the dew : As showers upon the tender-grass, And as pouring-rain on the herb ;
3. For I-will-proclaim the Name of Y α H ν eH : Give-ye (i.e., ascribe-ye) greatness to our God.
4. The Rock, His work is perfect ; For all His ways are judgment : A God of faithfulness, and without iniquity ; Just and upright is HE.
5. Does corruption [reach] unto Him ? No. His children [bear] their blemish [or, Corruption befalls Him not, His children bear their blemish] : A generation perverse and crooked.
6. Do-you-requite YHWH thus, O people foolish and not wise ? Is HE not thy father [who] has-gotten thee ? HE has-made thee, and established thee.
7. Remember-thou the days of old, Consider the years of each generation (lit., generation and generation) : Ask thy father, and he-will-inform thee ; Thine elders, and they-will-tell thee.
8. When “El’yôn (i.e., the Most High) gave to the nations their inheritance, When He-separated the sons of man (Adam) : He-fixed the bounds of the peoples According to the number of the children of Israël.
9. For the portion of YHWH is His people : Jacob the measuring-line of His inheritance.

10. He-found him in a desert land, And in a waste howling wilderness: He-compassed him about, He-took-care of him, He-kept him as the apple of His eye;

11. As an eagle stirs up her nest, Flutters over her young. He [she (?)] spread-out His wings, took him, He bore him on His pinions:

12. Y α HWeH alone did-lead him: And there was with him no strange god.

13. He made him to ride on the high-places of the earth, And he ate the produce of the field (that he might eat): And He made him to suck honey from the rock, And oil out of the flint of the rock (i.e., flinty rock);

14. Curdled-milk of kine, and milk of sheep, with fat of lambs, And rams the sons (of the breed) of Bâshân, and goats, With fat of kidneys of wheat: And of the blood of the grape thou-drankest wine.

15. But Yeshurûn grew-fat and kicked; Thou-art-grown-fat, thou-art-grown-thick, thou-art-become-sleek: Then forsook-he God [who] made him, And despised the Rock of his salvation.

16. They-provoked Him to jealousy with strange [gods], With abominations they-angered Him.

17. They-sacrificed to demons, [to] a no-God, To gods they-knew not: To new-ones that of late came-up, Whom your fathers dreaded not.

18. The Rock that-bare thee thou-neglectedst, And hast-forgotten the God that-gave thee birth.

19. And YHWH saw [it], and rejected [them]: Because of the provocation of His sons and of His daughters.

20. And He-said, I-will-hide My face from them, I-will-see what their end shall be: For a perverse generation are-they, Children in whom is no faith.

21. They have-provoked Me to jealousy with no-'El (i.e., that which is no God); They-have-angered Me with their vanities: And I will-provoke them to jealousy with a no-people (i.e., those who are not a people), I-will-anger them with a foolish nation.

22. For a fire is-kindled in My wrath, And burns to

the lowest Sheôl (i.e., hell): And devours the earth and its produce, And sets-on-fire the foundations of the mountains.

23. I-will-heap upon them evils: Mine arrows will-I-spend upon them;

24. Wasted with hunger, consumed by fever And bitter pestilence: And the tooth of beasts will-I-send upon them, With the venom of crawling-things of the dust.

25. Without shall the sword bereave, And from the inner-chambers terror: [It shall-destroy] both young-man and maiden, The suckling with the man of hoary-hair.

26. I said, I-would-blow them away (i.e., scatter them as with the wind): I-would-make the remembrance of them to cease from man (i.e., from among men);

27. But that I-feared the provocation of the enemy, Lest their adversaries should-mistake: Lest they-should-say, Our hand is-exalted [*or*, our high hand], And not YâHWeH has-done all this.

28. For a nation destitute of counsel are they. And there is no understanding in them.

29. Oh that they-were-wise, that they-understood this: That they-would-consider their last-end!

30. How should one chase a thousand, And two put-to-flight ten-thousand: Except their Rock had-sold them, And YâHWeH had-shut (i.e., had delivered) them up [into the power of their foes]?

31. (For not as our Rock is their rock: Even our enemies being judges.)

32. For of the vine of Sedhôm (i.e., Sodom) is their vine, And of the fields of "Amôrâh (i.e., Gomorrah): Their grapes are grapes of gall, Clusters of bitternesses are theirs;

33. Venom of dragons is their wine: And the cruel poison of asps.

34. Is not this laid-up with Me: Sealed-up in My treasures? [*or*, treasures?]

35. To Me (i.e., Mine) is vengeance, and retribution, At the time when their foot shall-slip: For nigh is the day of their ruin, And what is impending over them shall-come

quickly [*or*, What is prepared, destined, in store for them, &c.].

36. For YaHWeH shall-judge His people, And repent-Him for His servants: When He-sees that the hand (i.e., their strength) is gone, And there is none bond or free.

37. And He-shall say, Where are their gods: The rock in which they-took-refuge;

38. Who did-eat the fat of their victims, [And] drank the wine of their libation? Let-them-rise-up and help you, Let it (viz., that rock) be your hiding-place.

39. See now that I, [even] I am HE, And there is no god with Me: I-kill, and make-alive; I-wound, and I heal; And there is none that-can-deliver out of My hand.

40. For I-lift-up My hand to heaven, And say, “[As] I live for ever,”

41. If I-sharpen the lightning of My sword (i.e., My glittering sword), And my hand take-hold on judgment, I-will-render vengeance to Mine adversaries: And them-that-hate Me will-I-requite.

42. I-will-make Mine arrows drunk with blood, And My sword shall-devour flesh: With the blood of the slain and the captives, From the head of the commanders of the enemy.

43. Praise, O ye nations, His people; For He-will-avenge the blood of His servants: And will-render vengeance to His adversaries, And His people shall-purify His land (*or*, And shall-reconcile His land, [i.e.], His people).

Moses is the author of this sublime poem, which by the Rabbis is justly styled the “Summary of the Law.” It may be divided into four parts: (1) vv. 1—3. The exordium or proëm. (2) In the fifteen verses that follow, God’s wondrous predilection, repeatedly made manifest in His dealings with Israël, is set in contrast with the oft-recurring rebellions and foul idolatry where-with it was requited. (3) The next seventeen verses set forth the dire threats of Divine Justice. (4) Yet in wrath God will be mindful of mercy to His land, and to His people. Its application

to those under the New Covenant is sufficiently obvious, and accounts for its use in the public prayer of Holy Church. While it sets forth the awful doom impending over them that abuse or despise the gifts received from the fulness of the Christ of God; in seasons of trial, in the dark and evil days which may fall to our lot, when the Church is afflicted, it encourages us to look forward to the victory over the powers of darkness that will surely open a brighter prospect to the Israël of God.

v. 1. The Prophet calls the angels ("heavens") and mankind to witness that Israël has been forewarned; cf. Deut. xxxi. 28, 29; Isai. i. 2. v. 2. "Let my instruction," or, "my teaching drop as the rain," a general proposition developed by an ascending gradation in the rest of the verse. "Dew," on which, in summer, vegetation in the East mainly depends. "Showers" on the yet tender verdure, "Pouring rains," heavy rains drenching the soil covered with a more mature growth. v. 3. "I-will-proclaim,"—the main purpose of this poem is "to proclaim," celebrate the "Name," a rendering preferable to "I-will-call-upon" (LXX. and Vulgate), as in the latter sense the verb is followed by the preposition *b'* (cf. Prov. xx. 6, "will *proclaim* his own kindness"). v. 5. Probably a mutilated text. The first rendering is a conjecture of Mendelssohn. v. 6. "Gotten;" in text, *qâne-khâ*, *qânâh*=he founded, acquired, obtained, bought. Any of these meanings will suit the context, as Israël is God's "peculiar possession." With the other verbs in this verse, this may apply to the autonomy divinely bestowed on a race of whilom bondsmen. v. 8. Restricted by some expositors to the population of Chanaan, but it is far more natural to explain it as follows: after the dispersion at Babel, the territory of each race was providentially marked out "according to the number," &c. Aquila, Symmachus, and Theodotion agree here with the text; LXX. seem to have read "sons of 'El" (= "sons of God"), hence their rendering, "angels of God," with reference, perhaps, to the Rabbinical division of mankind into seventy races, each being presided over by its respective angel. v. 9. "For" is preferable here to *autem* (=but) of Vulgate. v. 10. "He found him;" so Aquila, but Onkelos (*Targum on Pentateuch*) renders the verb in its other meaning, "he sufficed," whence, "He supplied their

wants,” which is pretty close to *αὐτάρκησεν*, *avtarkeesen* (“He maintained him”), of LXX. This has been understood of the helpless wretchedness of Israël’s condition, before Moses was sent; but it were better to take it literally, as a description of the Sinaïtic wilderness where God “found” (met) Israël, “compassed him about” with loving care (cf. LXX., *ἐκύκλωσεν αὐτόν*, *ekyklosen avton*). “Taught him” of Vulgate and LXX. (Gesenius, *s.v.*, “He led him [and] *took-care* of him”), refers most probably to the promulgation of the Law and of its subsequent developments. The verb in text will bear the Vulgate rendering. v. 11. A touching presentment of the Divine education of Israël for its sublime mission, during the desert pilgrimage. “Stirs up” [*ad volandum*, to fly, aptly inserted by Vulgate], cf. Exod. xix. 4. LXX. (*Cod. Vatican.*) has *ἐπεπόθησε*, *epepotheese* = he yearns over his brood, a scribe’s blunder for *ἐπεπότησε*, *epepoteese* = “flutters over” (*θ*, *th*, instead of *τ*, *t*). “He spread out, . . . bore him” may be predicated of the eagle, or of God; the verbs in text are Masculine. v. 12. Cf. Numb. ix. 18—23. v. 13. “Heights,” or, as we say, “highlands,” *i.e.*, the land of Chanaan, a mountainous region, over the heights of which Israël was led forward with victory. “Honey,” probably that of wild bees hiving in the clefts of the rocks. “Oil,” of olive-trees growing on rocky slopes. There is no call here for a figurative interpretation. v. 14. “Butter of kine;” “butter” is rejected by Gesenius, who renders it “curdled-milk,” “cheese,” and asserts on authority that butter was never used by the ancients, nor even now by the Orientals, save medicinally. “Bâshân,” famed for its rich pastures. “Fat,” the prime parts of these animals. In sacrifices the fat of victims was burnt on the altar. “Kidneys of wheat,” with reference to the shape of the grains; equivalent to “the choicest wheat.” v. 15. He comes now to their sorry requital of these favours. “Yeshurûn;” LXX., Jacob; LXX. and Vulgate (*ad sensum*), “the beloved one,” a diminutive term of endearment, from *yâshâr* (= straight, upright) = “the dear little upright people,” as Israël was intended to be among the depraved heathen races; cf. “Saints,” the usual designation of believers in the Pauline Epistles. At any rate, it is a name denoting special favour. v. 17. “A no-God;” Onkelos in Targum, “In whom there is no profit.” The allusion here is

to the abominable cults of the Chanaanites, against which Israël was forewarned (Exod. xxxiv. 12, 15, 16). v. 18. "Gave thee birth ;" more literally, "was in travail of thee." v. 19. Targum of Onkelos all but agrees with Vulgate. v. 20. "I-will hide," &c., ἀνθρωποπαθῶς, *anthrōpopathôs*. "Perverse generation," literally, and more emphatically, "a generation of perversities [are] they." v. 21. "Vanities," their false gods, mere figments, destitute of reality; cf. St. Paul's application of this verse, Rom. xi. 14. v. 22. The verbs here are in the prophetic Preterite. For the fulfilment, cf. 4 (2) Kings xxv. 9; the ruin wrought by Titus. The complete fulfilment is reserved till the Second Advent. vv. 24, 25. "Wasted, worn out, exhausted, . . . devoured ;" Vulgate renders the Particles of text as finite verbs. "Fever ;" in text, *resheph*; Gesenius, s.v., (1) a flame, (2) a burning fever. He renders this clause, "consumed with pestilence." St. Jerome (probably from a reminiscence of his rendering of Job v. 7) renders *resheph* "birds of prey," hence the following *qetebh merîri* (bitter pestilence, cutting-off, destruction) is for him their deadly bite. He seems to have had in view their tearing the flesh off a still living body. LXX., "the devouring of birds." v. 26. "I said," with reference to v. 27, perhaps, "I would have said. . . . Were it not." "Blow them away," i.e., "scatter them as with the wind." LXX., "I-will-scatter them." Abarbanel, "I will *corner* them," push them into a corner, out of sight and memory. Other Hebrew expositors divide the verb into *'aph'êy hem* (= "I said [in] anger, Where [are] they?"), the Vulgate rendering. v. 27. "Feared," "turned aside from," "wished to avoid." How St. Jerome came to translate it *distuli* (I delayed, hesitated) is not easily explained. "Mistake," "judge amiss ;" Targum, with Vulgate, "grow proud." Lest they should not know that they were mere instruments of God's justice. vv. 28, 29 are referred to Israël's enemies by Rashi, Abarbanel, &c., but they seem rather to apply to Israël, as giving the reason of the punishments threatened in the preceding verses. v. 29. Gesenius, "If they were wise [which they are not], they would understand this, and would consider it," &c. v. 30. "Shut them up," i.e., deliver them to the power of the foe. v. 31. The victorious foes know full well, by past experience, that their gods are powerless against

our God ; a parenthesis. vv. 32, 33. With Rashi, we connect these verses with v. 26, as giving the reasons of their threatened rejection ; cf. Isai. v. 2. "Fields [vineyards] of Gomorrah ;" Vulgate, "suburbs," as the vineyards would mostly be near the town-walls. v. 34. Targum of Onkelos, "Are not all their deeds made manifest before Me, stored up in My treasures for the day of judgment?" v. 35. "Mine . . . vengeance ;" Targum, "Before Me is vengeance, and I will requite," quoted by St. Paul (Rom. xii. 19), not, as is his wont, from LXX., but from the text ; LXX., "In the day of vengeance I-will-requite." v. 35. "Come-quickly," "make-haste." De Muis takes this to mean that, though sharp, the punishment will be short. v. 36. Cf. Ps. cxxxiv. (135) 14. "Shall judge," in order to move His people to repentance, whereupon "He will [in His turn] repent Him for His servants (*ἀνθρωπαθῶς, anthrōpathōs*)." "He shall be moved to pity, when He sees that *the hand is departed* [=their military power is clean gone], and that there are none remaining, whether *shut up or set free*" (so Gesenius). Others, referring it to the Arabic, interpret it "married or single ;" others again, "clean and unclean." Gesenius explains it, "slave, and the freeman." R. Joseph Qimchi takes it to mean respectively, precious store carefully locked up, and flocks and herds left in the open. "When He sees them in utter helplessness." Cf. 3 (1) Kings xiv. 10; xxi. 21; 4 (2) Kings ix. 8; xiv. 26, where the same proverbial expression occurs, meaning "men of every sort." vv. 38, 39. Cf. Judges x. 14. In text, the gods' banquet ; but LXX., "ye did eat," "ye drank." In them you found no help. v. 39. Cf. Tobias xiii. 1, 2. "Your idols are helpless figments," "I, I alone have the power of life and death," &c. vv. 40—42. "I swear by Mine eternity to do for you what I alone can do," viz., to deliver you, and to take signal vengeance on your oppressors. v. 41. "Hate Me," the enemies of My people are Mine. "From the head of the commanders of the enemy," if this rendering be admitted, it may be taken in the literal sense. The warrior fights with his helmet on ; but, when taken prisoner, he is stripped of his accoutrements, and led bare-headed before his conqueror to receive the doom of death, or of bondage. Other renderings, "From the head (*i.e.*, beginning) of revenges

on the enemy," or, "From the hairy head of the enemy." In "the bared (shorn) head of the enemy" (Vulgate rendering), some see an allusion to the practice of shaving the heads of prisoners, as a mark of slavery. Martini (Italian Version) refers it to scalping, a Scythian custom. v. 43. LXX. begin, "Rejoice, ye heavens, with Him, and let all the angels of God adore Him." "And His people shall purge His land," is Aben Ezra's rendering. "Purge," by avenging their slaughtered brethren, cf. Numb. xxxv. 33; or by burying the corpses of the victims of God's vengeance, Ezech. xxxix. 12. The other rendering is Rashi's. Targum, "And will be propitious to His land, and to His people."

THE SONG OF CHANNÂH (HHANNÂH=ANNA).

I Kings (Sam.) ii. 1—10.

[Wednesday at Lauds.]

1. And Anna prayed, and said: My heart exults in YaHWeH, My horn is-exalted in YHWH: My mouth is-enlarged over mine enemies, For I-rejoice in Thy salvation.

2. There-is-none holy as YHWH; For there-is-none beside Thee: And there-is-no Rock like our God.

3. Speak no more so-very-haughtily; Let [not] arrogance come-forth from your mouth: For a God of sciences is YHWH, And by Him are actions weighed.

4. The bow of the strong-men is broken-to-pieces: And they that tottered are-girded with strength.

5. The sated have-hired-out-themselves for bread; And the famished have-ceased [being hungry]: While the barren has-brought-forth seven; And the many of children (i.e., she that has many children) languishes.

6. YHWH kills, and makes-alive: He-brings-down to Sheôl (i.e., the grave) and brings-up.

7. YaHWeH makes-poor, and enriches: He-brings-low, He also lifts-up.

8. He-raises-up the poor from the dust, From the dung-hill He-lifts-up the needy. To seat them with princes, and to-make-them-inherit the throne of glory: For to

YHWH [belong] the pillars of the earth, And He-has-set the world upon them.

9. The feet of His pious-ones will-He-keep, But the wicked shall-be-silenced in darkness: For by strength shall-no man prevail.

10. YHWH, they-that-contend with Him shall-be-broken-down-with-fear; Against them in the heavens shall-He-thunder; YHWH shall-judge the ends of the earth: And He-shall-give strength to His king, And exalt the horn of His Anointed.

In the opinion of a certain school of expositors, this Song is suited neither to the person nor to the situation of the mother of Samuel. It may be a pæan of victory celebrating some warlike achievement, which Anna may have adapted to her triumph over her rival. But, unless one gratuitously assume *a priori* that, under the influx of the spirit of prophecy, Anna could not foretell, unwittingly it may be, some of the glories of the Messianic kingdom, this hypothesis needs but a passing mention. Anna is a type of the mother of the Forerunner, and of the All-holy. Nor is it a mere coincidence, that in the sublime hymn of jubilant thanksgiving that welled up from her Immaculate Heart, the supremely-Blessed should have borrowed from this Song. With Sarah and Hagar, Anna and her rival are respectively types of the Church and the Synagogue. According to a Jewish tradition, no sooner had Anna conceived, than her rival was stricken with barrenness, and lost all her children by death. Thus too, in striking contrast with the Synagogue, the Church gathered from the Gentiles is the fruitful mother of the children of adoption. We may thus account for the use of this Song at the Lauds of Wednesday, a selection to be further explained by its expression of the sure and certain hope of the triumph of the Christ of God, at the consummation of ages.

v. 1. "Enlarged," wide-open. I can now answer the taunts I had heretofore to bear in silence. v. 3. Literally, "Multiply not [so that] you speak a haughty-thing." "Arrogance;" Onkelos, "railing," "abuse;" LXX., "tall talk;" "*Athāq*, in text, "bold," "impudent;" in its secondary sense, the verbal stem means "to become old," whence Vulgate *vetera*=old [reproaches],

worn-out jibes, threadbare abuse. “God of sciences” (Plural emphatic), All-knowing. “By Him are actions,” &c. ; in text, *lō* with Aleph = *not*, “Though actions be *not* weighed,” but the marginal emendation (*Qerî*) substitutes *lō* with Wâw = to, by Him ; LXX., “And God prepares (*i.e.*, fulfils) His own designs.” The clause seems to mean that, in virtue of His Omniscience, God orders and adjusts events according to His plans. Or again, as All-knowing, He is cognizant of the way to help, and, as Just, He puts it into execution. vv. 4—8. Axiomatic statements ; such is the wont of His Providence, as is shown in my case. “While the barren-one,” “*Yea*, the barren,” “Even the barren ;” LXX., “For [because] the barren has borne seven”—“seven,” for a round number ; cf. our “dozen or so ;” Vulgate, *ad sensum*, “plurimos” (very many). “Languishes,” as deprived by her premature bereavement of the support her children would have afforded to her old age. v. 9. “Darkness,” misery. “Silenced,” cut-off, perish. v. 10. “That contend,” *lit.*, “His litigants.” She here alludes, not to her rival, but, under prophetic inspiration, to the enemies of Israël, of the godly, and hence of God Himself. The verse is unquestionably Messianic, a warning of judgment by the Christ of God. In her day, Eli, the high priest, was indeed an “Anointed one,” but there was no king. Eli, therefore, cannot be meant.

Isaias xii. I—6.

[Monday at Lauds.]

1. And thou-shalt-say in that day, I-will-give-thanks to Thee, *YaHWeH* ; For Thou-wast-angry with me : Thine anger is-turned-away, and Thou-comfortest me.

2. Behold, God is my salvation ; I-will-trust, and will not fear : For my strength and song is *YâH YaHWeH* : And He-is-become my salvation.

3. Therefore shall-ye-draw waters with joy out of the fountains of salvation.

4. And ye-shall-say in that day, Give-thanks to *YHWH*, call upon His Name, make-known His doings among the peoples : Make-mention that His Name is-exalted.

5. Sing-ye to YHWH ; for He-has-done gloriously :
Let this be-known in all the earth.

6. Cry-aloud-for-joy, and sing, thou inhabitress of
Tsiyyôn (i.e., Sion) : For great in the midst of thee is the
Holy-One of Israël.

In chapter x. of his prophecy, Isaias foretells the doom of the Assyrian oppressor ; in chapter xi. he foreshows the glories of the Messianic reign. The present chapter is an outpouring of jubilant thanksgiving for the deliverance he even now beholds as present, and connects with the dawn of the Messianic advent. For here, as elsewhere, correlated events, though separated by long periods, blend together in the mental perspective of the Prophet, as type and antitype. The Song is unquestionably Messianic. Its gladsome strains celebrate the promised deliverance from the Assyrian yoke, even as the Song of Moses (Exod. xv.) commemorates the miraculous rescue from Egyptian bondage. In the public prayer of the Church it is a meet thanksgiving for the deliverance of mankind from the powers of darkness.

v. 1. "Angry with me ;" as St. Jerome develops it, "I, who have deserved Thine anger, have now found mercy," &c. "Angry," during the dreary years of the Babylonian exile. v. 2. Trust in God, reliance on His aid, not on the arm of flesh, a lesson taught by the affliction wherewith they had been visited. An echo of the Song of Moses (Exod. xv. 2), cf. Ps. cxvii. (118) 14, which, as closing the Hallel, Pss. cxii. (113)—cxvii. (118), was sung at the feast of Tabernacles, while the priest poured the water drawn from the Pool of Siloam into the silver basin at the foot of the altar of holocausts. v. 3. "Waters." In the sultry East, water is the chief means of quickening and refreshment. The Prophet may be said to refer to the life-giving streams drawn by Moses from "the flinty rock," which is far from excluding the application of his words to the future outpouring of the Spirit of holiness (cf. St. John iv. 14; vii. 38, 39). "Fountains," well-springs ; the Plural connotes their inexhaustible abundance. v. 4. "Call upon His Name," i.e., publish, proclaim all that Name implies, His Self-manifestation in His works, in His Self-revelation, culminating, "in the midst of years," in the advent of His Christ; cf. Pss. xcv. (96); xcvi. (98); civ. (105). v. 5. Cf. Exod. xv.

THE SONG OF EZECHIAS. (Isai. xxxviii. 9—20.)

[Tuesday at Lauds, and for Lauds in the Office of the Dead.]

9. A writing of Chiz'qiyyâhû, king of Yehûdhâh : When he-had-been sick, and was-recovered of his sickness.

10. I said in the quiet of my days, I-shall-go into the gates of Sheôl : I-shall-be-lacking the residue of my years.

11. I-said, I shall not see YâH YâH in the land of the living : I shall not behold man any more with [i.e., when I am with] the inhabitants of the place-of-rest [?] (i.e., Hades).

12. My dwelling is-removed and carried - away from me as a shepherd's tent : I-have-cut-off like a weaver my life ; He-will-cut-me off from the thrum ; from day to night wilt-Thou-make-an-end of me.¹

13. I-calmed [my mind] until morning ; as a lion, so breaks-He all my bones : From day to night wilt-Thou-make-an-end of me.¹

14. As a twittering swallow so did-I-chatter ; I-moaned as a dove : Mine eyes fail [with looking] upward ; YaHWeH, I am in anguish, be-Thou-my-surety.

10. I said in the half of my days, I-shall-go to the gates of the grave : I-miss the residue of my years.

11. I-said, I shall not see the Lord God in the land of the living : I shall-behold man no more, nor the inhabitant of rest.

12. Mine age is removed and rolled-up from me like a shepherd's tent : My life is cut-off as by a weaver ; While was yet beginning [the web], He-cut-me-off ; From morning to night Thon - wilt - make-an-end of me.

13. I - waited - anxiously till morning ; as a lion, so has-He-crushed all my bones : From morning till night wilt-Thou-make-an-end of me.

14. As a young swallow, so do-I-chatter : I-moaned as a dove : mine eyes are dimmed with looking upward ; Lord, I-suffer violence, be-Thou-my-surety !

¹ A repetition wanting in the Syriac ; seemingly inserted in the text by mistake.

15. What shall-I-say? He has both spoken to me, and He Himself has-done it: I-will-go-slowly all my years because of the bitterness of my soul.

16. 'Adônây, by these-things men-live: And wholly therein is the life of my spirit; Wherefore recover me and make-me-to-live.

17. Behold, for peace was mine exceeding bitterness: But THOU hast-loved my life (and drawn it up) from the pit of destruction; For Thou-hast-cast-all my sins behind Thy back.

18. For Sheôl (i.e., the grave) cannot-give-Thee-thanks, death cannot-praise Thee: They-that-go-down to the pit cannot-hope for Thy truth.

19. The living, the living, he shall-give-Thee-thanks, as I [do] to-day: The father to the children shall-make-known Thy truth.

20. YaHW_eH to save me: Therefore will-we-sing my songs to stringed-instruments, All the days of our life in the house of YHWH.

15. What shall-I-say? And what answer-will-He-make to me? Since He Himself has-done it: I-will-reflect before Thee on all my years in the bitterness of my soul.

16. Lord, do men live by these-things, And is the life of my spirit in such-things? Thou-wilt-chasten me, and make-me-to-live.

17. Behold, unto peace was mine exceeding bitterness: But THOU hast-delivered my soul, that it should not perish; Thou-hast-cast all my sins behind Thy back.

18. For the grave cannot-give-Thee-thanks, nor can death praise Thee: They that go-down into the pit cannot-hope for Thy truth.

19. The living, the living, he shall-give-thanks to Thee, as I [do] to-day: The father to the children shall-make-known Thy truth.

20. Lord, save me: And we-will-sing our psalms All the days of our life in the house of the Lord.

This Song is preceded in Isaias xxxviii. by a narrative, which, in some parts, seems to be an abridgment of 4 (2) Kings xx. There is no duplicate of the Song in Kings. Another copy would

have been of great use, to clear up obscurities arising from the concise, poetical diction, in part, too, from incorrect transcription. In the mode of its composition, it resembles the Psalms, and not a few of its metaphors are to be found in Job. The title is paraphrased in the Targum of Jonathan. “A writing of thanksgiving for the miracle wrought on Ezechias, King of the tribe of the house of Judah, after he had been sick,” &c. (as in text).

v. 10. “In the *quiet* of,” &c., so Gesenius, “when I might reign in quietness;” LXX., “in the height of,” probably reading (or guessing [?]) *b'râmêy* for *bidh'my* of text (*d* mistaken for *r*); Syriac, like St. Jerome, “in the *midst* of my years.” Many modern expositors render it (so too Revised Version), “in the *noontide* of my,” &c. Those who adopt “quiet” explain it variously. St. Cyril, while mentioning the rendering of LXX. (see above), says that other translators give, “in the half” (*ἐν ἡμίσει, en heemisei = in dimidio* of Vulgate) “of my days.” The King was then in his thirty-ninth year¹ (cf. 4 (2) Kings xviii. 2), as he lived to the age of fifty-four. “The gates of Sheôl,” “gates” for the whole (cf. St. Matt. xvi. 18). “Be lacking,” *i.e.*, “missed,” so Gesenius; LXX., “I shall part (*καταλείψω, kataleipsô*) with my remaining years.” “I shall be (am) deprived of,” so “I miss,” “have to seek;” so Thalhofer. Aptly rendered in Vulgate, *quæsivi* (“I sought”). v. 11. “YH, YH” seems to be for *YHWH*, as is read in some few Hebrew MSS. and in the Syriac. It may be an emphatic repetition. It refers to the perceptible manifestation of the Divine Presence over the Ark. “Place of rest” (=Hades), so Gesenius. Others, “of ceasing [to live].” Thalhofer observes that St. Jerome here renders *with* of text by *et* (=and), and takes him to mean those who enjoy the peace of earthly life, who, whatever their lot, are happy in comparison with the inhabitants of the nether world (cf. Pss. vi. 6; xxix. (30) 10; Job x. 21; Eccl. ix. 10). Others understand by *châdhel* (=rest), “the present age,” “time,” “the world” ever tending to its end (=cessation). v. 12. “Dwelling;” “habitation,” so Gesenius. These comparisons are to be met with in Job: the bodily frame as the “dwelling” of the soul, Job iv. 19; 2 Cor. v. 1—4; 2 St. Peter i. 13, 14; “the tent,” Job iv. 21 (Hebrew text); the “cutting

¹ Qimchi, “in the *cutting off* of my days;” so too de Muis and Agellius.

short" of life, Job vi. 9; xxvii. 8 (text); "weaver's shuttle," Job vii. 6. But "age," "generation" (*i.e.*, lifetime), are favoured by Rashi, and the Targum of Jonathan, "From the children of my *generation* are my days removed, they are cut short, they *are departed* from me, and are *folded up* like a shepherd's tent." In Ps. xlvi. (49) 20; the word in text (*dôr*) may be rendered "habitation." Or again, *dôr* may be taken of his "race," his "posterity." From 4 (2) Kings xxi. 1 (cf. Isai. xxxviii. 5), we may infer that the King was then without issue, so that his premature death would render impossible the fulfilment of the Messianic promises. "Plucked up," used of the ropes of a tent. "I have cut off," &c., of Masoretic text, creates a difficulty, as his impending death was surely not to be self-inflicted, hence the ancient versions, one and all (Syriac, Symmachus, Theodotion), render the verb in Passive. "Rolled up" of Vulgate (cf. Revised Version, "I have *rolled up* like a weaver my life") comes from vocalizing the verb in text (*n-gh-l-h* = *nigh'lâh*, from *gâlâh*, "he was naked, made naked"), as *nâgh'ollâh*, from *gâlal*, "he rolled." As shown above, Targum combines the two meanings, and favours the Vulgate version of next clause. Targum, "My life is cut short like the *wool* of shepherds. By this sickness He (God) will cut me down." Bickell's rendering preserves the parallelism and connection of the clauses better than any other: "My habitation is taken away and is gone from me; as a shepherd's tent am I rolled up; as a weaver does he cut off my life from the thrum." "From morning," &c.; he expected death in the course of the day of Isaías' warning. v. 13. "I calmed [my mind] until morning," so Gesenius; not very different from Vulgate, "I was hoping" (cf. St. Jerome on Job iv. 7). Others, taking "*lion*" from the next clause, "I compared [myself] to a lion;" Targum, "I *roared* like a lion;" Vulgate, "I was hoping [to live at most] till the next morning." "Break [crush] . . . bones," better taken impersonally, or of the virulence of the disease, as the agent; he expects death in the evening at the latest. v. 14. "As a swallow" (*k'sûs*); the next word ("âghûr") puzzles translators: Aquila renders these two initial words, "as a horse *agor*" (*sûs* more commonly = "horse"); Theodotion, "sîs *agor*" (merely transliterating text); Symmachus, "as a swallow

shut up" (= caged [?]). In Jerem. viii. 7, Vulgate renders these same words, "swallow and stork;" LXX. omits the second word. St. Jerome's "chick of a swallow" (= young swallow), shows that he took *âghûr* to mean "twittering," which suggested the cries of the nestlings eager for the food brought by the parent bird, hence "young swallow." Gesenius (*Heb. Lex. s.v.*) suggests for "twittering" (which he adopts in his *Thesaurus*), "a swallow flying in circles;" Syriac, "a chattering swallow." "I moaned;" verb in text means "to murmur," "mutter," "meditate." "Mine eyes languish [with desire]," or "grow dim." "Be surety;" Gesenius, *i.e.*, "take me under Thy protection." In early copies of Vulgate, *sponde* (= "be surety") is read instead of *responde* (= "answer"), which may be taken as equivalent to the former. "I suffer violence" (*vim patior*), is a forensic phrase, indicative of helplessness under wrong, or oppression; so too *respondere*, in this connection, denotes the office of a patron, or advocate. v. 15. In text, this marks a revulsion of feelings on receiving the assurance that his life was spared (*supra*, v. 5). "What can I say"—that were an adequate thanksgiving? "He has both promised me"—recovery and length of days, "and HE Himself has performed [it]." "I-will-go-slowly" (*i.e.*, submissively); "I will act modestly and submissively, as if I would never cease to lament," Gesenius (*s.v. dâdhâh*). The verb, "I-will-go-slowly," occurs only here and in Ps. xli. (42) 5; hence a variety of renderings, Syriac reading "my sleep" instead of "my years" (for *shenôthay* of text, *sh'nâthî*), "He has taken away all my sleep." No visible difference between the words in the *unpointed* text. In some copies of LXX. Theodotion's rendering is met with, "He has led me all my years" (*αὐτὸς ἐποίησεν καθοδήγησιν πάντας ἐνιαυτούς μου, avtos epoieesen kathodeegeesin pantas eniauтоis mou*). Foreiro aptly observes that *'edadâh* means "to go," "to walk;" thus in text of Eccl. vi. 9, we read, *lit.*, "than the walking of soul;" in Revised Version, "than the wandering of desire" (*lit. for "philosophical speculation" [?]*);¹ but "to walk through (over [?]) all one's years" comes to much the same as Vulgate "I will reflect upon." v. 16. "Si" (=if) is wanting in text, and in the earlier editions and MSS. of St. Jerome, and is unnoticed

¹ Knabenbauer's explanation of the clause (*Isaias*, tom. ii.).

by several commentators. According to Kaulen, it may be an interrogative particle. On account of the ambiguity of the prepositions, expositors differ here. It were well to bear in mind that in Vulgate the plaint continues till v. 17, where *Tu autem* (= "But Thou") introduces the transition from complaint to thanksgiving, which, in text, begins at v. 15. In Vulgate, v. 15 may be rendered, "Why call upon God for deliverance? 'Tis He that has sent this mortal sickness. It remains then for me but to call to mind my bygone years in bitterness of soul." v. 16. The trials and miseries of our mortal life—"Lord, hast Thou indeed appointed to us a life so full of misery? Is my life to end thus?—'in the midst of my days.' I submit to Thy chastening, yet do Thou prolong my days." A prayer the following consideration gives weight to: "Lo, in the flower of mine age, while (on account of mine efforts to restore Divine worship, and mine own piety, I looked forward to the long and prosperous life promised to the godly) I am suddenly cut off as one of the wicked—'exceeding bitterness.'" In text, v. 16. "By these things [Thy promises and wondrous deliverances] men live [cf. French *l'on vit*, German *man lebt*] and my life is wholly stayed by these things" (mentioned in v. 15). "Thou shalt heal me [*or*, do Thou heal me] and prolong my life." "Chasten" (*corripias*) of Vulgate comes from reading *hâlam* = "he smote," "beat," instead of *châlam* of present text (*Hê* instead of *Hêth* = *Chêth*). v. 17. "In peace;" so St. Jerome's comment shows *in pace* of Vulgate is to be taken. "When peace was restored to my people, and the city was in security, I alone was brought down to death's door: thus was peace more bitter than any bitterness. But THOU hast clung to my soul (=my life), [and drawn it up] from the pit of destruction," or "nothingness" (pregnant construction). "Cast behind—back," *i.e.*, forgiven and forgotten (cf. 3 (1) Kings xiv. 9; Ezech. xxiii. 35; Ps. xlix. (50) 17). v. 18. The dead can no longer join in public worship, to which the verbs in text mainly refer; cf. "when no man *can work*" (St. John ix. 4). "Cannot hope," being no longer *in via* (on the way), but *in termino*, they can neither merit, nor demerit—have nothing more to hope for. v. 19. "Living," a repetition marking grateful jubilation. "Sons," perhaps yet to be begotten. v. 20.

"YHWH [is at hand, ready] to save." "Our songs," the public thanksgiving for his recovery. "Stringed instruments;" like his forefather David. His zeal for the splendour of Divine worship is recorded 2 Chron. xxix. ; for his endeavours to promote sacred music, cf. 2 Chron. xxix. 25—30.

The race of Adam lay under the doom of death, and of everlasting damnation, when God sent Him of whom the Prophet Yesha^{yâhû} (=Isaiah = Divine deliverance) was a type, to announce and to bestow salvation. When reciting this Song, we would do well to recall to mind our former wretched condition, and to give thanks for this deliverance. In the Lauds of the Office of the Departed, this Song, in its former part, voices the plaint of the holy souls yearning for the vision of God (cf. v. 13). The remaining verses may be taken as their thanksgiving for the release a sure and certain hope makes, as it were, already present to them—hence its selection for Lauds.

THE SONG OF THE THREE HOLY YOUTHS. (Dan. iii. 57—88.)

[Lauds on Sundays and Festivals, and for Ferias in Paschal-time.]

57. All ye works of the Lord, bless the Lord : Praise and highly-exalt Him for ever.

58. Ye angels of the Lord, bless the Lord : Praise and highly-exalt Him for ever.

59. Ye heavens, bless the Lord : Praise and highly-exalt Him for ever.

60. All ye waters that are above the heavens, bless the Lord : Praise and highly-exalt Him for ever.

61. All ye hosts of the Lord, bless the Lord : Praise and highly-exalt Him for ever.

62. Sun and moon, bless ye the Lord : Praise and highly-exalt Him for ever.

63. Stars of heaven, bless ye the Lord : Praise and highly-exalt Him for ever.

64. Every shower and dew, bless ye the Lord : Praise and highly-exalt Him for ever.

65. All ye winds of God, bless the Lord : Praise and highly-exalt Him for ever.

66. Fire and solar-heat, bless ye the Lord : Praise and highly-exalt Him for ever.

67. Winter and summer, bless ye the Lord : Praise and highly-exalt Him for ever.

68. Ye dews and rime, bless the Lord : Praise and highly-exalt Him for ever.

69. Ye frost and cold, bless ye the Lord : Praise and highly-exalt Him for ever.

70. Ice and snow, bless ye the Lord : Praise and highly-exalt Him for ever.

71. Nights and days, bless ye the Lord : Praise and highly-exalt Him for ever.

72. Light and darkness, bless ye the Lord : Praise and highly-exalt Him for ever.

73. Lightnings and clouds, bless ye the Lord : Praise and highly-exalt Him for ever.

74. Let the earth bless the Lord : Let it praise and highly-exalt Him for ever.

75. Ye mountains and hills, bless the Lord : Praise and highly-exalt Him for ever.

76. All ye things that-sprout-forth on the earth, bless the Lord : Praise and highly-exalt Him for ever.

77. Ye well-springs, bless the Lord : Praise and highly-exalt Him for ever.

78. Ye seas and rivers, bless the Lord : Praise and highly-exalt Him for ever.

79. Ye whales and all that move in the waters, bless the Lord : Praise and highly-exalt Him for ever.

80. All ye fowls of the heaven, bless the Lord : Let it praise and highly-exalt Him for ever.

81. Ye beasts wild and tame, bless the Lord : Praise and highly-exalt Him for ever.

82. Ye children of men, bless the Lord : Praise and highly-exalt Him for ever.

83. Let Israël bless the Lord : Praise and highly-exalt Him for ever.

84. Ye priests of the Lord, bless the Lord : Praise and highly-exalt Him for ever.

85. Ye Servants of the Lord, bless the Lord : Praise and highly-exalt Him for ever.

86. Ye spirits and souls of the just, bless the Lord : Praise and highly-exalt Him for ever.

87. Ye holy and humble-men of heart, bless the Lord : Praise and highly-exalt Him for ever.

88. Ananias, Azarias and Misaël, bless ye the Lord : Praise and highly-exalt Him for ever.

89. [Bless we the Father, and the Son, with the Holy Ghost : Let us praise and highly-exalt Him for ever.]

Blessed art Thou, O Lord, in the firmament of heaven : And worthy-of-praise, and glorious and highly-exalted for ever. (v. 56 transposed.)

This sublime hymn forms part of that we find in the deuterocanonical addition to Daniel (iii. 52—90), translated by St. Jerome from Theodotion's version. It is wanting in the Hebrew text. In the Breviary the ever-recurring refrain, "Praise and highly exalt," &c., is for the most part omitted, so that, as a rule, two verses coalesce into one. It is said that Pope St. Damasus I. added v. 89, to glorify the Most Holy Trinity, and transposed v. 56 (iii. Daniel) to its present position, as the *finale* of the Song. This verse takes the place of the lesser Doxology ("Glory to the Father," &c.), which, on that account, is omitted at its close. At Sunday Lauds, it is a thanksgiving for the resurrection of the Crucified, the earnest of the glories wherewith Nature is to be invested at His second coming. On festivals, it invites the creation to join with us in celebrating the mystery, or in praising the wonders God has wrought in His Saints. The altar is the source of a hallowing virtue and glorified renewal, which reach even the irrational and inanimate creation (in the early ages the Sacramentals were blessed and administered during Mass). Meet then is it that, when returning from the Eucharistic celebration, we should invite all creatures to join us in thanksgiving to Him who daily feeds us with His glorified Flesh and Blood, thus imparting to us the earnest of the glory to come, which from risen

humanity will flow forth and transfigure “the new heavens and earth we look for, according to His promise” (2 St. Peter iii. 13).

v. 57. A general summons to all creation. Nature rehearses the praises of God, in that it shows forth the traces of His wisdom and power, and clearly mirrors the invisible things of the Godhead (cf. Wisdom xiii. 3—5; Rom. i. 19, 20). vv. 58, 59. Vulgate here follows LXX., as in Theodotion v. 58 follows v. 59. He seems to have taken “heavens” in the fullest amplitude of its meaning; while LXX. follow the order of dignity—“angels,” the first and most gifted of creatures. In v. 59, “heavens” is by them taken in its more restricted sense, as appears from v. 60; cf. v. 80. v. 60. LXX., “Ye waters *and* all the things above the heavens;” but this conjunction is omitted by Theodotion and by most ancient versions. v. 61. “Hosts;” Theodotion, “host” in Singular. The starry heavens, the constellations, planets, &c. Cf. Isai. xl. 26; Baruch iii. 34, 35. v. 64. The Song passes now to the several sublunary phenomena. v. 65. “Winds of God;” LXX. and Theodotion, “All ye winds, bless ye the Lord” ($\pi\alpha\nu\tau\alpha\tau\alpha\pi\nu\epsilon\mu\alpha\tau\alpha$, $panta ta pnevmeta$); cf. “Stormy wind,” Ps. cxlviii. 8. v. 67. The Sarum Breviary reads here, “frigus et aestas” (summer), instead of “aestus” of the received text; LXX., $\rho\hat{\imath}\gamma\oslash\kappa\alpha\hat{\imath}\psi\hat{\imath}\chi\oslash\oslash$, $rhigos kai psychos$ (frost and cold) coupling together, as in v. 66, two similar things. Theodotion, Syriac, and Old Italic omit vv. 67, 68, and differ in the sequence of the verses; vv. (of LXX. and Vulgate) 66, 71, 72, 69, 70, 73, thus avoiding needless repetitions, such as “dew” (*ros, rores*), vv. 64, 68; “Cold,” vv. 67, 69. v. 71. “Nights” precedes “days,” conformably with the Shemitic custom of fixing the beginning of the day at the preceding evening. v. 78. In Theodotion and Old Italic, “sea” in Singular. v. 77 (Vulgate) follows next. The repetitions just now noticed may be due to the translator’s inaccurate rendering, or misunderstanding of the Chaldaic text, in which the same word occurs with different shades of meaning. v. 83. “Israël” chosen by special predilection. v. 85. “Servants,” *i.e.*, most probably Levites and the inferior ministers of the Temple. v. 87. “Humble of heart,” or “afflicted,” but bearing affliction with resignation.

SONG OF HABACUC. (Hab. iii.)

[Friday at Lauds.]

1. A Prayer of Chabhaq-qûq the prophet, on Shigh'-yônôth :

2. YaHWeH, I-have-heard the report of Thee, [and] am-(was)-afraid ; YHWH, Thy work, in the midst of years do-Thou-revive it ; In the midst of years make - it - known : In wrath remember mercy.

3. God comes from Têmân, And the Holy-One from Mount Pârân. Selâh. His glory covered the heavens, And of His praise the earth was-full.

4. And [His] brightness was as the light. He had horns in His hand (lit., Horns from His hand to Him) : And there was the covering of His might [the hiding of His power].

5. Before Him went pestilence : And burning - fever went-forth at His feet.

6. He-stood, and measured the earth ; He-beheld, and made the nations tremble ; And the everlasting mountains were - scattered - into - dust, The everlasting hills sank-down : His ways are everlasting.

1. A prayer of Habacuc the prophet, for ignorances.

2. O Lord, I-have-heard the report of Thee, and was-afraid ; O Lord, Thy work, in the midst of years do-Thou-quicken it ; In the midst of years make it known : In wrath remember mercy.

3. God shall-come from the South. And the Holy-One from Mount Pharan : His glory covered the heavens, And of His praise the earth was full.

4. His brightness shall be as the light. Horns are in His hands : There was His power hidden :

5. Before Him stalks death : And the devil goes-forth at His feet.

6. He-stood, and measured the earth ; He-beheld, and drove-asunder the nations ; And the everlasting mountains vanished-into-dust, The hills of the world were-bowed, At His everlasting goings-forth.

7. I-saw the tents of Khû-shan under calamity: The curtains of the land of Midh'yân trembled.

8. Was YâHWeH angry against the rivers? Was Thy wrath against the rivers? Thine indignation against the sea: That Thou-didst-ride on Thy horses, [On] Thy chariots of salvation?

9. Thy bow was made quite bare; The oaths of (i.e., to) the tribes were a [sure] word. Selâh. Thou-didst-cleave the earth with rivers.

10. The mountains saw Thee, and were-in-travail; The tempest of waters overflowed: The deep gave (i.e., uttered) his voice, And lifted-up his hands on high.

11. The sun [and] moon stood-still in their (lit., her) habitation: At the light of Thine arrows they-went; At the gleam of the lightning of Thy spear [i.e., Thy glittering spear].

12. In indignation Thou-didst - march through the land: In anger Thou-didst-trample down (i.e., thresh) the nations.

13. Thou-art-come-forth for the salvation of Thy

7. For [their] iniquity I-saw the tents of Æthiopia [tremble]: The curtains of the land of Madian were-dismayed.

8. Wast-Thou-angry with the rivers, O Lord? Or was Thy wrath against the rivers? Or Thine indignation against the sea: That Thou-didst ride on Thy horses, And Thy chariots were salvation?

9. Thou wilt surely take up Thy bow ; [According to] the oaths to the tribes, which Thou didst utter: Thou-didst-cleave the rivers of the earth.

10. The mountains saw Thee, and were-in-pain ; The inundation of waters passed-over : The abyss uttered her voice; The deep-flood lifted-up its hands.

11. The sun and moon stood-still in their habitation: At the light of Thine arrows ; They went at the shining of Thy glittering spear.

12. In fury Thou - didst - trample upon the land: In anger Thou - didst - astound the nations.

13. Thou-art-come-forth for the salvation of Thy

people, For victory with Thine anointed: Thou-didst-strike-off the head from the house of the wicked-one, Laying-bare the foundation even to the neck. Selâh.

14. Thou - didst - thrust-through with his own spears the head of his leaders ; They - rushed - [upon me]-like-a-storm to scatter me : Their rejoicing was as to devour the poor secretly.

15. Thou-didst-tread the sea with Thy horses : The foam of mighty waters.

16. I-heard, and my belly trembled ; At the voice my lips quivered ; Rottenness entered into my bones, and my knees and feet trembled (lit., I trembled in my lower-parts) : I who must-silently-wait for the day of trouble, When [it (?)] he-comes - up against the people [that-] shall-invade them (lit., him).

17. For [though] the fig-tree shall not blossom, And there be no produce in the vines ; The labour of the olive may-fail, And the fields yield no food : The flock may-be-cut-off from the fold, And there-shall be no cattle in the ox-stalls ;

18. Yet I will-rejoice in

people, For victory with Thine Anointed : Thou-didst-smite the head from the house of the wicked-one, Thou - didst - lay - bare its foundation even to the neck.

14. Thou-didst-curse his sceptres, the head of his warriors, rushing on like a whirlwind to scatter me ; Their exultation was as that of one who devours the poor-man secretly.

15. Thou madest a path in the sea for Thy horses, In the mire of deep waters.

16. I-heard, and mine inmost parts shuddered, My lips quivered at the report ; May rottenness enter into my bones, and swarm beneath me ; That I-may-rest in the day of trouble, That I-may-go-up to our girded people.

17. For [though] the fig-tree shall not blossom, And there be no fruit in the vine-yards : The labour of the olive may disappoint ; and the fields yield no food : The flock shall - be - cut - off from the sheep-fold, And there be no cattle-in the stalls :

18. Yet I will-rejoice in

YāHWeH : I-will-joy in the God of my salvation.

19. YHWH 'Adônây is my strength, And He-makes my feet like hinds' [feet], And will-make-me-to-walk on my high-places : For the Chief - Musician on my stringed-instruments.

the Lord : And will-exult in God my Saviour.

19. The Lord God is my strength, And He-will-make my feet like harts' [feet], And will-lead me on my high-places : He, the conqueror, while I sing psalms.

This sublime poem is the third and closing chapter of the prophecy of Habacuc. Chap. i. 2—4 opens with a denunciation of the crimes of Judah. 5—11 contain a warning of impending punishment, at the hands of the Chaldæans, as ministers of Divine justice. After a series of plaints and questionings (vv. 12—17), he receives (chap. ii.) the assurance that Israël is to be restored, and of the utter ruin which is to overtake the Chaldæans. The Song (chap. iii.) may be said to combine the two moments of his prophecy. In v. 2 we have a brief summary of the Song ; vv. 3—7, the glories and terrors of the Theophany, followed by a two-fold description of the vengeance in store for the oppressors of God's people, presented (vv. 8—11) figuratively, and then (vv. 12—15) in terms setting forth the Divine action. In both descriptions mercy tempering wrath, judgment is not lost sight of (cf. vv. 9—13). He next passes to the fear wherewith it behoves the people to await the impending chastisements (vv. 16, 17), a fear to be tempered with the steadfast hope of future deliverance.

v. 1. *Tephillâh*, or “Prayer” in the wider meaning, which comprehends every lifting up of the mind to God ; an earnest and prayerful meditation on the wrath to come ; in a word, *mental prayer*. “Shigh'yôñôth,” derived by St. Jerome from *shâghâh* (= “he wandered,” “went astray”) ; it occurs once only, in Singular (*shighâyôn*), in Title of Ps. vii. Aquila and Symmachus agree here with St. Jerome (*ἐπὶ ἀγνοημάτων, epi agnoematōn*) ; Theodotion, “for voluntary [faults] ;” if, however, we are not to read “involuntary,” *ἀκουσιασμῶν, akousiasmōn*, for *ἔκουσιασμῶν, hekousiasmōn* ; LXX., “Prayer of . . . with a song (*μετ’ ὠδῆς, met’ odes*).” But it is needless to multiply conjectures ; the meaning of the word is irrecoverably lost. v. 2. “Report,”

declaration of the judgment impending over Judah and the Chaldaean. “Midst of years,” to be referred (perhaps) to “the time appointed” for the fulfilment of the vision. LXX., “Between (in the midst of) two living creatures [ζώων, *zôôn*, animals] Thou shalt be known.” This rendering, taken from the pre-Hieronymian Latin version, is still preserved in Respond 4 and Respond 6 of the Nocturns of Christmas Day and of the Circumcision respectively, and in the Tract following the first Lesson in the Mass of the Presanctified. Tertullian, with some others, interprets it of the two thieves. Another view of Tertullian applies this to Moses and Elias witnessing to the Christ on the Mount of the Transfiguration. Others take it to mean the Jews and Gentiles called to the unity of the Church—the two Testaments. In some old *Catenæ* of LXX., for ζώων, *zôôn* (animals), ζωῶν, *zôôn* (= “lives,” “ages”) is read. v. 3. “Têmân,” “the South,” its meaning as a common noun. So Vulgate and Theodotion; but LXX., Aquila, and Symmachus, Θαιμάν (= “Thaiman”), a topographical name designating the region to the east of Edom, or Idumæa, S.E. of Palestine. As “Mount Pharan” occurs in the next clause, *Teman* seems to be required by the parallelism. The allusion to Deut. xxxiii. 2 is obvious. “Paran,” “Pharan” (as St. Jerome invariably transliterates Hebrew פ initial by *Ph*), a waste mountainous region lying between Arabia Petræa, Palestine, and Edom. The Prophet depicts the coming manifestation of God, as Judge, Avenger, and Deliverer, by traits borrowed from the Sinaïtic Theophany and from the several events of the desert pilgrimage. “Covered,” dimmed the light of the heavenly bodies. “Praise,” majesty, splendour, the manifestation whereof will call forth hymns of wondering praise (cf. Isai. vi. 3, “The whole earth is full,” &c.). v. 4. “As the light,” i.e., the sun. “Horns from His hand,” so literally in text. “Horns” = lightning-flashes (Gesenius, s.v.); “rays,” cf. Exod. xxxiv. 29 (LXX. rendering), “the appearance of the skin of his (Moses) face was-made-glorious,” referred to 2 Cor. iii. 7. “There was,” &c.; for *shâm* (= “there”) of present text, LXX., Syriac, Aquila, Symmachus read *sâm* (= “he placed”), whence in Syriac version, “In the city of His hands *He will put* His strength.” v. 5. Having described the majesty of the Divine manifestation, the poet proceeds to delineate His

action, as avenger and judge. "Death" (in text, *dâbher*), which, in several other passages, St. Jerome renders "pestilence." "Reseph," rendered here "devil" by St. Jerome, who learned from his Hebrew teachers that *resheph* was their name for the chief of the apostate spirits; but Job v. 7, "bird;" Cant. viii. 6, "lampades" = flames, fiery flashes; Ps. lxxv. (76) 4, "volatilia" = "the flying [shafts] of the bow." Aquila, Symmachus, and Theodotion here render it "bird," *i.e.*, ravenous, swift-winged bird. Text, as it stands, means "and a *burning fever* follows in His wake." v. 6. "Measured;" LXX., "and the earth quaked;" Targum, "and shook the earth;" Syriac, "He measured," "And made the nations to tremble." "Everlasting mountains," "hills," mountain-ranges and hills as old as creation, as immovable as the earth itself. "Hills of the earth;" Vulgate, *colles mundi* (of the *world*), *i.e.*, "everlasting hills," as "*ôlam* of text (= *seculum*), save in later writings, is never used to mean "world," not even in Eccl. iii. 11, where "eternity" (= desire of eternity) is a better rendering. "His goings-forth are [as] of old;" explained by Thalhofer, "In His Self-manifestation by signs perceptible to sense, as judge and avenger, He will appear as of old." v. 7. "For iniquity" is intended by St. Jerome to be taken in its obvious sense, as he interprets "the tents of Ethiopia" of the worldly-minded, but, as *iniquitas* is frequently used in Latin for untoward conditions of affairs, times, and places, it is close enough to the text, "in affliction," "under calamity." "Khûshân . . . Midian;" Targum understands this as alluding to Judges iii. 8, 10, and to Gedeon's rout of the Midianites (Judges vi. vii.). With LXX., St. Jerome, and most expositors, *Khûshân* is to be taken for *Kûsh*, *i.e.*, Æthiopia. "Curtains," "veils;" Vulgate, "skins," *i.e.*, tents covered with skins. v. 8. The judgment to come passes before the poet's mental vision, under its two-fold aspect of vengeance on the oppressors of God's people, and of the wondrous deliverance of the chosen race. By investing it with the features of former judgments and mercies, the Prophet sets forth the unity of the plan, and of the aim of the successive manifestations of God in history. "Rivers . . . sea," refer to the passage of Jordan, the crossing of the Red Sea. "Thy horses," the storm-clouds whence God flashed lightnings on the Egyptian host, Exod. xiv. 24 (cf. Ps. ciii. (104) 3, "Who

makes the clouds His chariot"). Chariots of victory = victorious war-chariots. v. 9 combines the destruction of the enemies with the deliverance of Israël. *Literal* text, "With nakedness shall thy bow be-made-naked ; the oaths of (= to) the tribes, a word ;" Syriac, "Waking, Thy bow shall awake ;" Targum, "Thou art surely made manifest in Thy power, on account of the covenant Thy Word (*Memra*) entered into with the tribes for ever." *Mattôth* (here rendered "tribes") may mean "sceptres" (LXX., "Bending, thou didst bend thy bow at sceptres, saith the Lord"); "spears," "staves" (so rendered *infra*, v. 14), "rods." If "oaths" be referred to (Deut. xxxii. 40—42), we may, with Thalhofer and Revised Version, choose the alternative rendering, "Sworn were the *rods* (*i.e.*, punishments) of [Thy] word." Syriac, "Sated shall *darts* be at Thy glorious behest," taking *shebhu*"ôth (= "oaths") of text for an inflexion of *sâbha*" (he was satisfied, sated). Better, however, with St. Jerome, to take "oaths" as a complement of the initial verb ("lay-bare," "awaken"), "Thou shalt awaken (fulfil) the promise contained in, and confirmed by Thine oaths to the tribes." "Thou didst cleave," &c. ; the Selâh immediately preceding shows that this clause should begin v. 10. Cf. Pss. lxxvi. lxxvii. (77, 78) 17, and 15, 16. Targum paraphrases it, "By the sweat of solid rocks there burst forth rivers overflowing the land." v. 10. "Mountains," cf. Pss. xcvi. (97) 5; cxiii. (114) 3, 4. "Tempest of waters," waters pouring down from the clouds, bursting up from the earth, cf. Isai. xxiv. 18. "Voice," the noise of the flood. v. 11. The storm-clouds intercept the light of sun and moon. "Habitation," whence they are figured to go forth, when shining upon the world, cf. Ps. xviii. (19) 6. "They went," *i.e.*, sun and moon depart, vanish. v. 13. "With Thine anointed;" LXX., in some MSS., "to save Thine anointed-ones;" Targum, "to redeem Thine anointed one." "Thine anointed" is gratuitously interpreted of Cyrus, of whom there is here no definite prophecy. "With Thine anointed" ("cum Christo tuo") of Vulgate is better rendered as the direct object of "to save," "to save (to give victory to) Thine anointed, theocratic King," or "Thine anointed people, with whom Thou hast made a covenant" (cf. Isai. iii. 14. "With the elders" does not imply that they will be assessors, but that they are to be judged). The utter ruin of the Chaldæan Empire is figured by the wholesale

demolition of a house. v. 14. This threatened overthrow is here described literally. "Thou hast cursed;" "curse" is one of the meanings the verb in text bears (*nâqabh'tâ*), but 4 (2) Kings xviii. 21 he renders it "pierce," which is close to LXX., Syriac, and Targum. There is no small ambiguity in the word *perâzâv*; by St. Jerome, "warriors;" Gesenius, "leaders," "officers;" LXX. and Syriac, "princes" (*δυναστῶν*, *dynastōn*); Targum, "army." By modern expositors, "villages," "unwalled settlements," "open places," "hordes." v. 15. The overthrow of Babylon and release of the captives are presented under the figure of the passage from Egyptian bondage and the crossing of Jordan, despite the *mud* of its bed (*chômer*, in text = "foam," "surge," "clay," "mire"). v. 16. Cf. v. 2, "I feared." His prophetic forecast inspires him with compassion for the Chaldaeans, and for his own people, for whom calamities are in store (cf. i. 6, &c.; iii. 17), which cannot be averted (cf. ii. 3). Text runs as follows: "[I] who shall-rest until the day of tribulation, to go-up (for going up) to the people he-shall-invade him (it)." The several ancient versions seem, one and all, to have had the present text before them, but to have read some few letters differently. LXX., "I will rest in the day of affliction, from going up to the people of my sojourning;" Syriac, "For He declared and showed to me the day of calamity, which is to come upon the people;" Revised Version, "That I should rest in [waiting for] the day of trouble, when it comes up against the people which invades him in troops." In margin, "When he that shall invade them in troops comes up against the people," or, "comes up to invade them." Another rendering, "When it comes upon the people assailing him [us (?)]." v. 17. A description of the havoc wrought by the invaders. "Olive, may lie," so literally, an expression common in Latin poetry for fields, vineyards which disappoint expectations by failing to yield fruit. v. 19. "High places" (= *bâmôth*, in text), *i.e.*, Chanaan, the Promised Land; cf. Deut. xxxii. 13. "For the Chief-Musician;" in his commentary, St. Jerome deals with these two final words (*lannatsêach bineghînôthây*) as the title of the Song. In his version of the Psalms, he invariably renders the word corresponding to "the Chief-Musician" in the titles, "Victori" (= "to the victor," "conqueror"), so too here, in commentary. As the judgment denounced against the

Chaldaeans prefigures the victory of the Christ over sin and its author, and over death, "the wages of sin," this Song is typically Messianic, hence is it assigned for Ferial Lauds on Fridays, and for Good Friday Lauds. The extracts from the ancient versions show that both translation and commentary are, to some extent, conjectural.

SONG OF THE BLESSED VIRGIN MARY.

(St. Luke i. 46—55.)

Vulgate.

46. And Mary said, My soul doth-magnify the Lord,

47. And my spirit exults in God my Saviour.

48. For He-has-looked-upon the low-estate of His bond-maiden; For behold, from henceforth all generations shall-call me blessed.

49. For He that is mighty has-done to me great-things; And holy is His Name.

50. And His mercy is from generation to generations, to-them-that-fear Him.

51. He - has - wrought strength with His arm; He-has-scattered the proud in the purpose of their heart.

52. He-puts-down poten-tates from [their] seat; And exalts them-of-low-degree.

53. The hungry He-fills

P'shitta (=simple) Syriac.

46. And Maryam said, My soul doth-magnify the Lord,

47. And my spirit rejoices in God my Saviour (lit., Preserver).

48. For He-has-looked upon the low-estate of His bond-maiden; For behold, from henceforth all generations shall-give (i.e., ascribe) to me blessedness.

49. For Hé that is-mighty has-done to me great-things; And holy is His Name.

50. And His graciousness is unto races and genera-tions on them-that-fear Him.

51. He-has-wrought the victory with His arm; He-has-scattered the proud in the thought of their heart.

52. He-casts-down the mighty from thrones: And exalts the lowly.

53. The hungry He-satis-

with good-things : And the rich He-sends empty away.

54. He-took-by-the-hand Israël His servant : Being-mindful of His mercy,

55. (As He-spoke to our fathers), To Abraham, and to his seed for ever.

fies with good-things : And the rich He-sends away emptily.

54. He-has-helped Israël His servant ; And was-mindful of His graciousness,

55. As He-spoke with our fathers, with Abraham, and with his seed for ever.

Filled with the spirit of prophecy, Elizabeth greets her kins-woman with praises which the latter, in this sublime hymn, refers to God. "My soul magnifies ;" St. Ambrose (*in Luc. lib. ii. § 27*) observes : "God can receive no increase of greatness from the human voice, but is magnified in us. For the Christ is the Image of God ; hence, when the soul elicits a just or pious act, it magnifies that image of God after which it is created ; and while it thus magnifies Him, it is raised to a higher eminence by a certain participation of His greatness." "My spirit exults ;" the aorists in the Greek original are general or gnomic. Filled with the fulness of Him who was "anointed with the oil of gladness above His fellows," the joy of the All-holy and Supremely-Blessed passes human thought and expression. "My soul," "my spirit ;" as St. Basil observes, she means one and the self-same thing, the "soul," the life-giving principle of the body, which is in itself "a spirit," an immaterial substance. "My Saviour," *my* Jesus, yea, *mine*, by a title shared but with Him who begat the Word before all ages. v. 48. "Lowly condition," Vulgate, *humilitatem* (= humility), may be understood either of the virtue, the interpretation favoured by most of the ancient expositors, or of a lowly and abject condition, which Maldonatus adopts for several solid reasons. "Bond-maiden ;" her hallowed lips repeat the word she coupled with the *Fiat* of heroic faith, and lowly obedience, that inaugurated the new Creation. (St. Luke i. 38.) "All generations," a prophecy, as the Fathers observe, of the catholicity and perpetuity of the Church. v. 49. The reason of this perpetual encomium, "For the Mighty-One, whose Name is holy, has done great things to me." "Mighty," corresponding to the Hebrew *gibbôr* (Ps. xxiii. (24) 8); to 'El *Shadday* ("God

Almighty"), Gen. xvii. 1; xxviii. 3; Exod. vi. 3. "Holy . . . His Name;" "Holy," Ps. cx. (111) 9; "Thou only art holy," Apoc. xv. 4. "Name," frequently in the Hebrew Scriptures a reverent periphrasis for "God." v. 50. "Mercy;" in text, *ελέος, eleos*, the usual rendering in LXX. of *chesedh* (=loving-kindness, graciousness, and of their manifestations in God's dealings with men). "From generation," &c.; in text, "unto generations of generations," corresponding to Hebrew *ledôr, wa dôr* (=to generation and generation). v. 51. "Arm," cf. Ps. lxxxviii. (89) 14, "Thine is an arm with might." "He has scattered," &c., cf. Job v. 11—13. A German rationalist has recorded his conviction that this Hymn gives proof of a mind deeply versed in the Divine Scriptures. v. 52. Literally in text, "He-puts-down potentates from thrones;" "potentates" (*δυνάστας, dynastas* = "dynasts," "princes," "rulers"); especially "the prince of this world," "the world-rulers of this darkness" (Ephes. vi. 12). v. 53. "Hungry," cf. Isai. lxv. 13; Ps. xxxiii. (34) 11; St. Matt. v. 6. v. 54. Literally in text, "He has taken by the hand," "laid hold of," hence "helped." "Being mindful of;" text, "to remember His mercy." "Israël," "the Israël of God." "His seed," the heirs of his faith, not his merely carnal progeny (cf. Rom. iv. 12). v. 55. Cf. Ps. xcvi. (98) 3, "He remembered His mercy . . . , to the house of Israël;" Mich. vii. 20; Gal. iii. 16. It seems from a comparison of these texts that, "As He spoke to our fathers" should be taken as a parenthesis. "He spoke," promised, promises now in course of fulfilment, as earnest of "the precious and exceeding great promises" mentioned by St. Peter (2 St. Peter i. 4). This inspired utterance of the All-holy is daily sung (recited) in the Vesper Service of the Western Churches. The earliest written trace of its adoption is found in the Rule of St. Cæsarius of Arles, where it appears as a Canticle of Lauds, as it is even now in the Greek Churches. We cannot but be impressed by the majestic and sublime simplicity of this outpouring of the Most Pure Heart of the Ever-Blessed. But no less admirable is her silence amid the great mysteries, wherein she bore so conspicuous a part, a silence we must needs imitate, of our inability to say aught that is worthy of her, who is "more honourable than the Cherubim, beyond compare more glorious than the Seraphim" (Anthem of the Greek Church).

THE SONG OF ZACHARY. (St. Luke i. 68—79.)

68. Blessed [be] the Lord,
the God of Israël: For He-
has-visited and made a ran-
som for His people,

69. And has-raised-up a
horn of salvation for us In
the house of David His
servant,

70. (As He-spoke by the
mouth of His holy prophets
who have-been of old),

71. Salvation from our
enemies, and from the hand
of all that hate us:

72. To perform mercy to
our fathers, And to remember
His holy covenant;

73. The oath which He-
swore to Abraham our father,
That He would-grant to us,

74. That being-delivered
out of the hand of our
enemies, we - should - serve
Him without fear,

75. In holiness and justice
before Him all our days.

76. And thou, child, shalt-
be-called the prophet of the
Most-High · For thou-shalt-

68. Blessed be the Lord
God of Israël: Who has-
visited His people, and
wrought (lit., made) for it
deliverance,

69. And has-raised-up a
horn of deliverance for us
in the house of David His
servant.

70. (As He-spoke by the
mouth of His holy prophets.
who [were] of old),

71. That He - was - to -
deliver us from our enemies,
and from the hand of all that
hate us.

72. And He-practised His
graciousness towards (lit.,
with) our fathers, And was-
mindful of His holy cove-
nants,

73. And of the oath which
He-swore to Abraham our
father, That He-would-grant
us,

74. That we-should-be-
delivered from the hand of
our enemies, and should
without fear serve before
Him,

75. All our days in up-
rightness and in justice.

76. And thou, child, shalt-
be-called the prophet of the
Most-High, For thou-shalt-

go-before the face of the Lord to prepare His ways ;

77. To give knowledge of salvation to His people For the remission of their sins,

78. Through the bowels of the mercy of our God, Wherein the Sun-rise from on high has-visited us,

79. To shine on them that sit in darkness and in the shadow of death, To guide our feet into the way of peace.

v. 68. Having written on a tablet in faith and obedience, "John is his name," his tongue was loosed, and he began to speak and to praise God. "Blessed," cf. Ps. xl. (41) 14. v. 69. "Horn of salvation," a mighty salvation (*i.e.*, Saviour) of the race of David; cf. "the horn of my salvation," Ps. xvii. (18) 3. "David His servant," cf. Ps. cxxxii. (132) 10. v. 70 had better be taken as parenthetical. "Prophets," whose utterances harmonize with those of David, and who foretell the never-ending duration of his kingdom, "who have been of old," *i.e.*, the ancient, the former prophets. v. 71. "Salvation," &c., had better be taken in apposition to "horn of salvation." vv. 72, 73. "To do mercy to our fathers;" "Remember," "Mercy," "Oath," are taken by some to be a latent allusion to the name of the inspired prophet, "Zachariah" (=Zekhar' Yâh = "[whom] Yâh (God) remembers"); "Mercy," Syriac "grace," "graciousness," "John" (Yehô-chânân, [whom] YeHoVaH graciously bestowed). "Oath" recalls the name of the holy Forerunner's mother, "Elizabeth" (=Elisheba = 'Eli-shebha"—"to whom God is the oath," "who swears by (=worships) God." "Covenant," or "testament;" the Greek διαθήκη, *diatheekee*, means either, but "testament" is the usual Vulgate rendering, as the "testament" avails only through the death of the testator (cf. Heb. ix. 16—20). v. 73. "Oath," probably to be taken (as by Beelen)

go-before the face of the Lord to prepare His ways ;

77. That He-may-give knowledge of life to His people For the remission of their sins,

78. Through the bowels of the graciousness of our God, Whereby the Sun-rise from on high has-visited us,

79. To give-light to them that sit in darkness and in the shadow of death, That He-may-guide our feet into the way of peace.

in apposition to “holy covenant,” ὅρκον, *orkon*, for ὅρκον, *orkou*, attracted into the case of the following “which He swore;” cf. Gen. xii. 3; xvii. 4; xxii. 16, 17; Heb. vi. 13, 14, 17. v. 75. “Holiness,” in our relations to God; “Justice,” towards men; cf. Ephes. iv. 24; 1 Thess. ii. 10. “Before Him,” hence, not a mere legal fiction; a real, not merely imputed, but *imparted* justice. v. 76. “Yea, and thou, child [in text, παιδίον (= *paidion* = “little child,” “little boy”)], shalt-be-called,” a frequent Hebraism, equivalent to “shalt-be,” as men are wont to call us, and we acquire names (cognomens) from what we are, or, at least, seem to be, cf. Isai. i. 26; iv. 3, and elsewhere. “Prophet”—“Yea, I tell you, and much more than a prophet,” says our Lord (St. Matt. xi. 9). “Go before . . . to make ready,” cf. Isai. xl. 3, 4; Mal. iii. 1; iv. 5, 6, with St. Matt. xi. 10—14; St. Luke i. 17. v. 77. “Knowledge of salvation,” *i.e.*, of the Saviour. The Forerunner thus “prepares His ways,” by bringing men to a knowledge of the “Anointed Saviour,” cf. St. John i. 29; Isai. liii. 11. “For the remission;” in text, ἐν ἀφέσει, *en aphesei* (= in remission), rightly rendered by Vulgate as equivalent to εἰς ἀφεσιν (*eis aphesin* = unto the, for the remission); cf. St. Mark i. 4; Acts v. 31. v. 78. *Lit.*, “Because of the bowels of mercy,” equivalent to the “tender mercy,” “tender pity,” a figure common to Hebrew (Prov. xii. 10) and classical writers. “Sunrise” = rising sun = “day-spring” = dawn; in text, ἀνατολή (= *anatoleé* = “sunrise”), whereby LXX. render *tsemach* (= bud, sprout, shoot, branch), from the verb *tsâmach* (= he sprouted, he produced), which, in the kindred Syriac and Arabic means “to shine,” thus justifying the LXX. and Vulgate rendering (*oriens*) in Zach. iii. 8; vi. 12. *Môtsâ* (the going-out, sunrise, dawn, east) is by LXX. and Vulgate rendered “east” (Ps. lxxiv. (75) 7). Cf. also Mal. iv. 2, “The sun of justice.” “From on high;” in Zach. vi. 12. Zorobabel, the ancestor of our Lord, according to the flesh, is directly meant. He is a type of the Christ, in that he was chosen to rebuild the Temple; but he was from below, from the earth, as his name (“born at [sown at] Babylon”) indicates, while the Christ is “from on high” (cf. St. John i. 18; iii. 31). These few verses teem with prophetic testimonies. v. 79. Isai. ix. 1, 2; the fulfilment whereof is noted by St. Matt. iv. 15, 16. “To guide” shows the purpose of the “to shine.”

THE SONG OF SIMEON. (St. Luke ii. 29—32.)

[The Canticle for Compline.]

Vulgate.

29. (Lit.) Now art-Thou setting-free Thy bondsman, O Master, according to Thy word (i.e., promise), in peace ;

30. For mine eyes have seen Thy salvation,

31. Which Thou - hast - prepared before the face of all the peoples ;

32. A light for revelation to the Gentiles, And the glory of Thy people Israël.

P'shitta.

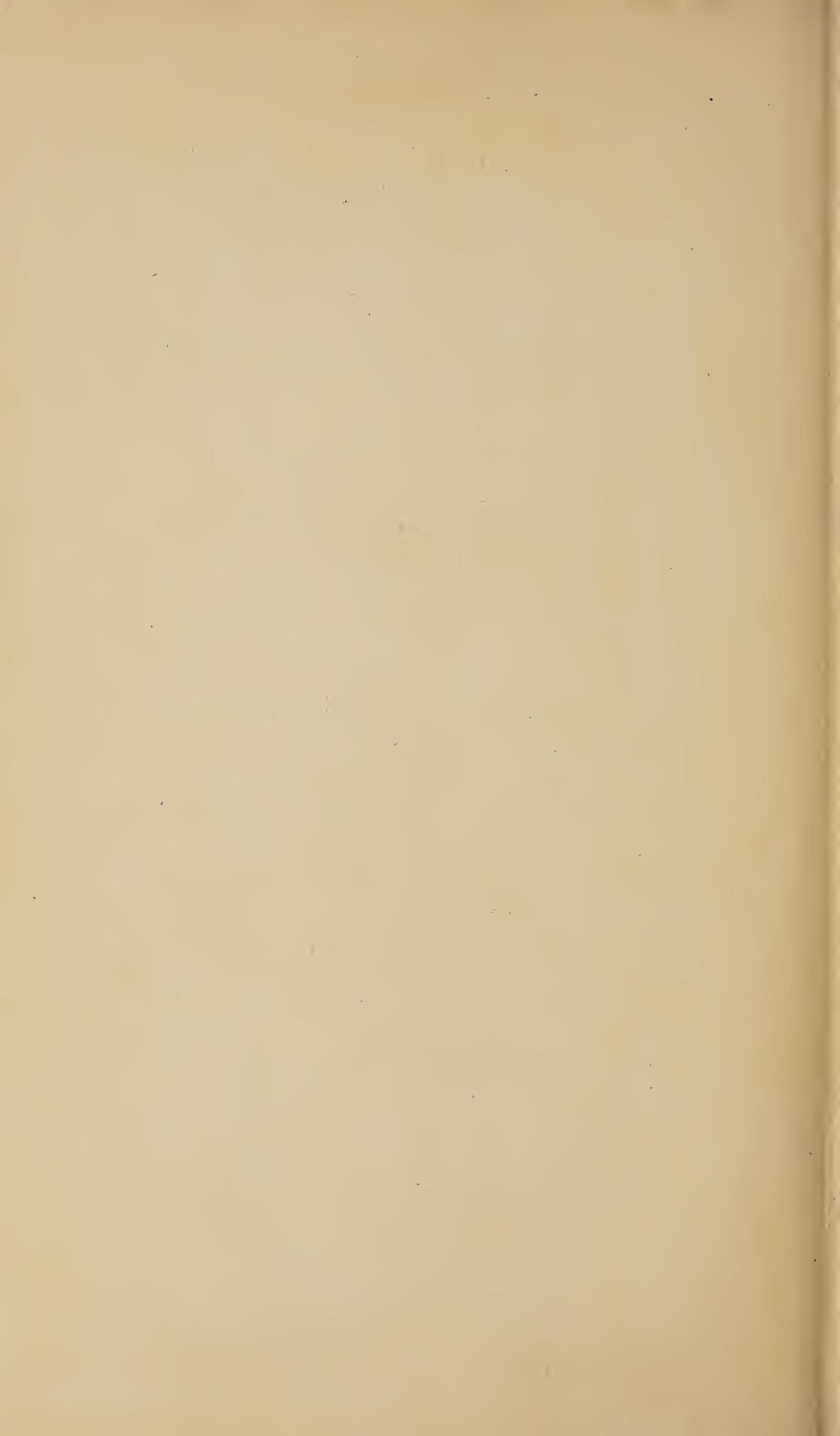
29. Therefore let Thy servant, my Lord, depart, According to Thy word, in peace ;

30. For, lo, mine eyes Thy gracious-One,

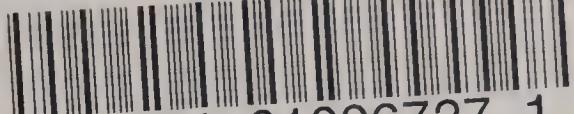
31. Whom Thou - hast - prepared before the face of all nations ;

32. A light for revelation of the peoples, And the glory for Thy people Israël.

v. 29. The promise mentioned in v. 26. “Lord ;” in text, *δέσποτα*, *despota* (=“master”), seldom used of God, cf. Acts iv. 24; Apoc. vi. 10. “In peace,” Hebrew farewell to a dying person (cf. *Beshalōm*, Gen. xv. 15). On other occasions, “Go to peace (*leshalōm*, to, for peace), cf. St. Luke vii. 50, *εἰς εἰρήνην*, *eis eireéneen* (=to, into peace). v. 30. “Salvation ;” LXX., in Isai. xxxviii. 11, render *Yāh Yāh* of the text by *τὸ σωτήριον τοῦ Θεοῦ*, *to sôteerion tou Theou* (=the salvation of God). “Salvation,” the Anointed Saviour. vv. 31, 32. The call of the Gentiles was clearly predicted in the ancient prophecies (cf. Ps. xcvi. (98) 3; Isai. xlivi. 6; xlix. 6; lii. 10). It is worthy of notice that Simeon grasps a truth the Apostles themselves found it hard to admit, viz., the full admission of the Gentiles. v. 32. “A light for revelation of (to) the Gentiles,” *lit.*, “the unveiling of the Gentiles.” “Thy people Israël ;” Ven. Bede aptly observes, “Well is the enlightening of the Gentiles put before ‘the glory of Israël,’ as when the fulness of the Gentiles shall have come in, then shall Israël be saved” (Rom. xi. 26).



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